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THE FRIEND.

JANUARY 3, 1865.

New Volume—The XXIId.

One year ago, when the *Polynesian* was discontinued, it left THE FRIEND, as the oldest published newspaper in the Pacific. A review of our file, from January, 1843, when its publication was commenced, is very suggestive respecting the changes which have taken place during the last twenty two years in Polynesia, Hawaii nei, and upon the western coast of North and South America. The early volumes of the *Friend* are becoming more and more valuable as depositories of historical events. As such we often receive applications for them. We enter upon another volume, hoping that contributors, subscribers and donors will be as favorable as in former years. Very numerous are the assurances that our little sheet is welcome among seamen, for it is for them that we mainly labor to publish an entertaining and useful paper, and if our general readers also find entertainment, we feel doubly paid for our labors and toils in the editorial department. Wishing all our readers, on ship and shore, at home and abroad, a Happy New Year, we enter upon the year 1865.

A WORD TO SUBSCRIBERS.—If any Honolulu or Island subscribers fail to receive their papers regularly, we hope they will report to the Editor.

Liquor Bills, merely Debts of Honor!

In our last issue we expressed the opinion that liquor sellers ought in justice to be taxed to support the paupers made so by the use of intoxicating liquors. We little imagined that an important step in that line of legislation, would so soon be taken by the Legislative Assembly of this kingdom. We learn that the Minister of Finance, Mon. de Varnigny, has brought forward a bill, prohibiting liquor dealers collecting their liquor debts in the Courts of this kingdom. We should only be too happy to learn that such a law had been passed. It would be easy to adduce facts upon this subject, showing that men in Honolulu had been literally robbed. If however men will put their heads into the lion's mouth, they should be thankful to escape with their heads on their shoulders although minus their hard earnings. The way scores are run up at the counter of a liquor shop, would astonish some prudent people. Many a man in Honolulu, has had a bill presented to him, after an evening spent in a liquor shop which has made him stare! But what could the poor unfortunate do? Pay it of course, if he had the means. We sincerely hope the Legislature will do all in its power to rectify the abominable practice which has hitherto prevailed.

LATEST AMERICAN NEWS.—The "Yankee" arrived January 2d, 17 days from San Francisco, bringing news to the 15th ult., including a copy of the President Message, delivered to Congress on the 6th of December. This Message is an out-spoken, straight-forward, simple, but noble document, worthy of the Chief Magistrate of the United States. Lincoln is the people's President, and he is the poor man's friend.

The new pirate craft, commanded by the notorious Semmes, has been wrecked off Madeira.

Ex-Secretary Chase has been appointed Chief Justice of the Supreme Court of the United States.

TALES OF A VENERABLE SAVAGE:

—OR—

Contributions to the Ancient History of Hawaii.

Translated from the French of Jules Remy,

BY PRESIDENT ALEXANDER, OF OAHU COLLEGE.

Introductory.

One evening in the month of March, 1853, I landed at Hoopuloa, on the west coast of Hawaii. Among the many natives who ran to the shore, to bid me welcome, and to draw my canoe upon the beach, I noticed an old man of middling height, with a chest well developed, and whose hair, which seemed to have been light, was grizzled by age. The countenance of this old man, which had an expression at once savage and attractive, was furrowed on the forehead by deep and regular wrinkles. His only clothing was a striped cotton shirt. A kind of veneration with which his countrymen seemed to regard him, only increased the desire which I immediately felt to get acquainted with this old islander. I was soon informed that his name was Kanuha, that he was already a stout lad when Alapai* died, towards 1752, that he had known Kalaniopuu*, Cook and Kamehameha the Great. As soon as I learned his name and his extraordinary age, I approached Kanuha, extending to him my hand. This attention flattered him and favorably disposed him towards me. I immediately resolved to take advantage of this fortunate meeting to obtain from an eye witness positive information in regard to Hawaiian customs before the arrival of Europeans. A hut of Pandanus had been prepared for me on the lava by the care of a missionary. I caused the old man to enter and invited him to share my repast of poi,* coconuts, raw fish, and baked dog. While eating the poi by fingers-full, Kanuha declared to me that he had lived under King Alapai, whose runner he had been as

*The name of Alapai, a great Hawaiian chief, is not found in the genealogy published by David Malo. Now we know for certain by the statements of our old man, and from the accounts of other intelligent natives, that Alapai reigned as supreme chief of Hawaii, immediately before Kalaniopuu.

*Kalelopuu is the same as Kalaniopuu.

*Poi is a paste which is made of the tuberculiform rhizoma of kalo or taro, (*Colocasia esculentum*, Schott.) There are more than thirty varieties of kalo cultivated in the Hawaiian group, the greater part of which require a marshy soil, only a few being cultivated in the dry soil of the mountains. The tubercles are acrid in all the varieties but one, *hoene*, which has them sweet, so that they can be eaten raw. * * * * * In Algeria, under the name of *chou caraibe*, a kind of taro is cultivated, which has rhizomas much stronger but less feculent.

well as that of Kalaniopuu his successor. Such was the vigor of Kanuha in his youth, that at the command of his chief, he had in a single day traversed the distance from Hoopuloa to Hilo, more than forty (120 miles) French leagues. When Capt. Cook was killed in 1779 the grand-children of Kanuha's children were born. When I spoke of Alapai to my old savage, he told me that "he was to him a thing of yesterday," of Cook, "he was to him a thing of to-day." According to these data, it is allowable to estimate that Kanuha was not less than 116 years old at the time when I met him. This remarkable example of longevity was not the only one on the Sandwich Islands some years ago. Father Maréchal knew at Kau in 1844, an old woman who distinctly remembered to have seen Alapai. I had an opportunity on Kauai of conversing with an islander, who was already a grand-father when he saw Capt. Cook die. I sketched even at Hoopuloa the likeness of an old woman, still quite vigorous, Meawahine, who related to any one who wished to hear her, that her breasts were fully developed when her chief gave her to the celebrated English navigator. The old Kanuha was the oldest of these centenarians. I took advantage of his excellent disposition to draw from him the historical treasures with which his memory was stored. Here, in an arrangement made by myself, is what he told me during a night of conversation, interrupted only by the Hawaiian dance (hulahula), and pipes of tobacco smoked around, according to the custom of the country.

Next follows a description of the state of society in the Islands in ancient times, which contains little that is new, except in regard to the priestly caste.

Priests.

The priests formed three orders, kahunas proper, kaula or prophets, and kilo or magicians. The priesthood proper was hereditary. Priests received their title from their fathers and transmitted it to their children, male or female, for the Hawaiians had also priestesses. The priest was on a level with the nobles. He had a portion of land in all the states of the chiefs, and was sometimes so powerful that he rendered himself formidable to the Alii. In religious ceremonies priests were clothed with an absolute power, and designated victims for the sacrifices. This prerogative gave them in private life an immense and dangerous influence. Hence this Hawaiian proverb, "the priest's man is inviolable; the chief's man the prey of death," "aole e make ko ke kahuna kanaka, o ko ke alii kanaka ke make." The kahuna being clothed with sovereign power in the exercise of his functions, it was to him alone that it belonged to point out the victim capable of appeasing the wrath of the gods. The people feared him greatly on account of this prerogative, which gave him a right of life and death over them. Hence it resulted that the priest had constantly in his service a multitude of men and women entirely devoted to him. It was unseemly for him to choose victims from among people who paid him all imaginable attentions. But if there was any one among the servants of the chiefs; who gave umbrage to the priest or his partisans, nothing more was needed to cause such or such a servant of the highest chief to be put

to death. Hence it can be seen how dangerous it was not to enjoy the good graces of the kahuna, who by his numerous train was even in a position to revolutionize the whole country. History furnishes an example of this in the kahuna, Kaleihokuu of Laupahoe. He had under his control so great a multitude of partisans that one day and one act of his will sufficed to put to death the high chief Hakau of Waipio, and to substitute in his place Umi, the poolua or bastard son of Liloa, but adopted son of Kaleihokuu. We see another example of this formidable power in the kahunas of Kau, who killed the high chief Kohookalani in the neighborhood of Ninole, by causing a huge tree to be rolled upon him from the top of the pali of Hilea.

The kahunas, especially those of the race of Paoa, were the natural depositories of history, and received the venerated title of moololo or historians. There still exist several individuals of this race; they are all highly respected by the natives, and are regarded by them as chiefs of the sacerdotal and historic race. The priestly order has its origin in Paoa, whose descendants have always been regarded as "kahuna maoli." Paoa had come from a distant land called *kahiki*. The old historian Namiki, an intelligent man, and versed in the secrets of Hawaiian antiquity, has left precious and unedited documents, which have fallen into my hands. His son Kuikaua, (Zephyrin), school-master at Kailua, of the true historic-sacerdotal race, has given us a genealogy of his ancestors, reaching without interruption to Paoa. Many chiefs say that the genealogy of Paoa was more correct than that of the kings. Common tradition reports that Paoa came from foreign countries to land on the N. E. coast of Hawaii, at Puuepa in Kohala, at the place where are to be seen at the present day the remains of the Heiau of Mokini, the most ancient of all the temples, and which he has the credit of having built. The arrival of Paoa and the erection by him of this heiau, are so ancient that the old men say that it was the Night that built the temple in conjunction with the priest. "Na ka po i kuku ae ia Mokini, a na Paoa nae." These expressions in the native language indicate the high antiquity of Paoa. There exists a tradition given by Jarves, according to which Paoa landed at Kahoukapu before the reign of Umi. According to the same author, Paoa was not a kanaka, but a man of the white race. However that may be, all agree in saying that Paoa was a foreigner, and a "Naauao." To build the temple of Mokini which served also as a city of refuge, Paoa caused stones to be brought from all sides, even from Pololu, a village situated four or five leagues from Mokini or Puuepa. The natives forming a line along the whole road, passed stones along from one to the other, which seems to have presented no difficulty at that time, on account of the dense population in the neighborhood. Paoa has always been considered as the first of the kahunas. It is for this reason that his descendants, independently of what are regarded as Mookahunas, i. e. of the sacerdotal order, are most assimilated to the nobles by the people, and venerated by the chiefs themselves. There are near Mokini, certain rocks which are regarded as petrifications of the canoe, paddles, and fish-hooks of Paoa. At Pololu, towards

the mountain are found fields of a very beautiful verdure. These are called the grass or hay of Paoa, ("na mauu a Paoa.") The old priest cultivated these fields himself, where no one since has ever dared to carry the mattock or the pick-axe. If a native were impious enough to cultivate the field of Paoa, the people are persuaded that a terrible judgment would be the inevitable consequence of this profanation. Destructive rains and furious torrents would be sure to ravage the neighboring fields.

Some Hawaiians assert that there exists another sacerdotal race than that of Paoa, even more ancient than it, in which the priests belonged at the same time to a race of chiefs. It was the race of Maui, probably of Maui-Hope, the last of the seven children of Hina, the one who took the sea monster Piimoe. The origin of this race, to which Naihe of Kohala claims that he belongs, is fabulous. Since the reign of Kamehameha, the priests of the order of Maui have lost the favor of the "powers that be." The second order of clergy consisted of *kaula*, inoffensive, and highly respected people, who gave way to their inspiration from time to time to make unexpected and unasked for predictions.

The third order which is related to the clergy is that of *kilo*, diviners or magicians. Besides these may be placed the *kilokilo*, *kahuna lapaau*, and the *kahuna anaana*, a kind of doctors whom they regarded as sorcerers, and to whom they attributed the power of causing death by virtue of witch-craft and sorcery. The *kahuna anaana* and *kahuna lapaau* were never considered as belonging to the high rank of *kahuna maoli*. The *kahuna anaana* or sorcerers inherited their functions. These were heartily detested, and the people always feared them and fear them to-day. When the chiefs were displeased with a sorcerer they caused his head to be cut off with a stone hatchet, or precipitated him from the top of the pali.

The physicians were of two kinds. The first, the "kahunu lapaau," properly so called, comprised all who used plants in the treatment of diseases. In the same way as sorcerers knew poisonous vegetables, physicians knew simples which furnished them remedies. The second class is that of spiritual physicians who had different titles, and seem to have been intermediate between the priests and magicians, sharing at the same time the attributes of each. They were the "Kahuna Uthane," doctors of "revenants" and ghosts, "Kahuna Makani," doctors of vapors, "Kahuna Hoonohonoho Akua," who caused gods to descend upon the sick, "Kahuna Aumakua," doctors of diseases caused by evil spirits, "Kahuna Pele," or Priests of Pele, the Goddess of volcanoes. All the doctors of the second class are still found on the islands where they have remained idolaters, although for the most part they have been baptized. There is hardly a native who does not have recourse to them in preference to foreign doctors.

[To be continued.]

According to the census of 1851 there were 1,504 male and 109 female "authors, editors and writers" in England and Wales. The census returns for 1861 revealed but a very slight increase—namely, 1,528 male and 145 female "authors, editors and writers." Thus male authorship, as a distinct profession, appears to be stationary, while the only augmentation of the literary profession is due to the increased number of ladies in its ranks.

A Boston Notion not to our Liking.

Generally we are pleased with Boston Notions, but recently one has been reported in some of our religious exchange papers, not much to our liking. It appears that the First Congregational Church of San Francisco, being without a Pastor, invited the Rev. Dr. Stone, of Park Street Church, Boston. He signified his willingness to come. The Reverend Divine has been a Chaplain in the Army, and preached for a time to the soldiers at Newbern, N.C. Doubtless laboring abroad has led him to believe that there are needy fields out of New England. It becoming noised abroad that Dr. Stone inclined to come to the Pacific coast, a grand Ecclesiastical Council was summoned, at which more than thirty churches were represented. A majority of the delegates decided adverse to his leaving Boston. The reasons are not stated, but it is easy to imagine what they were. Some years ago Park Street Church gave up their Pastor, the Rev. Dr. Griffin, to become President of Williams' College, and is not a Pastorate in San Francisco, over the Church referred to, of equal importance to the Church of Christ? So it appears from our point of observation.

It is reported that the city of Boston, with all its zeal for Foreign Missions, never sent abroad but one native-born Missionary, and he returned after a few years' labor in Turkey. Now when a Macedonian cry is wafted over the continent for a Ministerial laborer, the good people of Boston and the vicinity refuse to allow even one of their adopted sons to go upon a sort of Home Missionary enterprise. We wonder the ghost of Dr. Griffin did not frighten the members of that church to exclaim, "Yes, if our Pastor is needed in San Francisco, take him; and if you are not able to support him, draw upon us." This would have been the noble Pauline course. Park Street Church would then have acquired a fame more enviable than that of having the tallest steeple of Boston! Suppose Dr. Stone is eloquent, able and good, then the more cogent the reasons why he should go abroad and allow his influence to be felt in the Far West, at the entrance of the Golden Gate. For the good of the Church of Christ throughout the world, we heartily wish a score of New England Divines might be induced to seek fields of usefulness in remote parts of America and the world. The idea that a man should not go abroad because he is eloquent and learned, and good, is unworthy of the orthodox sons of New England. They should learn a lesson from other sects. We might add much more useful as may have been the services of Dr. Stone of Boston, Dr. Bacon of New Haven, Dr. Todd of Pittsfield, Dr. Hawes of Hartford, Dr. Sweetser of Worcester, Dr. Chickering of Portland

we have yet to learn whether such men might not have been more useful in their Master's vineyard, if they had allowed their powers to unfold amid the exciting scenes of the Far West, or upon a foreign missionary field! The glory of New England will depart, and ICHABOD will be inscribed upon the walls of her churches, when grave ecclesiastical councils refuse to allow ministers of the Gospel to go abroad. While our heart is cheered by reading an account of the meetings of the American Board at Worcester, we frankly confess our joy is somewhat abated by reading this decision of the Boston Council in regard to Dr. Stone's removal to San Francisco.

Tenth Annual Report of the Honolulu Sailor's Home Society.

Just ten years have elapsed since the enterprise was started of building a Sailor's Home in Honolulu. The grant of the site upon which the Home now stands, was among the last, if not the very last, official act performed by His Majesty Kamehameha III., while sitting as President of the Privy Council. The grant was made on the 20th of November, 1854, and His Majesty of "great and good memory," departed this life on the 15th of the following month. It is well known that he was exceedingly friendly to the enterprise as was also his successor, Kamehameha IV., who was for several years one of its trustees, and President of the Board. But he also has been called, since our last Annual Meeting,

—"to wrap the mantle of his couch around him,"

and

"to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of Death."

Happily for his memory, the name of Kamehameha IV., is associated with the Home, and that other noble charity, the Queen's Hospital. At the laying of the corner stone of each of these institutions, His Majesty delivered an Address, worthy of the man occupying so high an official position. The friends, patrons and officers of the Home may die, but it still lives, and continues to prosper, fulfilling the design and plans of those who projected the enterprise. Since the building was completed and opened for boarders in 1856, it has never been closed, if so only for a few days. We feel some degree of pride in making this announcement, for it requires no small degree of skill and management on the part of the officers and keepers, to carry forward successfully an institution of this nature. It is intended to be a benevolent institution, and yet it is impossible to manage the Home without demanding payment for board; but in this respect our Home is conducted upon the same principle as the best conducted Homes in England and America. In regard to this Home, its friends and officers only ask that they may be judged upon the principle "by their fruits ye shall know them." We maintain that the Honolulu Sailor's Home has always been producing good fruit, and if not always in so great abundance as could be desired, yet it has not failed in *quality*, nor to the view of candid

and reasonable persons, the fruit has not failed in *quantity*.

For several years the Trustees have been able to manage the institution without calling upon the public for contributions; but the time has now come when from some source funds must be obtained to re-paint the building and otherwise keep it in good condition. It is for the Trustees to make such arrangements upon the subject as they shall deem wise and satisfactory. It is most confidently believed that when an appeal is made to the public the funds will be forthcoming in sufficient sums to accomplish all that is necessary to make the Home as useful as it has been in former years.

The Report of the Treasurer will show that the Society is not only out of debt, but has a small balance in hand.

In closing our report, and reviewing the past, there are two persons whose names should always be honorably mentioned when the success and usefulness of the Home is under consideration,—we refer to Mrs. Thrum and Mrs. Oat. The former was manager during the early period of its history, and the latter during the past three or four years. Hoping and praying that the smiles of a kind Providence, and the favors of an appreciating public may continue to rest upon the Institution, the Executive Committee would most respectfully submit the foregoing Report.

S. C. DAMON.

J. W. AUSTIN.

EXTRAORDINARY FALL OF RAIN.—By the following meteorological table, kept at Punahou College, it appears that over eleven inches of rain fell during the 13th, 14th and 15th of December, and that the total fall since the Kona began, has been fifteen and two-tenths inches:

Amount of Rain measured at Punahou, from December 1st to 15th, 1864.

1	.013	
3	.024	The measurements extend from 7.30
4	1.052	A. M. to the next morning. On the
5	1.215	night of the 14th, the Rain Gauge was
6	.833	filled to overflowing, and the amount of
7	.486	rain not measured is estimated at 1.250.
8	.207	The average temperature has been
13	2.950	72° Fahrenheit.
14	3.921	Wind: violent from the north follow-
15	4.499	ed by a calm and variable south and
		southeast winds.
Total	15.200	—Adv.

MORE EXTRAORDINARY.—We always believed our islands to be the most remarkable country in the world, and still think so. The following statement, showing the quantity of rain falling in Nuuanu valley from Dec. 4 to 16, measured in a perfect rain-gauge by Dr. G. P. Judd, is another evidence. We last week gave a statement of rain falling at Punahou, but the one below, kept only two miles distant from the other, shows a most remarkable difference. Still, those who witnessed the freshets in the Nuuanu and Pauoa streams, that occurred during three days from the 14th to the 16th, cannot doubt the correctness of the record given below. It was a perfect deluge:

Rain at Nuuanu.	
Taken each day at 8 o'clock, A. M.	
Dec. 4	2.80 inches.
5	.35 "
6	6.00 "
7	2.10 "
8	.10 "
11	.08 "
13	1.60 "
14	4.50 "
15	8.25 "
16	12.00 "

38.03 inches.

The propriety of having rain-gauges kept on every island has been spoken of, and especially on plantations. Such records will be found not only interesting but useful.—Advertiser.

THE FRIEND.

JANUARY 3, 1865.

Editor's Table.

THE HAWAIIAN ISLANDS: *Their Progress and Condition under Missionary Labors.* By Rufus Anderson, D.D., Foreign Secretary of the American Board of Commissioners for Foreign Missions, (with Illustrations.) Boston: Gould & Lincoln. 1864.

Two or three stray copies of this new work have reached the islands, in advance of a consignment which we hear is on its way to Honolulu. We have fortunately been permitted to enjoy the perusal of the volume. Our first thought suggested by its reading is this, that the author might with propriety have taken for a motto, the introduction to the Gospel of Luke—"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed amongst us * * * it seemed good to me also, having had perfect knowledge of all these things, from the very first, to write unto thee, in order, most excellent Theophilus." And the author might with no less propriety have entitled his work "The Acts of the Missionaries;" for in the preface of the book, he frankly notifies the reader that "the work is written throughout with reference to a single object, that of showing what God has been pleased to do on the Hawaiian Islands, through the Gospel of His Son and the labors, of his Missionary servants."

In a modified sense, this is unquestionably the true method of writing the history of any country. It is only when, in the beautiful language of Bancroft, historians "hear the foot steps of Providence along the line of centuries," that they rise to the true dignity of their high calling. President Edwards, in his "History of Redemption," caught the noble idea—"From the moment of creation to the final judgment, it is all one work." Von Schlegel, in his Lectures on the "Philosophy of History," remarks, that "the philosophic historian will discover in the Christian religion, the sole principle of the subsequent progress of mankind. The religion of love, established by the Redeemer, has shown ever clearer and brighter with the progress of ages, and has changed and regenerated not only government and science, but the whole system of human life."

Historians of the right stamp and type are gradually adopting this same idea, and hence all contributions to history, written with this truly philosophic idea in mind, are of the utmost value. As such we regard the work before us.

Without intimating that he sat down to write a philosophical work, yet it will be regarded as such. Facts and incidents are not introduced except to illustrate some princi-

ple. De Tocqueville, in his great work on "Democracy in America," says there is nothing more difficult to understand than a fact! Perhaps this is the reason why facts are such "stubborn things." Dr. Anderson, as we confidently believe, understands the facts of Hawaiian history as well, if not better, than any writer who has hitherto taken up his pen to describe them. History is not a cyclopædia of dates, book of annals, or bundle of facts, unless it describes the *chain* which links or joins those facts together. Familiar as we are with the materials to be embodied in the work, and knowing the character of the author, we might have partially predicted what would be the leading features of the work which would issue from his hands.

Limited as to population and territory as the islands may be, yet from their peculiar situation and history, they have caused many to undertake the writing of their history or the description of their scenery and people. Ellis, Jarvis, Bingham, Cheever, Wyllie, Dibble, Simpson, Stewart, Wilkes, Hopkins, and many others, have tried their skill and pens (and some of these have executed their works with marked ability) in portraying Hawaiian history, customs, people and Islands, but really, who has a better right to "tell his *manao*" (his thought) as a Hawaiian would say, or publish his opinion than the venerable Secretary of the American Board of Foreign Missions. For a period of forty years he has stood at his post in Boston, where he has commissioned successive missionary bands as they have sailed for the islands, and welcomed such as have returned. He has corresponded with the missionaries individually and collectively. He has visited missionaries in Turkey and India, and all his life been familiar with missionary operations at home and abroad. Finally to qualify himself to speak with additional authority upon this subject, he visited the islands in 1863, and saw with his own eyes the people, and freely mingled with both foreigners and natives. As the result of his mature reflections and observations, he publishes the volume which now lies before us, and which is under review. It was fit, proper and becoming, that under all these circumstances, he should write and publish his views; not to have done it, would have argued a tacit confession that Mr. Hopkins of London, was correct in his opinion, that the mission was a failure.

The book before us, is divided into six parts—(1) Preliminary History; (2) Tour of the Islands; (3) People of the Islands; (4) Ecclesiastical Developement; (5) Other Missions, and (6) The Present Position.

From this outline, it will readily appear what topics will naturally group themselves under each grand division. We think this

arrangement admirably adapted to bring out facts and incidents of history. We are glad to see that the writer is not blind to the difficulties in the pathway of Hawaiian progress. He is by no means the mere eulogist of American Missionaries and the censor of those differing from him in opinion, but the cool, calm and keen-sighted observer, like the Apostle Paul, who, when at Athens, strolled around among the people, and saw them at their devotions, and bowing before their idols. Any one to have seen Paul, would naturally have asked, "I wonder what that man is thinking about?" When the time came, and "Paul stood in the midst of Mars' Hill," he told them what he was thinking about: "Ye men of Athens, I perceive that in all things you are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you."

Now we are far from wishing our readers to think that we fancy Dr. Anderson equal to the Apostle Paul; but in this, however, he resembles him, that he knows how to introduce facts to make them tell. He is very skillful, as the "Country Parson" would say, in *putting* an argument—no diplomat was ever more so; and in doing it, he employs very clear, simple, terse and forcible language. This is really the first time we ever thought of associating the names of these two men together; but we have heard the name of a certain ecclesiastical personage, dwelling upon the banks of the Tiber, applied to him! With how much of truth, those must be the judge who have used the term! He is not a man afraid of responsibility. If necessity require, in the words of President Jackson, he is ready to say, "I take the responsibility." Hence in the management of this and some other missions, his opinions have been sometimes pronounced *dictatorial*, but generally his opponents have been led to adopt them as correct and right.

But we are writing a much longer notice of the book than we intended when we took up our pen and began to scribble. We hope we have written enough, however, to lead every foreigner upon the islands to purchase and read the work when it shall be offered for sale. It will richly repay the reader. It is a work which will be often referred to in the future discussions upon the islands. In glancing over the pages, we notice a few typographical errors, which will doubtless be corrected in subsequent editions. It is a work that cannot fail to provoke considerable discussion. We shall doubtless hear some comments upon it from certain sources. It is a book that will find readers on the other side of the Atlantic. We shall watch with interest the comments which the book calls

forth from its various readers and reviewers. A little discussion is good. We are not afraid of the truth, in an open and fair encounter with error, fully believing the old Latin saying, "Magna est veritas et prævalēbit"—"Great is truth and it will ultimately prevail."

CHRONICLES OF THE SCHONBERG-COTTA FAMILY:
Published, by M. W. Dodd, New York, 1864.

This is the title of a deeply interesting book which we have lately been reading. It presents some most life-like sketches of the early days of the Reformation under Luther in Germany. We noticed that it was not a translation from the German, and have been wondering not a little, who could have been the author, for he is unquestionably a writer of marked ability. Mentioning the book to a Scottish neighbor, he replies, "why, that was originally published in the Family Treasury of London, and a friend writes us, that the Queen's Chaplain, Rev. Dr. McLeod, (or as he is sometimes called, the Queen's Puritan Chaplain) is the author." We are very glad to learn that the Queen of England has a Puritan Chaplain, and furthermore that he writes a book like this, which we are now noticing. In glancing over two or three volumes of the Family Treasury, we find it to be a most excellent Periodical, and that it contains other writings by the same author, viz., "Sketches of Christian Life in England in Olden Time." We only wish our narrow columns would permit the publication of these sketches. "The Schonberg-Cotta Family" will be found at Whitney's Book Store, and a more suitable New Year's present could not be selected.

"A chiel's amang you taking notes,
And, faith, he'll prent 'em!"

Burns complained that "a fine, fat, fodgey wight" of an Englishman, wandered over Scotland taking notes. It seems that we constantly have those amongst us taking notes, for almost every S. F. newspaper coming to Honolulu, contains a letter from some correspondent. It is amusing to read some of these effusions. They usually partake very much of the character of those with whom the writers associated while wandering over the islands. Lately we read a very good description of the volcano, written by Mr. Leman, who lectured in Honolulu upon the Drama. He writes as he lectured, like a well-read and scholarlike man.

Several letters appeared in the *Alta*, signed "Mountain Mary." This lady writes with a free and easy pen, and graphically describes natural scenery, mountain solitudes, and the various phases of society, as they passed before her eyes, while in Honolulu. She concludes her farewell letter with the following:

"In concluding the last of my correspondence with

you, I can most cordially say, I have never in any part of the world met with more genial, generous hospitality and kindness than in my wanderings in and around these green isles of the Pacific, and it is with many regrets I leave them, and though—

"From this lovely retreat forever I part,
Where smile answered smile, and where heart beat to heart:
Yet often and fondly, when far we may be,
Will I think, thou blessed isles, of each other and thee.
I go from the haunts where the blue billows roll,
But these isles, and those waters, shall live in my soul!"

The very latest mail brought the "Bulletin" containing a letter signed "A. C.," and purports to give a sketch of "Life and Manners in the Sandwich Islands." Portions of this letter are decidedly rich and dashing. The writer is well known. She appears to have been most kindly entertained by the "Laird of Rose Bank." Her ideas of the Hawaiian language are quite original. The following concludes her letter:

THE POI AND PALAVER OF THE NATIVES MUCH ALIKE.—After all my long sojourn here I have neither learned to eat the native food nor speak the native language. Had I learned to eat the food, I think it would have been no trouble to learn the language, for one seems to me but a continuation of the other. The excessive flatness and flabbiness of the *poi* are carried out in the words. All the sounds seemed to be pounded and mashed up into a species of verbal pap, which must be articulated with great rapidity lest they lose their consistency and tumble into nothing before they can be formed into words.

THE BEAUTIFUL ISLANDS.—ADIEU, HONOLULU.—As the final result of my stay here I have come to the conclusion that this is the paradise of the tropics. The climate is divine, never cold, and yet not very warm, and almost always tempered with cool, beneficent trade winds; the natural scenery is beautiful, and there is a perpetual supply of green grass, vegetables, fruits and flowers; the Government is mild, wise and favorable to foreigners; the natives are civil, peaceable and amiable; the white inhabitants are kind and hospitable; the cost of living is very moderate; there are no venomous reptiles or insects here, for even the centipede (is a foreign importation) loses the fatal or dangerous character of its bite, and becomes merely a temporary inconvenience; and finally, there seems to be none of those diseases, bilious, febrile and otherwise, which are generally the bane of torrid climes. The only thing needed here is a nice family hotel, and then I should think it would require more than the present number of barks to transport your pleasure and health seekers hitherward. In bidding it an eternal farewell, (for how could I make a pleasure trip here from New York?) I leave it my best wishes and my benediction. Adieu, fair Honolulu! go thy ways, for the greenest, softest, fairest, sweetest little dove of a town within the ardent embraces of the tropic of Cancer. May all the whales in the frozen seas deliver up themselves to enrich and prosper thee—may thy fields run riot with sugar and molasses—may all thy ways be pleasantness and all thy paths be peace! A. C.

SISTERS OF MERCY.—By a late arrival, three Sisters of Mercy arrived from England, under the auspices of the Reformed Catholic Mission. The following paragraph relating to their departure from England, is from an English paper:

"On Saturday last a division of the Devonport Sisterhood, of which Miss Sellon is the Superior, sailed on board the West India Company's steamship "Shannon," for Honolulu. They proceed thither at the express invitation of the Bishop, and with the approbation of the Bishop of Oxford, in whose diocese their principal establishment (Ascot Priory) is situated. It is their intention to form a branch sisterhood in the Sandwich

Islands. The farewell service took place at Hursley Church on Friday last.

Report says that they have become located at Lahania and are to labor in connection with the Rev. Mr. Mason's school.

NEW HAWAIIAN HYMN BOOK.—Under the authority of the Reformed Catholic Mission a new Hymn Book has been published, containing thirty-nine hymns. Thirteen are original, and twenty-six are selected from those composed by the American Missionaries! So it appears that our neighbors will admit the American Missionaries to their choirs, although not to their pulpit! This is after the style of the English Churchmen, who introduce into their collections of hymns the Lyrics of Watts, Doddridge, Wesley, Montgomery and other poets not of their sect, and in turn other sects feel no scruple about singing God's praise in the charming hymns of Keble, Heber, Newton, Cowper, and other Churchmen. Christians may differ *ecclesiastically*, and yet agree when making confession of their sins before our Common Father and Savior, or when lifting their hearts to God in the songs of Zion. To us this is a pleasant thought. As *sectarians* we differ, but as *penitents* we agree.

CHRISTMAS DINNER.—Capt. Howland, Purveyor of the U. S. Hospital, generously provided a Christmas dinner for all the inmates of the Hospital, numbering about seventy. As no deaths have since been reported, we infer that upon the whole, oyster soup, roast pigs, fowls, and turkeys, plum-puddings and mince pies, are not injurious diet.

OREGON NEWSPAPERS.—By the kindness of Capt. Brooks, of the *Cambridge*, we would acknowledge full files of Oregon papers, from Mr. J. F. Damon, one of the editors in Portland.

DONATIONS,	Friend.	Bethel.
Capt. W. H. Allen.....	\$10 00	
Mr. Mellen.....	2 00	
R. Hasker.....	1 00	
H. Lincoln.....	1 00	
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"Corinthian".....	3 50	\$ 3 50
Peter Good.....	2 00	2 00
G. A. Smith.....	1 00	1 00
Mr. Smith.....	1 50	1 50
M. Lapham.....	2 00	2 00
Capt. Rose.....	10 00	20 00
Capt. Jones.....	10 00	
Capt. Lawrence.....	5 00	5 00
BETHEL EXPENSES, 1864.—		
Debt of 1863.....		\$ 48 60
Sexton's Services.....		52 00
Hymn Books.....		72 60
Incidentals.....		26 75
		\$199 95
RECEIPTS.—		
Donations, &c., &c.....	\$192 50	
Debt, Dec. 31, 1864.....		7 45
COST OF THE FRIEND, VOL. XXI, 1864.—		
Printer's bill.....	\$400 00	
Paper.....	100 00	
Postage.....	48 00	
Carrier's fee.....	12 00	
		\$560 00
RECEIPTS.—		
Profit, 1863.....	\$ 30 00	
Subscribers.....	349 00	
Donors.....	139 00	\$518 00
Dec. 31, 1864.....	\$ 42 00	
P. S. A few subscriptions yet unpaid will, we hope, balance this account.		

[For the Friend.]

A Vision of New Year's Eve.

Methought I stood beside a great highway,
 League upon league outstretch'd that lay;
 From the far East, towards the setting sun,
 Its goal unseen, nor whence its course begun;
 And o'er that road, a motley crowd, full fast
 Pour'd without pause,—a human river vast;
 Manhood and age, and tender youth was there,—
 Fair maidenhood, and dames with snowy hair;
 And some, with thoughtless brow, were laughing gay,
 And some, as sad, their looks cast down away;
 And, as with constant pace all onward went,
 Each on a separate purpose seem'd intent,
 Some, all absorb'd, bright butterflies pursued,
 Yet did the painted cheats their grasp elude;
 The many toil'd to pile, with anxious trust,
 Straws by the roadside, sticks, and floating dust,
 But the next thoughtless trav'ler scatter'd wide
 The miser's scrapings, heap'd with labor'd pride;
 A few there were, with smiles and hopeful eyes,
 Whose earnest gaze was bent upon the skies,
 As if they spy'd, beyond the bright blue arch,
 A peaceful goal for all their weary march.
 A hoary pilgrim, hollow eyed and wan,
 With swift, but trembling footsteps, led the van;
 His wrinkl'd brow was damp with dew of death,
 And short and faintly came his struggling breath;
 I mark'd the faithful hour-glass in his hand,
 And saw him note with care each pating sand.
 "Mortals!" he cried, "the fleet-wing'd hour appears,
 Must join me to the host of silent years,
 That with their records, grimly waiting stand,
 Till sped forever Time's last glist'ning sand;
 Then shall the blaze of an Eternal Day,
 Marshal each year's account in stern array,
 How stands my record? Ere I close the book,
 Each for himself take one unflinching look;
 Here view with me the ledger of his soul,
 And note the balance'd footing of the whole;
 Count all the flat'ring hopes with me were born,—
 Does ev'ning cloud the bright-ray'd hues of morn?
 Mark all the high resolves recorded here,
 Each solemn vow, each secret falling tear:
 The midnight musing, the repentant sigh;
 The earnest pray'r when none but God was nigh;
 The silent agony, the hidden smart;
 The grievous burden, borne with patient heart;
 Each goodly impulse—ev'ry modest plea—
 And meet occasion of sweet Charity;
 The Right, at desp'rate bay 'midst hungry foes;
 The Wrong, that fearless justice should oppose;
 Virtue by want assail'd, and needling friends,
 And Mercy deaf, save that God freely sends.
 All these inscrib'd upon my page behold,
 And as ye gaze, oh, heed the lesson told!
 Ye might have been—ye might have done—
 Alas! does thus the poor confession run?
 O wealth untold, hid in the squander'd hours!
 O wasted energies, and unus'd powers!"
 He sighing, paused. When lo, in shades of night,
 The weird-like vision faded from my sight.

HONOLULU, Dec. 13, 1864.

STARLING.

The Storm.

One of the severest storms that have been experienced for many years at these islands, commenced on the 3d ult., with a fresh wind from the South, accompanied with rain nearly every day till the 7th. On the afternoon of the 8th, the wind suddenly shifted around to the opposite quarter, and gave us a cold Norther, increasing in violence from day to day till Monday noon. For twelve hours, from Monday noon till midnight, it might properly be termed a hurricane, sweeping over the city and country with fearful results, prostrating houses, trees, fences and growing crops.

On Tuesday the 13th, the wind moderated, and slowly hauled round to the east and south, from which point it has continued till this writing. During the last few days the rain has fallen almost incessantly, day and night, causing freshets in the streams and inundating all the low lands.

Among the houses destroyed, were the dwelling of Mr. Harvey in Kalihi valley, three native houses in Nuuanu and Paoa valleys, the Princess Victoria's villa, a frame building between Manoa and Palolo valleys, besides other native houses around the city. The roof of the Queen's Hospital was

nearly blown off, rendering the building almost untenable. About thirty of the fine algeroba trees around the Kawaiahao Church and residences near by were torn up by the roots. Scarcely a dwelling has escaped without some damage to the trees or fences around it.

All this would have been thought little of, had the weather cleared up after it, but on Wednesday it commenced raining, as if the very windows of heaven were opened. The dwellings on Kukui and Nuuanu streets, from the Commercial Hotel to the first bridge, were under water for two days, and the tenants driven out from some of them.

The cellars under some of the stores have been filled by the flood, and considerable quantities of goods damaged. Very few houses have stood the storm without receiving damage in some way. Even the newest and best built houses have not stood proof against it. The extent of the flood may be inferred from the fact that Nuuanu and Kukui streets before the Reformed Church were submerged, and navigated by boats, and the causeway leading to the prison was two feet under water.

Fortunately most of the coasters are in port, only two, the *Marilda* and *Helen*, being away. We have heard of no damage to any vessels, though several of them had a narrow escape from being driven to sea.

What effects the storm has produced on the other islands, we have had no means of learning, but it is probable that it has been equally severe in its devastations, and we should not be surprised to hear that the cane-fields have suffered very much.

It is many years since so destructive a storm has visited these islands, and it is probable that it extended to the coast, if not entirely across the Pacific. The famous storm that inundated Sacramento several years since, swept over this group, and though it caused a flood in Nuuanu and swept away bridges, yet was not accompanied with so destructive a wind as the present.

It may be a matter of interest to mention here that the Calcutta hurricane, which occurred October 4th, and caused a loss of twelve millions worth of property, swept over a portion of the North Pacific. The loss of two vessels at Baker's and Howland's Islands, before reported by us, occurred on the 6th of October, only two days after the above. A few days prior to the hurricane, the schooner *Active* was dismasted in the vicinity of the guano islands. It was in a calm, however, the heavy swells from the southwest having preceded the wind. The bark *Covington* reported experiencing a heavy storm from W. S. W. October 7, in N. Lat. 40 W, Long. 161. Other whalers report having met the same gale. By referring to our weather record, we find that we had southerly and westerly winds from the 2d to the 10th of October, with most oppressively hot weather. These data will show that the Calcutta hurricane was felt across the north Pacific, and broke up the trade winds between this group and the coast.

We have once or twice lately stated that severe Kona storms were generally looked for this winter by the weather-wise, and it is probable that they are not over, though we trust the worst is past.—Advertiser.

Tattooing.

One of the customs of the New Zealanders is particularly worthy of attention—that of tattooing. It is found in various parts of the world, and is of very ancient origin. Its history begins at least with Herodotus, who informs us that both in Thrace and Lybia, the natives were accustomed to puncture and color their faces, and various parts of their bodies. The practice of pricking different forms on the person—crowns, anchors, and the like—is still common among our soldiers and sailors. It has been asserted that in some of the Egyptian paintings there is a

distinct indication of tattooing on some of the figures. It is well known that our ancient British forefathers dyed their bodies with wood, and painted or tattooed them with various designs. Many savage tribes still adhere to the custom; but it is nowhere more prevalent than among the New Zealanders.

The word "tattoo," by which we now designate all those indelible devices which have been pricked into the skin, is of Oceanic origin, and has been traced to the language of Tahiti. The operation is regarded with religious veneration, as the individual tattooed is supposed by this means to be placed under the immediate protection of a divine being. The god of the tattoo is called Tiki, and his worship prevails through the Oceanic group. The images of Tiki are like most other savage idols, chiefly remarkable for their ferocious expression—the natives apparently associating extreme wisdom and power with excessive ugliness.

In all the Oceanic Islands, tattooing is practised in the same manner. The instruments employed are neither numerous nor complicated. They consist of a prick—a needle-like tool—and a small wooden hammer, that serves both to drive in the needle, and to remove the blood that gushed out. The process is described by the New Zealanders as "Moko," and it is still practised. A traveler, long resident in New Zealand, tells us that in crossing through a native village one morning, he observed Tawi, one of the aborigines, tattooing another, the son of Dire-depahi, on the upper part of the thigh. The operation was evidently very painful; but it was borne with stoical patience. The prick employed was made of the wing-bone of a pigeon, sharpened to a point. With this instrument, which was ingeniously fitted into a handle, the operator traced the various lines required for the completion of the device, striking it now and again with a piece of wood about a foot in length. The blood flowed freely, but the patient remained perfectly calm, supporting himself, as he lay half erect, on his elbow. The needle was frequently dipped into water mingled with the juice of a tree, thus giving a dark color, almost black, to every line.

An operation so painful and so tedious is necessarily extended over a long period. No man, however savage or stoical, could submit to being tattooed from head to foot without intervals of repose. A chief must be thoroughly tattooed; but to accomplish the complete work, occupies years. It is begun in infancy, and continued at intervals, but is seldom finished before manhood.

The artists whose business it is to tattoo are held in great estimation. They are assigned a high social rank, and are well paid for their labor. Some of them exhibit very considerable ability in the design and execution of the devices which they imprint on the skin of their patients. They are generally of what might be called an ornamental character, although the effect produced scarcely merits the term. Scroll-work, geometrical figures, and the like, are principally employed; fruits, flowers, or animals are rarely attempted. A recent traveler expresses himself as fully convinced that were some of these native artists placed under proper instruction, they would take no mean rank among the painters and sculptors of Europe.

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Two copies, " " 3.00
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☞ We commence the publication of translations from certain documents drawn up by Prof. Remy. We are assured by Dr. Hillebrand, that Mon. Remy's knowledge of the Hawaiian language and antiquities was very profound, and that he possessed a familiar acquaintance with the peculiar dialect in which the *Meles* are written. Some facts related by Dr. Hillebrand, remind us of the Rev. Dr. Dean's testimony respecting the proficiency of Sir John Bowring in the Chinese language. Sir John, it is asserted, could write metrical compositions in Chinese, which were pleasing to the nicely-trained ear of a native of China. Such attainments are very rare.

ERRATUM.—A poetical contributor to the columns of the *Advertiser* and *Friend*, forwards his effusions over the signature *Starling*, erroneously printed "Startling" in the last issue of the *Advertiser*. Under the circumstances, we regarded the *nom de plume* "Starling," as a most apt and touching allusion to an incident recorded in Lawrence Sterne's "Sentimental Journey."—The reader will remember the story in that old English Classic. A prisoner in the old Bastille of Paris taught an encaged Starling to chirp, "I can't get out." A word to the wise is sufficient!

☞ The bark *Onward* sailed on Tuesday, 27th ult., for San Francisco, and leaving the port with a fine north-west wind, steered for the Molokai channel. The wind soon increased to a gale and hauled to the North and North East, and after trying all night to work through that passage, she put about, and at noon of Wednesday passed the port, westward bound for the Kauai channel. At 3½ o'clock in the afternoon, when about 25 miles to leeward of Waianae, a small craft was discovered, without sails, and evidently in distress. The bark bore up for it, and found it was the Waialua sloop *Emma*, of this port, with a number of passengers on board. Among them were two foreigners, Messrs. Williamson and Edwards, masons, the former having with him his family, a native woman and three children. It seems that the sloop left this port on Tuesday for Waialua, with a full cargo and fourteen persons on board. Soon after leaving, she encountered the Northwest gale, and was driven toward and past Diamond Head, where she tried to communicate with the lumber brig which was then off the port, and has not since been seen, but owing to the gale and rough sea, was unable to do so. The next morning, the sloop was some twenty miles west of Barber's Point, but in an almost helpless condition, having had her sails torn away, her mast sprung and the sea washing over her continually. In this condition, she was drifting from land at the mercy of the wind and tide, when the bark *Onward* hove in sight. A boat was at once sent and eleven of the passengers taken off, but on approaching the bark the boat was capsized, and all plunged into the sea. Mr. Williamson was carried under the bark's counter and somewhat bruised by the rudder. His wife, as the boat upset, seized her three children, placed two on her back, with their arms around her neck, and the other one (which was a babe) she took in her arms. Finding her load too heavy, and the sea washing over them at every wave, she attempted to divest herself of her clothing, and in doing so, accidentally loosened the hold of her boy's arms around her neck, and he floated off and sunk beneath the waves and before her eyes. She was now nearly one mile from the bark, the boat having been engaged in rescuing the other passengers who had all been in the water. With a courage and heroism worthy of a Spartan mother, she placed her second child on her back, with its chilled arms around her neck, urging it to cling for its life, then holding her babe, first with one arm, and then with the other above the rough waves, she kept afloat for at least three quarters of an hour, till the boat from the bark reached her, and

saved her and her two younger children. Rarely have we heard a more touching tale of fortitude than that of this Hawaiian mother, in saving herself and children, under circumstances through which few men even could have passed. The passengers were at length all rescued except the little boy alluded to. Capt. Hempstead and the passengers of the *Onward* treated them with the greatest kindness, and being unable to land them elsewhere, the *Onward* returned to port Thursday morning, and sent them ashore. Although Capt. H. simply did his duty in stopping to save the thirteen lives he rescued, yet it is an act which our Government ought to notice and reward. Every foreign government rewards such services, no matter by whom performed. Not long since an American captain rescued a boat load of English seamen wrecked of Cape Horn, and the British government presented him with a silver service valued at \$1200. Perhaps we can't afford such liberality, but some notice should be taken of it.

The sloop drifted out to sea, but an effort is being made to recover her. The schooner *Mary* was chartered to go in search and has not yet returned. She has on board materials and machinery for Mr. Chamberlain's sugar mill, now in course of erection at Waialua.

Some may regard the rescue of these passengers as purely accidental; but the man who cannot see a kind Providence in turning back the *Onward* from the Molokai channel, just at the hour when the sloop's sails were carried away, in directing the bark's course twenty-five miles from land, when the usual track is much nearer, and sending her within hailing distance of a small dismantled sloop, for which no other mode of rescue was left, and who would otherwise all have perished—a man who cannot discern an Almighty hand directing the whole, for wise purposes—must be blind and short-sighted indeed.

We have been requested by Mr. Williamson, in behalf of himself and family, to return their heartfelt thanks for the kindness shown by Capt. Hempstead and the passengers of the bark *Onward* in rescuing them from the wreck of the sloop *Emma*, and for their unremitting attentions shown them through the night they passed on board the bark in furnishing food and clothing, and warm comfortable quarters.

P. C. Advertiser.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Dec. 3—Am clipper ship Seaman's Bride, Wyman, 22 days from San Francisco, en route for the Guano Island.
6—Russian corvette, Variag, from New York.
7—Am bark Comet, Smith, 22 days from San Francisco, with mdse to Wilcox, Richards & Co.
8—Eng clipper ship Viscata, Drummond, from San Francisco en route for Hongkong.
9—Am clipper ship Sumatra, 21 days from San Francisco.
10—Am clipper ship Shirley, passed the port.
17—Schr Mary, English, 25 days from Manahili Island.
18—Schr Odd Fellow, Bush, put back owing to heavy weather.
19—Am bark Cambridge, Brooks, 31 days from Astoria.
21—Am clipper ship Helios, Pratt, 20 days from San Francisco en route for Hongkong.
21—Am clipper ship Buena Vista, Ayres, 33 days from Alberni, with a cargo of lumber for Adelaide, in distress.
23—Eng ship Albert Edward, from Alberni en route for Sydney.
23—Am bark Smyrniote, Burditt, 14 days from San Francisco, with merchandise and passengers to Aldrich, Walker & Co.
26—Am bark N. S. Perkins, Robinson, from Puget Sound, with lumber to H. Hackfield & Co.
29—Am whale bark Mercury, Tooker, 15 days from S. F.
30—Haw schr Nevada, from San Francisco via Hilo.
Jan. 2—Am bark Yankee, Fuller, 13 days from San Francisco with mdse to C. Brewer & Co.

DEPARTURES.

- Dec. 5—Am whale bark Nile, Fish, for California Coast.
6—Am whale ship Onward, Allen, for California Coast.
6—Am whale ship Gay Head, Lawrence, cruise & home.
7—Am whale bark Pacific, Rose, for cruise and home.
8—Am bark Whistler, Paty, for San Francisco.
8—Am whale ship C. W. Morgan, Landers, for westward.
8—Schr Odd Fellow, Bush, for Baker's Island via Kauai.
9—Eng ship Viscata, Drummond, for Hongkong.
8—Am schr Sea Nymph, Gage, for San Francisco.
17—Haw'n bark Everhard, Klenke, for Bremen.
17—Am clipper ship Dreadnought, Cushing, for New Bedford.
17—Am clipper ship Seaman's Bride, Wyman, for Baker's Island.
17—French wh. ship Gustave, Vauxpres, for

- Dec. 19—Haw'n bark Hae Hawaii, Heppingstone, for Westward and Arctic.
19—Haw'n brig Honolulu, Schumacher, for Bremen.
20—Russian corvette Variag, Lundh, for Japan.
20—Am whaleship Corinthian, Lewis, for Westward and Arctic.
20—Am whaleship Geo. Howland, Jones, for Westward and Arctic.
21—Am whale bark Peru, Hull, for Westward and Arctic.
22—Am clipper ship Helios, Pratt, for Hongkong.
23—Haw'n brig Lahaina, Hoting, for Hongkong.
24—Br ship Albert Edward, for Sydney.
24—Haw'n bark Harvest, Eldridge, for cruise.
27—Haw'n wh. bark Florence, Spencer, for cruise.
27—Am bark Onward, Hempstead, for San Francisco.
28—Am whale bark Pearl, Thompson, for West & Ochotsk.

PASSENGERS.

From SAN FRANCISCO—per Comet, Dec. 7.—Mr A G Townsend and servant, Dr E W Megborne, Wm Mennott, Mrs R Eastward, Mr Page, G H Edmonds, Mrs Johnson and 2 ch, Miss Midan, Achu, Chungfau, Dr Kellum, Mrs Sumers and 4 ch, John Hewhaman, Mrs Morrie, J Fitch, Mrs Kearney and daughter—24 cabin and 27 steerage.

For HONGKONG—per Viscata, Dec. 9.—Mrs Marsham and A Wallace.

For SAN FRANCISCO—per Whistler, Dec. 9.—Miss Ellen Armstrong, Miss Jones, F R Scott, J B Edwards, Mr and Mrs Stanley and child—7 cabin and 7 steerage.

For NEW BEDFORD—per Dreadnought, Dec. 17.—Mr Finke, Mr Jacquin.

From ASTORIA—per Cambridge, Dec. 19.—E W McGraia, R Weeks, Dr Pardee, F Silver, A S Roundtree—6.

From SAN FRANCISCO—per Helios, Dec. 21.—Mr and Mrs J Thompson, Dr and Mrs C R Kittridge, David Ross.

From SAN FRANCISCO—per Smyrniote, Dec. 23.—Mrs H W Burditt, Miss E W Peck, Mrs R Gough, Mrs J Fuller, Mrs Gulick, Miss Gulick, Mrs Godfrey, Mr J B Williams and lady, Mr J P LeCount and lady, Mr Geo J Brooks, Mr F A Hammond, Mr Geo Nebker, Mr Rawson and lady, Mr Himmell, Mr Lormoolen, Mr H O Wells, Mr Wm Kimm, Mr G Armstrong, Mr J Sael—Pakea, Poalo, (kanakas.)

For SAN FRANCISCO—per Onward, Dec. 27.—Mrs Eastwood, Mrs Eldridge, W C Kellum, Mrs Galliger, Mr and Mrs D Chamberlain, A Perdue, A Cantrell, H Thomas, F Shaudrau, S J Tracy, E Robinson, C R Brown—13.

From SAN FRANCISCO—per Yankee, Jan. 2.—Mr and Mrs Wm P Thompson, Mr and Mrs O H Graftam and 2 children, A H Weeks, Rev Peyton Gallagher, Prof Andrews, D C Humphreys, H Porter, G W Cofor, S A McQuestan, Alexander Montarg and Brother, Jas Goldsmith.—STEERAGE—Jas Williamson, C C Bennett, R T Wilbur, Young Moon, P Lehman, John Kirkwood, D W Gallagher, Briggs, Grant, P Roach, John Ruick, Francis Ott, Geo Ott.

MARRIED.

JONES—MERRILL.—In Portland, Me., 29th ult., by Rev. Dr. Carruthers, Captain Frank L Jones, 30th Me. Reg. and formerly of the Sandwich Islands, to Miss Susan P., daughter of Rev. S. H. Merrill.

GILMAN—FIELD.—In Providence, by Rev. S. W. Field, assisted by Rev. S. L. Caldwell, D. D., Mr. G. D. Gilman, formerly of the Sandwich Islands, to Miss Lizzie Adams, eldest daughter of the officiating clergyman.

WOOD—DAVIS.—In Concord, Mass., on Monday, October 31, by Rev. E. S. Potter, assisted by Rev. Dr. Anderson, of the American Board, Robt. W. Wood, of the Hawaiian Islands, to Miss Lucy Jane, daughter of Charles B. Davis, Esq., of Concord. [No Cards.]

DIED.

BRASH.—In this city, December 4th, of typhus fever, Mrs. Mary, wife of William Brash, aged 50 years, a native of the County of Monaghan, Ireland, and for the last 18 years a resident of this city.

BROWN.—On the 31st of August, at Hamilton, Bermuda Islands, of yellow fever, Arthur, eldest son of Thomas Brown, of this city, aged 27 years and 10 days.

LYNCH.—Lost overboard from ship *Buena Vista*, Michae Lynch, 2d officer, on morning of Nov. 17th, while leaving Alberni. He was a native of Ireland.

DENICO.—Nov. 17, at Queen's Hospital, Mr. Moses Denico, belonging to Kennebec, Maine. He had been residing for some years at Wailuku, Maui.

ESTHLANDER.—At Queen's Hospital, Dec. 17., Peter Esthlander, belonging to Abel, Finland, aged 21 years. This young man came sick from the Hospital in San Francisco.

JORDAN.—Died in Honolulu, Dec. 3, Peter Jordan, a colored man, who has been many years a boat man.

PHILLIPS.—Dec. 6, at U. S. Hospital, a Rorotonga native, John K. Phillips, from ship "Catharine."

McDUFFIE.—Dec. 7, at the Queen's Hospital, Mr. Alexander McDuffie. He belonged in the State of New Hampshire.

CLARK.—Dec. 13, at the Queen's Hospital, Mr. Clark, belonging to St. Johns, New Brunswick.

MANGAIA.—Dec. 14, at the U. S. Hospital, John Mangaia, belonging to Mangaia, on the Hervey Islands. He was discharged from ship "Aurora."

A. F. JUDD,
Attorney and Counsellor at Law.

CORNER FORT and MERCHANT ST., HONOLULU, OAHU.
437-3m



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THE FRIEND.

FEBRUARY 1, 1865.

AN ENGLISH YACHT.—On Saturday, the 28th ult., arrived the *Themis*, owned and commanded by Capt. T. B. Hanham, a retired officer of the Royal Navy of England. The character of the vessel will indicate the object of her cruise. The commander is accompanied by his wife, and they cruise for pleasure wherever inclination points the way. After visiting various ports of the Mediterranean, the cruise in the Pacific was entered upon, and in taking this cruise, Capt. Hanham is enabled to revisit scenes, places and ports, associated with his life as a Midshipman, on board H. B. M. S. *Carysfort*, commanded by Lord George Paulet. Foreign residents of Honolulu, in 1843, will remember him, and he is particular to make inquiries after his old acquaintances. Capt. Hanham intends visiting the principal ports on the islands, and then proceeds to the Society Islands, via the Marquesas. We would merely add that the *Themis* is an iron vessel of 160 tons, and fitted up in a style becoming an English gentleman, who is yachting about the world for pleasure. When Capt. Hanham visited the islands in 1843 strong national feeling prevailed, and the independence of the Hawaiian Kingdom was endangered, but with the progress of time, permanency has succeeded to uncertainty—the Kamehameha Dynasty has become established and the regular forms of civilized administration have been introduced into every part of the Hawaiian Government.

EIGHT LETTERS FOR ONE.—Sailors sometimes complain that they get no letters, although they may write whenever they enter port. On passing over a package of letters which had been sent to our care for a sailor, he remarked, “I have been absent eight years from home, and have written to my friends but once, but I now have received eight letters.” We now repeat, what we have done so often—sailors, do not fail to write to your friends every time you enter a port. Suppose you get no replies, keep on writing. There is something wrong when persons are absent from home, and will not keep their friends informed of their whereabouts. To the friends of seamen we would say, do not you fail to write. We are so situated as to witness a sailor’s joy when he receives letters from the “folks at home.”

✍ We would acknowledge a catalogue of Yale College, for 1864–65, from Prof. C. S. Lyman. Professional students, including Theology, Law, Medicine, &c., - - 186
Academical students, - - - 45S
Total, - - - 644

We would acknowledge a catalogue of the College of California, at Oakland, from Mr. W. E. Rowell. It is highly gratifying to learn from these catalogues, and other sources, that the colleges and other schools of learning throughout the loyal States, are as flourishing as ever. Never were such munificent endowments bestowed upon American Colleges as during the progress of the civil war. The same is true of all the benevolent societies, including bible and missionary societies.

SAILOR’S HOME LIBRARY.—Any persons having in their possession books belonging to this library, are requestd to return the same to the Chaplain or leave them with Mrs. Oat at the Home.

☞ Sherman’s army has punched a hole through Georgia!

Lights and Shadows of Missionary Life in Micronesia.

By the arrival of the *Morning Star*, we have received interesting and important intelligence from all the missionaries in Micronesia. We shall furnish our readers with extracts from letters written by the Rev. Mr. Sturges, in January, May, June and November, of 1864. These letters present “the lights and shadows” of missionary life, on the island of Ponapi or Ascension. That island we would remark for the benefit of some of our readers, lies in N. L. 6° 48, and E. L. 158° 19. It was originally occupied by the American Missionaries in 1852. The only missionary now on the island is the Rev. A. A. Sturges. He went there at the commencement of the Mission, and has never since returned to America or Honolulu. Mrs. S. visited Honolulu in 1861, and returned the following year.

Mr. Sturges is located on the Southern side of the island, at the harbor of Rono Kitt. The Revs. Messrs. Gulick and Roberts have formerly been associated with Mr. Sturges, but he is now laboring alone among five or six thousand people, scattered over that beautiful island. The people are very much scattered and it is a most toilsome labor to visit remote parts of the island. The missionary makes his visits by boating along the shores, as it would be well nigh impossible to cross the island by land, and over the mountains. There are no roads and the forests are dense. The low flat coral reefs extend out several miles into the sea. We have made the foregoing statements so that our readers will the better understand the following allusions:

Death of the Nannakin, or High Chief—Reign of Terror—Visit among the Mountains.

PONAPE, May 16th, 1864.

We were congratulating ourselves that the reign of “terror” was about over, but night before last our new chiefs returned and much

disturbed the quiet of our Sabbath, with their drunken revels,—one of them, with his gang came into church just at the close of Sabbath school; he was only a little noisy, not ugly.

I speak of a "reign of terror;" such is always looked for on Ascension, when a high chief dies. You heard by the last mail that our Nanakin would likely die soon; he died the 15th of April. It was an event to which all looked with no little anxiety. The death of a high chief is the signal for universal pillage, and violence,—the more a man gets by robbing, and the more he destroys, the more of a man is he thought to be. In former years it was customary for natives to remove their effects, and themselves to the mountains to escape the fury of the mob, which knew no restraint for days and often weeks, after the death of a high chief. This apprehension was not a little increased by the stories everywhere in circulation that the hated religion would be exterminated; that the meeting house would be burnt, and our own premises taken possession of. Our Christians were expecting trouble, especially as so few of them were left, most were absent as teachers in other tribes. Some two weeks before the death of the chief, our dwelling was broken open, and robbed of near \$200 00 worth of our most needed property. This was the boldest robbery ever known on the island, and was said by all to be only the beginning. I could get no assistance from the chiefs,—the only one that could help was in a dying state. Just at this time, Captain Nye visited us from the Weather harbor, and took so much interest in the affair as to refuse to trade with the natives unless the chiefs took some pains to restore the property. This stand of Capt. Nye was a generous one, for which he has our sincerest thanks. We did not get back our property, but the eyes of the natives are opened to see that the missionary is not without friends, even if his native land is engaged in war at home, and so can't protect him.

The Nanakin died, and I was sent for by his brothers to attend the funeral,—hundreds of natives were present, and I never had better attention while I spoke of the soul after death; no heathen rites were performed, everything was left to the missionary. The chiefs offered to send a police to watch my house while I was absent at the funeral, I did not object, though I think all would have been just as well without. Some two weeks were spent in arranging titles and lands, during which time daily feasts were made, which brought together large crowds, in our neighborhood, and about us; these proud, "greasy" savages, coming in great crowds, with their long knives, helped us to think of the land of law; and of the good Father in heaven. It was decidedly the most anxious period of all my life; but not a rude word was spoken; not a haughty look was given; we were never treated more respectfully; and this quiet still continues.

I had made an appointment to hold a communion service at the mountain station on the other side of the island; to fill this appointment I must leave home the Monday after the chief's death. Our first plan was to have my family accompany me, but Mrs. S. was ill on the Sabbath, and was not able to

go. Monday at midnight, committing my dear family to the keeping of our Father, I started in our canoe to the northeast side of the island, where we disembarked, and took up our packs for the mountains. It was hard getting there, but the good meetings were more than tenfold pay for the trouble. We held our communion services on Wednesday; ten were admitted to the church; and 16 married, which here means propounded for admission to the church. The Lord is really doing wonders in all that region.

While absent, robbers attempted to break into our house; one bold fellow worked long at our bedroom window; but wife and Hattie succeeded in scaring him off; don't you think they are braves!

It is hard to realize that our Nanakin is gone; I have been on the most intimate terms with him during my entire missionary life; for years he has professed to be a "Christian;" but as he told the king years ago, "I give you one hand and the missionary the other," his professions have not done the cause much good. He was taken into the church last communion; I have been sorry many times that I took him in, but the last two or three weeks of his life were such as to rejoice our hearts. Of his successor you may form some opinion from the fact that he was recommended to the office by the old Nanakin solely on the ground that if he was not appointed "he would tear the island to pieces!" If he goes on at his present speed, he will certainly soon tear himself to pieces! if not the island!

Yours, &c., A. A. STURGES.

Fresh Water Spring below the Level of the Sea; Ancient Ruins on Ascension.

ASCENSION ISLAND, January, 1864.

You must remember that dreaded "sand-flat," half way between the Ponatik harbor and Shalong, in your excursions up and down the coast. Did not those bare flats often remind you that "time and tide," especially the latter, "wait for no man?" And how was it that you, and that we missionaries could pass there so often, and so often wait there for the tide, and never call to see the great wonder of the place?—a fresh water spring boiling up out of the sea! Fishermen have been accustomed to go to this opening to slake their thirst, and yet I never heard of the cooling fount, till a few days ago! There is an opening in the reef, just where this flat joins it, and near this opening is a boiling spring, shooting up pure water from coral rocks. The natives say that after heavy rains this spring is much stronger, and from this infer that it is the mouth of an inland stream. This stream must make considerable distance under ground as the flats and mangrove swamps are pretty wide, and how did the coral manage to grow in fresh water? as it must have done to encase this little stream?

We visited the place at low tide; the water was then some 3 or 4 feet deep; some of our natives dove down and drank. I helped myself to the water by means of a hollow reed. There are several little holes where the water boils up through the white sand and coral rocks. I am told that there are several other such openings along the barrier-reef; one near this place, more than four miles from any land.

You visited the ruins at the weather harbor; do you think *these* people ever had energy enough to bring together such masses of huge rocks? And how did they manage to float such masses to the coral island 12 miles to the westward? There are extensive stone ruins on the Ant Is., and the materials must have been floated from this island.

I was sorry you did not find time to visit some of the *artificial embankments* common on this island. These ruins or embankments consist of simple ridges of earth, sometimes a mile or more in length, rising gradually from the level at one end, and terminating at the other in a head, generally faced with stone, from 6 to 10 feet high. These ridges are very straight and evenly built, and as they terminate in an open plane, they are quite prominent objects. The natives attribute them, as they do the stone ruins, to an ancient race of giants, and some of them think giants are buried in them. Excavations have been made in several with a view to discover bones or relics, but so far the treasures are wanting—in but a single instance have excavating parties met with success. Some years ago, several captains of vessels lying in this port, went with their crews, armed with spades, pick-axes, &c., to an embankment near this place. After working pretty hard till near night, one "skipper" discovered an old rusty coin in the dirt, under his feet. Thinking now the prospect a good one, he scrapes the dirt over the treasure and proposed to the company to abandon the enterprise as hopeless, and return to their ships, to which proposal they all agreed. Long ere the next day had dawned the lucky captain with a few chosen ones, to whom he had revealed the secret of yesterday, were on their way to complete the work; but all their dreams of wealth ended in bringing back the old coin, one of the other captains had thrown, as a bait, the day before, into the hole! There was no little laughing among the shipping that night.

Similar must be the discovery of crosses and crucifixes in the ruins at the Weather harbor!

If other races lived upon these islands, and built these ruins, they were no more skillful than the present, though they must have been less lazy!

Marriages among the People.

ASCENSION ISLAND, June 20th, 1864.

What is your usual marriage fee? or is it a part of the bargain to marry all who apply? If your ceremonies are as long as those you went through here, in a couple you married for me, I hardly see how you would get through some of our "long jobs" in time to attend to the feast, which is coming to be an appendix to our fashionable weddings. I have married some forty couple since the year commenced—sixteen in one day. A foreigner at the close of that long "string" of ceremonies remarked, "Well, that's a little the biggest wedding scrape I was ever at!" It is got to be the great rage here to be married in church. When you have several couple to marry at one time, do you marry them with once going through with the form, or must each couple be attended to separately? Formerly I made one ceremony

answer for all, but now I have all the parties take their places around the altar, on the seats in front of the congregation, calling upon one party to rise at a time, which is seated as the next rises. I make one prayer answer for the whole; as do some of the bridesmaids and bridesmen make one set of marriage-ropes answer for several couple; which they must have done last week to be able to present sixteen couple, in succession, to the clergyman, so nicely robed; and what if some at the foot of the class were better dressed, and some at the head less richly ornamented, at the close of our ceremonies than at the commencement!

Arrangements had been made to marry several parties at a certain place where I hold meetings in another tribe, but on repairing thither, the chiefess, who was to head the party, asked me if she should not wait a little as her husband's wedding garment was not finished. I advised her not to think of outside ornaments, as God looked only to the heart. I was pleased to see, the next day, that she took her place at the altar by the side of her husband, minus her own marriage robe, which was really a nice one, that she might not seem to be better than her other half!

One of the sixteen couple married the other day, was the Wajai and his queen, head chiefs of the Metelanim tribe. Let me tell you something of the rich costume of our king and queen on that memorable wedding day. His Majesty wore a pair of white pants, and a linen shirt, both as neat and shining as ever came from the most fashionable laundress; and over these a new black satin vest, which, with his large silk cravat, set the old gentleman off to a charm! Then the queen, how lovely she looked in her long robe of figured Turkey Red, from the famous "Waterhouse establishment." Nor did the "rejected" queens look less smiling as they sat in their robes and places of honor, and quietly listened to their quondam husband promise in the sight of high heaven to renounce all other women, and take the one he held by the hand as his only wife. The royal bridegroom had been somewhat married before, having had at one time some fifteen wives.

So we have polygamy to deal with here, as you see. Chiefs on Ponape, as elsewhere, are fond of their harems, but it would take more than a Bishop Colenso to make the people think it a good institution. Those who are unfortunately involved in this harem system do not find it so easy to free themselves. In many cases the wives are sisters, one being the real wife, the others sort of boarders; and if they were sent away would have no home. Then, if sent away the laws of the land would not allow them to marry, nor is it allowed for them to find themselves homes among their relatives, unless they happen to have fathers; the people of the place would flee from them, as from forbidden objects. And this is the real difficulty with the king I have just married; he cannot send his rejected wives to another place, the people would flee before them! and the other chiefs, would feel their "craft in danger," and would soon kill some one; it would make little matter whom they should kill. We hope these restrictions on women who have been married, will soon be

done away; the gospel is making way, and soon there will be less difficulty in breaking up these "pesty" harems.

The American Foreign Missionary, a Loyal and Patriotic Friend of the Union—the Missionary Work Advancing!

PONAPE, November 5th, 1864.

What have you done with the *Morning Star*? You can't have concluded that she is no longer needed here since you have ecclesiastically annexed us to your islands! We never found it more difficult to wait patiently. We cannot go from home, as we much need, lest the friends come in the *Morning Star*, and find us gone.

The *Alpha*, Capt. Caswell, from New Zealand, was here a few weeks ago, and brought English papers, giving us American news down to the 26th of March. What unreasonable creatures we are! After getting such late news, we are really longing for more! So that wicked rebellion crossed over into this glorious 1864th year of our Lord! Well, my faith is not the least wavering that in God's own time it will be most gloriously crushed out. And what a future is before our country! Slavery all out of the way, the Puritan teacher, and mechanic, and farmer planting a higher cultivation all over the South; the East and West, the North and South, all united and happy under a Union that has stood the shock of the most angry revolution known in history! I can sympathize with you in your glorying to be an *American*. In your Thanksgiving Sermon you said many things to make us proud as citizens of the best government on earth. I was sorry, however, to hear you say that you had a special pride in having for your native State, Old Massachusetts. Has not this disposition of the people of one State to self-glory and praise, done very much to bring on and embitter the strife of this rebellion? It is a pleasing thought with me that when slavery dies there will die with it all sectional pride and prejudice, and strife. After such exhibitions of patriotism and devotion to the *Union*, it will hardly be in the heart of any one to think of section or place. "I am an *American*," will be the one all-absorbing fact of our nativity and citizenship.

I am happy to be able to report cessation of hostilities between the two tribes on the north side of the island, where war broke out soon after the *Morning Star* last left us. I visited the heads of the tribes a few weeks ago,—the good work seems to be making progress over there. Two head chiefs of the tribe have abandoned kava and heathenism, and now call themselves and their people of our party. We find it very pleasant to have so many natives about who take an interest in our affairs. Early in the summer, during the "reign of terror," christians did not come to us so much from distant parts of the island; now we are seldom without parties who come to spend a night or a Sabbath, to hear a little of the word, then to return to report to their friends. Sometimes we have given lodgings to over eighty on the Mission premises. I have built a native house for these strangers, to which they give the name, pilgrim house. Is it not strange that it should be so very dark right about here when light is breaking all around the island? This tribe is, apparent-

ly, much the least affected by missionary labors! Don't you think the general meeting will advise my removal? And where is that associate Dr. Anderson promised us? We somewhat hope the *Morning Star* is delayed to bring him to us! If so, it will be more easy to reconcile us to her long delay. Yours in love, A. A. STURGES.

EDITORIAL REMARKS.—Our missionary brother asks respecting our form of marriage when several couple are to be joined in "holy wedlock." It is seldom that a clergyman in a civilized land is called upon to marry several couple at one time. We should however say, by all means "each couple" is fully entitled to have the marriage-ceremony performed. Let every thing be done "decently and in order." Only recently however we noticed that a clergyman of the Church of England, in one of the large cities, married several couple reading the marriage service but once. Our authority is the published statement of one who was present. But if the officiating clergyman reads the service but once, would he be entitled to a "fee" from each?

Our missionary brother, in referring to a certain "Thanksgiving Sermon," expresses his sorrow that we should have gloried in claiming Massachusetts as our native State. We will merely add that he is not the first one who has criticized us upon the same point. We reply to this criticism, that we know of no better place to claim as the place of our nativity, than old Massachusetts, but let none imagine that we glory in being New England-born, over that of being an *AMERICAN*. It is not Massachusetts that we claim as our country, but the *United States of America*—*AMERICA*. Addison, in No. 135, of the "Spectator," remarks: "I have somewhere read of an eminent person, who used in his private office of devotion to give thanks to heaven that he was born a Frenchman; for my own part, I look upon it as a peculiar blessing that I was born an Englishman." A Frenchman may give thanks for his nativity and so may an Englishman, but we feel equally privileged and equally bound to give thanks that *America* was our native land, and the more so, just now that our countrymen in Legislative Halls, the Pulpit and on the battle-field, are so boldly vindicating the great principles of civil, constitutional and religious liberty.

EMANCIPATION IN KENTUCKY.—Cincinnati, Jan. 7. —Resolutions were introduced in both Houses of the Kentucky Legislature yesterday, declaring for the immediate abolition of slavery. Governor Bramlette, in a message, recommends gradual emancipation, and the ultimate removal of the slaves. He rejoices over and thanks Sherman and Thomas for their victories; denounces the arrest of Colonel Wolford and Lieutenant Governor Jacobs; says his object in attempting to regulate the enlistment of slaves was not to save the institution but the people of Kentucky from unnecessary burden in its accomplishment. Kentucky has provided nearly seventy thousand soldiers for the United States Army.

THE FRIEND.

FEBRUARY 1, 1865.

Bible Translation among Micronesians.

It is a most interesting feature of the missionary work in Micronesia, that all the missionaries are actively engaged in translating portions of the bible into the various dialects of those islanders. It is somewhat remarkable, and worthy the study of those interested in the migrations of Polynesians and their languages, that the natives of the Gilbert, (Kingsmill,) Marshall, (Ebon,) Strong's (Kusaia,) and Ascension Islands, (Ponapi,) should each speak dialects quite unlike and in some respects *radically* dissimilar. This circumstance renders the work of the Bible translation very difficult. One missionary is unable to assist another unless located upon the same island.

The Rev. Mr. Snow having been located on both Kusaia and Ebon, has completed translations of the Gospel of Matthew in both of those dialects, and has visited Honolulu in order to carry them through the press. The Gospel of Mark has already been translated and printed in the dialect of the Marshall Islanders, by the Rev. Mr. Doane. Some portions of the New Testament have been translated by the Rev. Mr. Sturges, in the Ponapian dialect. The following extract from a letter written by the Rev. Mr. Bingham, and dated "Apaiang, Gilbert Islands, Feb. 11, 1864," will indicate what has been done in the dialect of the Kingmill Islanders:

"I herewith send you a copy of the Gospel of Matthew, completed on the 4th of February, in the little press-room adjoining my study. Had not the *Asterion* been wrecked, I could not have had the printing completed at so early a date. [*Asterion* wrecked with cargo of guano, at Baker's Island, Sept. 24, 1863. A boat's crew left for Howland's Island, and drifted away from her course, and after being at sea, without food and water for eight days, finally landed on Hall's Island, of the Gilbert or Kingsmill Group. One of the seamen was a printer, and was employed by Mr. Bingham.—Ed. of F.] You will not understand me, however, as rejoicing over the wreck, whereby we were provided with a skillful printer, ere our type had been distributed in their cases, nor as rejoicing in the distressing thirst and hunger our printer experienced in his perilous voyage to the Gilbert Islands; but had he not gone adrift, and had not the *Asterion* been wrecked, the name of Mr. W. D. Hotchkiss, of Elyria, Ohio, might not perhaps have become historical. But if in future generations, any of the poor Gilbert islanders should be interested to know who first printed the entire Gospel of Matthew in their language, the answer will be *Hotchkiss*. For the kind Providence that brought him safely to our shores, and inclined his heart to engage for a season in

the work, we would be thankful. In addition to the Gospel of Matthew, he has already struck off 60 pages of the little work of Mrs. Bingham, on the Old Testament characters alluded to in the New Testament."

Chronicles of the Schonberg-Cotta Family.

In our last we noticed this new and popular book, attributing its authorship to the Puritan Chaplain of Queen Victoria. The following letter from one of the Cotta Family, shows that we were mistaken. We hasten to make the correction, and in doing so, would improve the opportunity again to commend the book to our readers. It is really one of the most charmingly written books we ever read. As a Romance of History it has but few equals. The strong points of the Lutheran Reformation are *put* in clear and bold relief. It is a polished and pointed arrow from a well-drawn bow, at that system of religious dogmas which upholds the opinion that the piety of the convent and nunnery is any purer or better than the piety of common people in the common walks of life. If any of our readers are tinctured with this notion, we hope they will read this book and "inwardly digest" its contents.

Rev. Mr. Damon:

I know our family used to be considered a very honest and good family, but I never thought people would care enough about their histories to print what some of our ancestors far back, almost in the dark ages, wrote for themselves. But as it has been done, I wish that the one who took so much trouble should have the credit; and though I am not at all like the good men and women whose stories you have read, I do not like to have ignorance and wrong prevail now in these better times, even in so small a matter as the authorship of a good book.

I saw in your paper the assertion that Rev. Dr. McLeod wrote the "Chronicles of the Schonberg-Cotta Family," and as the same thing is said of others, I thought I would tell you what the family believe. A lady was on her way to Rome to take the black veil. She had passed some years as novice in a convent, and was fully determined upon a step which would cut her off from her fellow beings, and annul those faculties God had given her for use. On her journey she met a learned Genevan Doctor, who has but lately gone to his rest, and attracted by his manner as well as by his reputation, entered deeply into controversial discussion, and was convinced that she was taking a false step. Of an eminently pure and elevated religious faith, her studies took a higher path, and the result is the "Chronicles."

This we believe to be the origin of a book which surely no man could have written;—so delicate are the chords sounded that the rougher touch of a man could only bring from them discord.

Now we indulge our pride a little when we look back upon people who, if not great, were surely good and true, and we wish to thank her who has collected together the simple stories of the early Reformers. ONE OF THE COTTAS.

200,000 letters were forwarded to New York city, by Sherman's army on its arrival at Savannah. Such an army of letter-writers was never before heard of.

THE REV. B. G. SNOW AND THE REV. H. BINGHAM.—We are most happy to welcome these missionaries from Micronesia. The former with his wife, left Honolulu in the *Caroline* in 1852, and has resided upon Strong's Island and Ebon. The latter left Honolulu with his wife on the first trip of the *Morning Star* in 1857, and has resided on Apaiang, one of the Gilbert or Kingsmill Islands. We are sorry to report the long illness of Mr. Bingham, but are greatly rejoiced that his health has very much improved, and the prospect now is that ere long his health will become perfectly established. The Rev. Mr. Snow has addressed the native churches, and last Sabbath evening addressed a large audience in Fort Street Church. He expects to return to his missionary field on the return of the *Morning Star* in May or June.

KA NUPEPA KUOKOA.—This weekly, hitherto published by Mr. Whitney, on the 1st of the year passed into the hands of the Rev. Dr. Gulick, who is now responsible for its character. Although the publisher is secretary of the "Hawaiian Evangelical Association," yet this paper has not been adopted as its "organ," nor is it responsible for its pecuniary liabilities, any more than for "The Friend." This is the proper basis. Under these circumstances we believe it will continue to prosper. Mr. Whitney deserves much credit for his successful management of this paper. It is no easy matter to publish a newspaper and make it pay. It is said that not every man can keep a hotel, neither can every man publish a paying newspaper. Success to the *Kuokoa* under its present management. It is deserving of a most liberal patronage. On the first page, we notice that a translation of Dr. Anderson's new book has been commenced. The foreign summary is excellent. We notice that each number has a few paragraphs in English. This is admirable, as so many natives are now anxious to learn English.

SINGULAR PHENOMENON.—In the communication of the Rev. Mr. Sturges, found in another column, will be found a statement respecting a fresh-water spring under water. We have been informed that off the coast of Kau, Hawaii, similar springs are known to the natives. These springs are many fathoms under the surface of the sea. The natives often, when out fishing, will dive for a drink of fresh water! Of course these are readily to be accounted for—the fresh-water finds outlets below low water mark. There are unquestionably many springs discharging into the sea, but seldom one will be discovered by man.

TALES OF A VENERABLE SAVAGE:

-OR-

Contributions to the Ancient History of Hawaii.

(CONTINUED.)

Translated mostly from the French of Jules Remy,

BY PRESIDENT ALEXANDER, OF OAHU COLLEGE.

History of Umi.

I.—His Birth and his Youth.

He was the son of Liloa, a great chief, who reigned over the whole island of Hawaii in the 16th century, and Akahikameainoa, a woman of the plebian order, who lived in Hamakua. He was kept in profound ignorance of his rank until he was 15 or 16 years old. The child developed rapidly, became vigorous and attained to a royal stature. In his plays with his companions and in his pastime as a young man he always bore off the palm. He was a great eater, "hao wale i ka ai a me ka ia." In short Umi was a perfect kanaka, and an accomplished fighter, who made his comrades suffer the proofs of it. During this time he formed a deep and intimate friendship with two peasants of the neighborhood, Koi, of Kukuihaole, and Omakamau, who became his "aikane." Liloa then held his court at Waipio in all the barbaric splendor of the period. Besides a considerable crowd of attendants, he had around him priests, prophets, nobles, and his only son named Hakau. His palace was made merry night and day by the wild evolutions of the dancers, and by the music of the resounding calabashes. He had left Akahikameainoa certain tokens or pledges as a souvenir of their relation, and a proof of the paternity of Umi. These objects she had secretly deposited in a place, which is known even at the present day, by the name of Hunana niho.

Meanwhile Liloa had become old. Akahikameainoa judging that the moment had arrived, invested Umi with the royal *malo*, the *niho palaoa* and the *lei*, emblems of power which the high chiefs alone had the right to wear. "Go," said she to him; "go, my son, present yourself to King Liloa, your father, at Waipio. Tell him that you are his son, and show him as proof of it, these pledges which he has left to me." Umi proud of the revelations of his mother, departs immediately, accompanied by Koi and Omokamau. The palace of Liloa was surrounded by guards, priests, diviners and sorcerers. The tabu extended as far as the outer enclosure, death was the penalty for every one who crossed its limits. Umi advanced boldly and passed the threshold. Shouts and cries of death resounded in his ears from all sides. Without troubling himself, he continues his course, and enters by the end door. Liloa was sleeping, wrapped in his royal cloak of red and yellow feathers. Umi stooped and without ceremony uncovered his head. Liloa awaking said, "Owai la keia?" "Who is that?" "It is I," replied the young man; "it is Umi, thy son," and saying this he displays his *malo* at the feet of the king. At this signal, Liloa, while rubbing his eyes, recognized Umi, and caused him to be proclaimed his son. Behold, then, Umi admitt-

ed to the rank of the high chiefs, if not the equal of Hakau, his eldest son; at least his prime minister by birth, his "intendant d'office." The two brothers lived at court on a footing of equality. They took part in amusements, tried the wrestle, drew the bow, plunged with ardor into all the noble exercises of the country and the time. The people belonging to the suite of Umi exercised themselves with those of the suite of Hakau, in contests with the long spear, "pololu," and the party of Umi always came off victorious, obliging Hakau to retreat in confusion.

Liloa, feeling that his last hour was approaching, caused his two children to be summoned, and said to them, "Thou, Hakau, wilt be the chief, and thou, Umi, wilt be his man." This last expression is equivalent to vice-roy or prime minister. The two brothers bowed as sign of assent. The old chief resumed: "Do thou, Hakau, respect thy man, and do thou, Umi, respect thy Sovereign. Hakau, if you have no consideration for your man, if you quarrel with him, I am not concerned about the consequences of your conduct. In the same way, Umi, if you do not render to your Sovereign the homage which you owe him, if you rebel against him, it will be for you two to decide your fate." Soon after having made known his last will, Liloa, gave up the ghost.

Umi, who was of a proud and independent character, foreseeing, no doubt, even then, the wickedness of his brother, would not submit to him, and refused to appear in his presence. Abandoning his share of power, he removed from Waipio in company with his two intimate friends, and retired to the mountains, where he gave himself up to the hunting of birds. Hakau then reigned alone, and governed according to his caprice. Abusing his authority he made himself feared, but at the same time detested by the people. He drew upon himself the censure of the principal servants of his father, whom he provoked by all kinds of humiliations and contempt. If he saw any one of either sex remarkable for good looks, he caused them to be tattooed in a frightful manner for his amusement.

Meanwhile Umi, who had a taste for savage life, had taken leave of his favorites, and wandered alone in the forests and on the mountains. One day when he had descended to the shore at Laupahoehoe, he fell in love with a woman of the people, and made her his companion, without any one suspecting his high birth. Devoting himself then to field labor, he was seen sometimes tilling the ground, sometimes descending to the sea for fishing. By lavish offerings he knew how to flatter adroitly an old man by the name of Kaleihokuu, a powerful priest, who at last adopted him as one of his children. Umi always maintained himself at the head of the farmers and fishermen, and a considerable multitude recognizing his physical superiority, voluntarily enrolled themselves under his orders, and those of his adopted father. They knew him only by the name of Hanai (foster-child) of Kaleihokuu. Meditating probably even then a way of gaining supreme power, Umi endeavored to attract to himself more and

more the sympathies of the people in whose labors he took an incredible part. The fields which Umi cultivated are to be seen even at the present day, above Laupahoehoe, and near the sea can be seen the heiau or temple in which Kaleihokuu offered sacrifices to the gods. Hakau continued to reign, always without showing the least respect to the old officers of Liloa his father.

Two old men, high chiefs by birth, and highly honored during the preceding reign, had persisted in residing near the palace of Waipio, in spite of the insults to which the nearness of the court exposed them. One day, when they were hungry, after a long scarcity, they said to one of their attendants, "go to the palace of Hakau. Tell his Majesty that the two old chiefs are hungry, and demand of him, in our name, food, fish and awa." The servant immediately went to the king's house to fulfill his errand. Hakau replied, accompanying his words with foul and insulting terms, "go, tell those two old men that they shall have neither poi, nor fish, nor awa." The two chiefs on hearing this cruel reply, at first began to sigh over their lot, and to regret more bitterly than ever the time when they lived under Liloa. Then rallying themselves they said to their servant, "We have heard of the foster-son of Kaleihokuu, of his strength, his courage and his generosity. Without losing any time, go directly to Laupahoehoe, and say to Kaleihokuu, that the two old chiefs desire to see his adopted son." The servant hastened to Laupahoehoe, where he acquitted himself of his orders. Kaleihokuu said to him, "Return to thy masters, and tell them that they will be welcome, if they wish to come to-morrow to my foster-son." The old men at this news prepared to start. On arriving at the dwelling of Kaleihokuu, they found nobody but a young man asleep on a mat. They entered nevertheless, and seated themselves, leaning their backs against the partition wall of the hut of pandanus. "At last," said they, sighing, "our bones are going to revive," "akahi a ola na iwi." Then addressing the man who was asleep, they said, "Are you then alone here?" "Yes," answered the young man; "Kaleihokuu is in the fields." "We are," said they, the two old men of Waipio, come expressly to see the foster-son of the priest." The youth rises without saying a word prepares in haste a sumptuous repast, an entire hog, fish and awa. The two old men admired the activity and skill of the young man, and said, "At all events, if the foster-son of Kaleihokuu were as vigorous a fellow as that, we should live again." The young unknown served them food, and made them drunk with awa. The next morning the old men saw Kaleihokuu and said to him, "We have come hither to see your foster-son. May it please the gods that he be like that fine fellow who entertained us in your house, our bones would revive." "Well," replied Kaleihokuu, "he who has so well entertained you is my foster-son, whom I had left at the house on purpose that he might perform for you the duties of hospitality." The two old men, happy at what they learned, related to the priest and to his adopted son the ill treatment which they

received at the court of Hakau. No more was necessary to light at once the flames of war. At the head of a considerable multitude of people attached to the service of Kaleihokua, Umi proceeds by forced marches to Waipio, and the next day Hakau had ceased to reign. He was slain by the hand of the vigorous foster-son of the priest.

II.—Reign of Umi.

Umi reigned in the place of Hakau. His two, "aikanes," Koi and Omaokamau, had come to join him and resided at his court. Piimaiwaa, of Hilo, was his most valiant warrior. "Ia ia ka mamaka kaua," it was to him that the bâton of war belonged, a figurative expression which denotes the General-in-Chief. Pakaa was one of the favorites of Umi, and Lono was his kahuna. While Umi reigned upon the eastern coast of the island, one of his cousins, Keliokaloa, reigned on the western coast, and held his court at Kailua. It was under the reign of this prince, about two centuries before the voyage of Capt. Cook, that a ship was wrecked near Kei in the district of Kona, not far from the spot where the celebrated English navigator met with his death in 1779. It was then towards 1570 that men of the white race landed for the first time on the group. A man and a woman, having escaped from the wreck, landed upon the beach at Kealakeakua. On reaching the shore these unfortunates prostrated themselves upon the lava with their faces on the ground, whence arose the name of *ku'ou*, (bowing down,) which is still borne by the place which was the witness of this scene. The shipwrecked foreigners speedily conformed themselves to the habits of the natives, who assert that there still exists in our day a family of chiefs descended from these two whites. The princess Loheau, daughter of Liliha, still living, is, they say, of this origin. Keliokaloa, who reigned on the coast when this memorable event took place, was a wicked prince, who took pleasure in wantonly felling cocoanut trees, and devastating cultivated fields. His depredations led Umi to declare war against him. He took the field at the head of his army accompanied by his famous warrior, Piimaiwaa, by his friends, Koi and Omaokamau, by his favorite Pakaa, and by Lono, his priest. He turned the flanks of Mauna Kea, and advancing between this mountain and Hualalai in the direction of Mauna Loa, arrived on the great central plain of the island with the intention of descending to Kailua. Keliokaloa did not wait for him. Putting himself at the head of his warriors he marched to encounter Umi. The two armies met upon the elevated plain surrounded by the three colossal of Hawaii at the place which is called *Ahna a Umi*. Two men of the slave class, by the name of Laepuni, famous warriors of the party of Keliokaloa, fought with superhuman courage, and Umi was about to fall under their blows, when Piimaiwaa, coming to his aid, decided the victory for his side. Though history says nothing in regard to it, it is probable that the king of Kailua perished in the combat. This victory completely rid Umi of his last rival in power. He reigned thenceforth as sole monarch on Hawaii. In order to transmit to posterity the remembrance of this remarkable battle, he caused to be erected on the battle-field, by

the people of six provinces, a singular monument composed of six polyhedral piles of lava collected in the neighborhood. A seventh pyramid was erected by the hands of his nobles and officers. At the centre of this enormous collection of stones, he built a temple, the traces of which are still visible at the present day, so that the whole plan can be restored. The whole of this vast monument is called by the name of its founder "The Heaps of Umi," (*Ahua a Umi*.) Umi built another temple at the foot of Pohaku Hanalei on the coast of Kona, called *Ahua Hanalei*. A third temple was also erected by him on the slopes of Mauna Kea, in the direction of Hilo at the place called *Puu'eekee*. We recognize also the traces of a temple built by the same king on Mauna Halepohaha, where are found the ruins of the houses of Umi, covered with a large lava rock.*

They give Umi the name of the *Mountain King*. Tradition relates that he retired into the centre of the island, from love for his people, and these are the reasons which explain the isolation to which he devoted himself. It was a settled custom in Hawaiian antiquity for the numerous attendants of the chiefs, when they traveled through a settlement, to cut down cocoanut trees, devastate plantations, and commit all sorts of havoc injurious to the interests of the owners or cultivators. To avoid a sort of scourge which attached itself to the steps of the monarch, Umi went and settled in the mountains, so that the depredations of the people of his house might not cause the tears of the people to flow. In this retreat Umi lived with his retainers on the tribute in kind, which his subjects brought to him from all parts of the coast. During famines his domestics scattered in the woods, and collected the "*hapuu*," a nutritious fern, which then took the place of the poi.

Meanwhile Umi did not pass all his life on the mountains. He came to live at different times on the shore of the sea at Kailua. He

* NOTE.—The most curious fact that presents itself to the eye of the traveler in the ruins of the temples built by Umi, is the existence of a mosaic pavement in the form of a regular cross, which traverses the enclosure in the direction of its length and breadth. This symbol is not found in the monuments anterior to this king nor in those which are posterior to him. Involuntarily we see in this a proof of the influence of the two shipwrecked whites whose landing upon the island we have mentioned. May it not be inferred from the existence of these Christian emblems, that towards the time when the great Umi filled the group with his renown, some shipwrecked Spanish or Portuguese sought to introduce the religion of Christ into the islands. Kama, of Waihopua, in Kau, has transmitted to us by Napi, an explanation of the four compartments which are observed in the temples of Umi, which are represented by the following figure. But if we accept Kama's opinion, it remains quite as difficult to explain why this peculiarity is observed in the monuments of Umi and not in the other heiaus, as for instance in Kupalaha, situated in the territory of Makapala; Mokini, at Puu-epa; Aiaikamahina, near the sea at Kukuipahu; and Kuapapaulau, towards the mountain at the same place. The remains of these four remarkable temples are found in the district of Kohala. We do not find in them the slightest trace of the division into a cross. The god Kaili a word which signifies "*the theft*," was not known before the time of Umi.

The god Kaili.	The god Ku.
Priest Lono.	Place of Umi.

employed workmen from all quarters to hew stones which were to serve, say some, to construct a sepulchral vault, or according to others a magnificent palace. Whatever might be their destination the stones were admirably cut. In our day the Calvinistic missionaries have employed them in building the great church of Kailua, without there being any necessity for cutting them anew. The hewn stones of Umi, "*pohaku kalai a Umi*," are to be seen even at the present day, scattered in different places. It is natural to suppose that for cutting these hard and very large stones they used tools different from those of Hawaiian origin. Iron must have been known in the time of Umi, and its presence would be explained by wrecks of ships which the ocean currents might have drifted ashore. It is certain that it was known long before the arrival of Capt. Cook, as is also shown by a passage from an old romance, "*O luna, o lalo, o kai, o uka, o ka hao pae, ko ke 'lii*," i. e., "What is above, below, the sea, the mountain, and the iron that drifts ashore, belong to the king."

Umi some time before his death said to his old friend Koi, "There is no place nor any possible means of concealing my bones. It is necessary that you should disappear from my presence. I am going to take back all the lands which I have given you around Hawaii, and they will think you disgraced. Do you then retire to another island, and as soon as you learn of my death, or only that I am taken with a dangerous sickness, return secretly to carry off my body." Koi executed the will of the chief, his aikane. He returned to Molokai, from whence he hastened to set sail for Hawaii; as soon as he heard of the death of Umi. He landed at Honokohau. While setting foot on shore, he met a kanaka, in every respect resembling his beloved chief. He fell upon him, killed him, and carried him in the night to Kailua. Koi secretly entered the palace where lay the corpse of Umi. The guards were asleep, Koi carried off the royal remains, and substituted in their place the corpse of the old man of Honokohau, then he disappeared with his canoe. Some say that he deposited the body of Umi in the great pali of Kahulaana, but they do not know the exact place; others say that it was in a cave at Waipio, at Puaahuku, at the top of a grand pali from which darts the waterfall of Hualawe. From time immemorial it was the custom at Hawaii to eat the flesh of high chiefs after their death: then they collected the bones into a bundle, and went to conceal them far from sight. Generally it was to a faithful servant, a devoted guardian, that the honor belonged of eating the flesh of his chief, from a sentiment of friendship, "*no ke aloha*." If they did not always eat the flesh of high chiefs and of distinguished persons, they always removed their bodies to bury them in the most secret caves, or in the most inaccessible places. But they did not take the same care of those chiefs who had been regarded as wicked during their lives. The old proverb said on this subject, "*Aole e nalo ana na iwi o ke alii kolohe; e nalo loa na iwi o ke alii mai-kai*." The high chiefs, before death, caused their most faithful servants to swear to conceal their bones, so that no one could discover them. "I do not wish," said the dying chief, "that my bones should serve to

make arrows to shoot mice, or fish-hooks." Hence it is very difficult to find the burial place of such or such an ancient chief. Mausoleums have been built in some places. It is said that nobles or kings are buried in them, but it appears that they are coffins without bodies, or that the corpses of common natives have been substituted for those of the personages to whose honor these monuments were erected.

To be Continued.

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humanu streets. 425-1y

H. STANGENWALD, M. D.,

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of merchandise, for the supply of Whalers and Merchant
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Newspapers, Music,
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improvements, and, in addition to former premiums, was
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Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.

The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—

The Grover & Baker Company, Boston,
The Florence Company, Massachusetts,
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Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
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old 18,560, whilst the Wheeler & Wilson Company, of Bridge
port, made and sold 19,725 during the same period.

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Seamens' do. do. do. do. 5

Shower Baths on the Premises.

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AT D. N. FLITNER'S Watch and Jewelry
Establishment, in Kaahumanu street, will be
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Almanacks for 1862.
Merchant's, Shipmaster's and Mechanic's Assistant
Laws of the Sea.
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—ALSO—

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—ALSO—

Mast-head Glasses and Marine Telescopes.

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Chronometers and Chronometer Watches.

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—ALSO—

A great variety of other articles useful to the

Mariner. —AND—

Many ornamental articles, including Breast Pins,

Rings, Cups, &c., &c.

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Chronometers.

THE FRIEND:

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

TERMS:

One copy, per annum,	\$2.00
Two copies, "	3.00
Five copies, "	5.00

THE HAWAIIAN GAZETTE.—This is the name of a new weekly, issued under the authority of the Hawaiian Government. It is designed to be the Government "Organ," and we sincerely hope it may give forth such music as will not only charm "the savage breast," but delight the most refined taste. Its editor is not announced; perhaps it is designed that the "Organ" shall carry "all the parts," as the musicians say. The first number is exceedingly valuable, as it contains such abundant statistics relating to the Hawaiian Kingdom. We hope this will always be a prominent feature in the paper. Rambling, vituperative and long editorials may delight some readers, but a Government paper, in our view, should aim at furnishing the reading public with a careful exhibit of the state, condition and finances of the nation. May this prove to be the character of the Gazette.

COTTON, RICE AND SUGAR.—These products will be produced the present year in larger quantities on the Sandwich Islands, than ever before. We are rejoiced to learn that upon every part of the islands there is a stir such as has never before been witnessed in agricultural affairs. Cotton-seed in large quantities, is now being scattered abroad. The prospects for rice on Kauai are good. Mr. Knudsen deserves much credit for the unwearied and unflagging interest which he has taken in this matter. Equally praiseworthy are Mr. Whitney's efforts to encourage the growth of cotton.

CASTOR OIL.—We are glad to learn that the manufacture of castor oil is to be tried in Honolulu. We hope from all those localities on the islands where the bean grows, quantities will be immediately sent to Honolulu, to ascertain whether it will pay. We have undeveloped resources on these islands, of greater value than mines of gold and silver.

It has been stated in print, that the U. S. Government derives annually \$400,000 from Custom House duties imposed upon Hawaiian products. Will Mr. Ingols, residing in San Francisco, please furnish some reliable statistics upon the subject? We know of no one who could do it better.

THE MORNING STAR—will sail for the Marquesas Islands, on or before the 15th. The Hon. Mr. Li, we learn, will go as delegate. Persons wishing to forward letters or packages to the missionaries, should not fail to be in season.

It is reported that 4,000 trunks, belonging to Southerners, in Paris, have been pawned to hotel keepers, for board-bills!

A BOSTON NOTION OF THE RIGHT STAMP.—No sooner are the wants and necessities of any class made known in the United States, than willing hands and benevolent hearts are ready to work and give for their benefit. The sailors of the U. S. Navy now have their share. The Boston people have got up a grand sailors' fair, which realized about \$200,000. This is to be devoted to building a Retreat, where sick, crippled, and disabled sailors of the navy may find a "snug" harbor in their old age. It is to be an American "Greenwich Hospital." Success to the enterprise. Our old correspondent, Mr. Hunnewell, has forwarded various publications upon the subject, and we would acknowledge from Mrs. Webster, a beautiful poem, "Hospital Jack," which was sold at the Fair. In our next issue we shall print the same in our columns.

IMPORTS AND EXPORTS.—From the report of the Collector-General, it appears that the total amount of imports for 1864, was \$1,712,241.61, and the total amount of exports, \$1,662,181.47. Domestic exports, including sugar, molasses, rice, &c., are very much upon the increase. The *Smyrniote* just sailed for San Francisco, with a cargo, valued at \$38,000, said to be the largest which has ever cleared for the Coast.

PUBLIC DEBT.—From the report of the Minister of Finance, it does not appear what the public debt of the nation is at the present time, but probably does not exceed \$150,000. Old Money Bags says the Hawaiian Finances are in a good condition.

HOSPITAL FUND.—The Collector-General reports that the Queen's Hospital has derived, during 1864, the sum of \$1,432 from the tax upon passengers arriving from foreign lands. As each pays \$2, it appears that the number of arrivals has been 716.

DR. C. F. GUILLOU.—We learn from the *Hawaiian Gazette*, that this gentleman has been appointed Italian Consul for the Hawaiian Islands.

Sailors wishing to write home, will find paper, pens and envelopes at the Home, gratis.

A CARD!

THE FOLLOWING RESOLUTION WAS unanimously passed at an Extra Meeting of the Board of the HAWAIIAN EVANGELICAL ASSOCIATION on the 23d of January, 1865.

"Resolved:—That the Hawaiian Board, in their own behalf and that of the Micronesian Missionaries, express their thanks to Captain Franklin Bates, Jr., of the ship "Desdemona," New Bedford, for his kind and generous attentions to the Rev. H. Bingham, Jr., and Lady, in giving them a free passage in June last from Apia to Ebon, where they could avail themselves of the aid and sympathy of their American associates, so much needed during his illness and the long delay of the *Morning Star*."

L. H. GULICK,

Corresponding Secretary of Haw. Board.

Honolulu, Jan. 25th, 1865.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Jan. 5—Am wh bark Coral, from San Francisco via Hilo.
5—Am ship Gen'l Williams, Benjamin, from sea.
7—Am bark A. A. Eldridge, Bennett, 17 days from San Francisco, with mdse to Aldrich, Walker & Co.
11—Russ. brig Shellkoff, Hanson, 36 days from Sitka, with salmon to H. Hackfeld & Co.
12—Haw bark Florence, Spencer, off and on, sailed same day to cruise westward.
14—Hanoverian bark Harburg, Thomson, from New Castle en route for San Francisco.
16—Brig Morning Star, Gelett, from Micronesia.
18—Am clipper ship Darling, Henry, 20 days from San Francisco en route for Baker's Island.
18—Am clipper ship Reindeer, 22 days from San Francisco, passed the port.
20—Haw'n brig W. C. Talbot, Dallmann, 194 days from Bremen, via Valparaiso, 40 days, with mdse to H. Hackfeld & Co.
20—Am clipper ship Kentuckian, 23 from San Francisco, en route for Baker's Island.
21—Am barkentine Constitution, Clements, 25 days from Cape Mendocino, with lumber to H. Hackfeld & Co.
22—Am clipper ship Argosy, Swift, 12 days from San Francisco, en route for Akyab via Amherst.
22—Am bark William Rotch, Baxter, 176 days from New Bedford, with mdse to C. L. Richards & Co.
27—Am bark Whistler, Paty, 14 days from San Francisco with mdse to H. Hackfeld & Co.

DEPARTURES.

- Jan. 3—Am wh bark Mercury, Tooker, for cruise.
13—Am wh bark Midas, Howland, for cruise and home.
17—Haw'n bark Braganza, Dannelsburg, for Bremen.
21—Old'g wh bark Oregon, Mammen, to cruise to Westward and Ochotsk.

MEMORANDA.

Report brig Morning Star.

Left Honolulu, Sept. 14, arrived at Apia after a passage of 26 days. Found that Rev. H. Bingham and wife had left during May for Ebon, on account of sickness. Thence sailed for and touched at Tarawa, Oct. 13, Pitt's Island, 18th, Mille, on 22d, Jeit on 31st. Nov. 5, arrived at Ebon, where we took on board two native missionaries and located them on the Island of Namaric; returned to Ebon, where we took on board Rev. Messrs. Snow and Bingham and families, and sailed for Strong's Island. Arrived at Ascension Island, Dec. 1, and left again on the 7th for Honolulu direct, where we arrived after a passage of 41 days. During the passage to the Kingsmill Islands, the winds were strong from the westward, with heavy squalls. Near the longitude of the guano Islands, had very heavy west winds, for two weeks, with strong easterly currents, during which time made not over 150 miles. This occurred about the same date of the loss of the guano ships at Howland's and Baker's Islands. While cruising among the Micronesian Islands, encountered very strong currents, setting E. N. E. with light variable winds. On the return passage had strong trades during first part of voyage, then southerly winds till near these islands. Was within 450 miles of Honolulu for ten days. In Lat. 24° 4 N. E. Long. 164° 2, discovered an island, not noted on most charts.

PASSENGERS.

From SAN FRANCISCO via Hilo—per Coral, Jan. 5—Chas W Jernegan, Thos G Thrum. From Hilo—M Raplee, R Nash.

For SAN FRANCISCO—per Comet, Jan. 14—Capt and Mrs P S Wilcox, 2 children and servant, Miss Sarah S Wilcox, Mrs Summers and 2 children, Mrs Townsend and servant, Mrs Morris, R Weeks, J Williams, Geo H Edmonds, Dr Wiglane, R Patterson, Thos McInerney, Geo Seabald, A Hanson, C T Clark—21.

For PORT ADELAIDE—per Buena Vista, Jan. 14—Mr and Mrs J E Barnard and 3 children, Mr and Mrs Mask & child—8.

From MICRONESIA—per Morning Star, Jan. 16—Rev H Bingham, Jr., and wife, Rev B G Snow, wife and 2 children, Miss Hattie Sturgis—7.

For SAN FRANCISCO—per Smyrniote, Jan. 18—Mr and Mrs J P Leconte, Mrs Burditt, H O Wells, John Miller, Wm Hanna, Wm Stott, J A McQuinston, Geo Nebeker—9.

From TEEKALET—per Constitution, Jan. 21—Chas Adams.

From SAN FRANCISCO—per Whistler, Jan. 27—Mrs J H Black and son, Mrs John Paty, Mr and Mrs Geo Leonard, Mr and Mrs John Harris and five children, Mr L Christen, Mr D F Vida, Mr Evan Griffith, Francis Mille, Hay Yane, D F Smith, Fred Hayman, Chas Brook, M Sekis, John O Davis, Ah Kee, J McCullough, A Melcher, J Case, Moses Kinley, James Lynch, Eugene Delamar—29 in all.

MARRIED.

PARKER—LEIAKALA—On the 7th inst., by Rev. L. Lyons at the house of the bridegroom, J. P. Parker, Sen., of Manaloale, Hamakua, to Leiakala, of North Kohala.

KITTREDGE—CHASE—In Haverhill, Mass., Oct. 20th, at the house of the bride's father, by the Rev. C. B. Kittredge, of Westboro', Charles S. Kittredge, of New York City, to Miss A. M. Chase, of Haverhill.

DIED.

CHELLEY—At Wailuku, Maui, Dec. 14, of consumption. A. E. Chelley, aged 46 years, a native of Byfield, Mass., and for many years a resident of these Islands.



New Series, Vol. 14, No. 3.

HONOLULU, MARCH 1, 1865.

{ Old Series, Vol. 22.

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THE FRIEND.

MARCH 1, 1865.

TEMPERANCE AWAKING.—It is a most gratifying fact that the friends of this good cause are bestirring themselves in Honolulu. Several cheering and well-attended meetings have been held at the Sailors' Home and the vestry of the Bethel. The meetings have resulted in the organization of the "Seamen's and Mechanics' Temperance Association." The proper officers have been chosen to carry forward the operations of the Society. It is to be hoped that great good will be the result, and we are confident such will be the case. It has been so in former years, and, although Societies have been formed and become extinct, yet there has always been progress in the right direction. It is well to keep the subject before the minds of the people.

On Monday evening, the Rev. Dr. Gulick and others, addressed the Society at the vestry of the Bethel. The meeting was well attended. He spoke in his usual animated and eloquent style, upon the social, economic, medicinal and religious bearings of the temperance question. Among other facts, he stated that five hundred ministers of the Church of England and one bishop had signed the teetotal pledge, and he might have added that nine-tenths of all the ministers of the gospel in America are firmly pledged to the same good cause.

At the same meeting, the Rev. Mr. Corwin made an effective impromptu speech, and the Society, on motion of the Seamen's

Chaplain, invited him to repeat his remarks, and more fully enforce the topic on which he had spoken, viz: the fallacy that it is a sin *per se* to drink wine and other intoxicating liquors. When the time arrives for the Rev. Mr. Corwin to deliver his address, we hope he may address a full house. The principle laid down by our Saviour, "He that is not with me is against me," will apply to this question of temperance: those who are not for the cause are against it.

PRESIDENT LINCOLN AND VICE PRESIDENT JOHNSON.—Before this sheet reaches most of our readers, the inauguration of the President and Vice President will have transpired at Washington. Their known sentiments upon the war question, emancipation, and kindred subjects, will indicate the policy of the United States Government during the past four years. We have often published the views of President Lincoln on the slavery question, but we now publish an article making known Vice President Johnson's views. It is worthy of perusal. Whatever the rebels, and those who sympathize with them at home and abroad, may think in regard to slavery and the future standing of the colored people in the United States, it is well known where President Lincoln and Vice President Johnson have taken their stand. They are practical believers in the doctrine that "all men are born free and equal." Depend upon it, this noble stand will exert a mighty and controlling influence throughout other nations as well as the United States.

PHOTOGRAPHIC VIEWS OF THE VOLCANO.—Mr. Chase is now taking photographic views of the volcano and other island scenery, which are very good representations. Although they may not fully portray the original scenes, they are vastly superior to any written description, and may readily be sent in a letter. We hope he may succeed in this branch, until every nook and corner of the islands is perfectly photographed.

Honolulu Sailor's Home.

At the annual meeting of the Trustees, held last December, the Executive Committee was instructed to repaint the building and make any necessary repairs. The good work is now in progress. The following subscriptions from the merchants and others, of Honolulu, will enable the Committee to go forward in the work, without feeling that a very large debt will be left unpaid when the work is completed:

Aldrich, Walker & Co.,	- - -	\$50 00
C. Brewer & Co.,	- - -	50 00
H. Hackfeld & Co.,	- - -	25 00
Castle & Cooke, (paint,)	- - -	26 00
G. P. Judd,	- - -	20 00
Richards & Co., (oil,)	- - -	17 50
S. C. Damon	- - -	20 00
J. W. Austin,	- - -	20 00
Melchers & Co.,	- - -	25 00
J. I. Dowsett,	- - -	20 00
S. H. Dowsett, (paint and oil,)	- - -	20 00
Lewers & Dickson, (paint & oil,)	- - -	20 00
John T. Waterhouse,	- - -	20 00
C. R. Bishop,	- - -	10 00
S. Savidge,	- - -	10 00
E. O. Hall, (paint,)	- - -	10 00
A friend,	- - -	5 00

We take the present opportunity of publishing the names of the trustees and officers for the current year, which we omitted to do at the time the annual meeting was held:

S. N. Castle, President.
J. W. Austin, Vice President.
J. M. Smith, Secretary.
C. R. Bishop, Treasurer.

S. C. Damon,
E. O. Hall,
J. C. Pfluger, } Ex. Committee.

Trustees going out in 1865:

S. C. Damon, C. R. Bishop,
Eli Corwin, G. B. C. Ingraham.
J. W. Austin, C. H. Lewers.

Trustees going out in 1866:

J. O. Carter, S. N. Castle,
J. C. Pfluger, E. O. Hall,
F. A. Schaeffer, W. L. Green.

Trustees going out in 1867:

J. M. Smith, W. A. Aldrich,
P. C. Jones, G. M. Robertson,
H. A. P. Carter, A. F. Judd.

TALES OF A VENERABLE SAVAGE:

-OR-

Contributions to the Ancient History of Hawaii.

[CONTINUED.]

Translated mostly from the French of Jules Bemy,
BY PRESIDENT ALEXANDER, OF OAHU COLLEGE.

History of Keawe.

Whatever the historian, David Malo, may say, it is quite disputable whether there were many ancient chiefs by the name of Keawe. It is probable that there was only one high chief of that name: that he was the son of Umi, and that he was called Keawe the Great (Keawe nui a Umi). David Malo was interested, as the natives acknowledge, to exalt the genealogy of the chiefs, and he wished to flatter the nobility and the people by distinguishing Keawe the Great, of the family of Umi, from another Keawe. It is with the two Keawes as with the seven Mauis and the nine Ilinas. It is not so far from the time of Umi to the present period that we cannot unravel the truth amid the clouds that surround it. The people in general speak of but one Keawe, who inherited the power of Umi, his father. He was the supreme chief on the island of Hawaii, and is even reported to have united all the islands under his sceptre, as Kamehameha did afterwards. Kamehameha conquered the islands by force of arms, Keawe conquered them by his voyages and alliances. While he sojourned in the islands of Maui, Molokai and Oahu, he contracted alliances everywhere, with the women of the people as well as with the greatest princesses. These unions gave him children, who caused him to be loved by all the great chiefs of the period. They regarded him at Maui and Oahu as supreme king. The king of Kauai even went so far as to send him ambassadors to declare to him that he recognised his sovereignty. Such was the origin of the power of Keawe. By his numerous alliances with the chiefesses, and with the women of the people without distinction, this king, say the chiefs to-day, caused the Hawaiian noblesse to become bastard and without honor. The chiefs who descend from Keawe conceal their origin, and are not flattered when they are reminded of it. From Keawe down, their genealogies become a hotbed of disputes, and it would be really dangerous for a rash historian not to regard the sensitiveness of the chiefs on this subject. The principle on which they ground their condemnation of Keawe is the purity of the blood of the royal stock required by an ancient custom, the object of which was to preserve without alloy the true nobility. Despising this rule, Keawe contracted numerous alliances which gave his children for mothers women of low birth. The posterity of this chief, noble no doubt, but impure in origin, do not like to be reminded of their low extraction. The Hawaiians attack bitterly the amours of Keawe, but seem to forget that Umi, their great chief, whose memory they preserve with so much veneration, was of plebeian blood on his mother's side. It appears to be certain that Keawe fixed his residence on the Bay of Hoonau, in Kona. The heiau of Hoonau, where the posts of Ohia, planted by Keawe, can be

seen, is called "Hale a Keawe" (the house built by Keawe). It also served as a city of refuge. [To BE CONTINUED.]

[Communicated.]

If Seamen will Respect Themselves, they will be Respected.

In a series of THE FRIEND, published in 1847, are several communications on "the wants of seamen." They are rather hurried in style, sometimes caustic, but withal of very fair ability. The writer states the case of the sailors' needs at some length, but invariably puts the blame of existing evils upon the shipowners and masters, and, by turns, scolds them and entreats them to rectify the shortcomings complained of.

That mariners need a better system of government, that they need better accommodations, better fare, etc., etc., are all positions which no one in his senses can deny; but where is all this reform to come from? "Aye, there's the rub!"

It is surprising what a hold formulas have upon the human mind. In religion, now, spiritual creeds teach that the sinner has but to adopt a certain formula to be saved; in politics, each party has alone the specific formula of "saving the state;" and so on of medicine, law, education, etc. Just as though all these matters were but machines, into one end of which mankind were to be thrown, warranted to come out angels at the other. If all men, high and low, learned and ignorant, would but study the divine philosophy laid down for us in the New Testament, they would perceive the fallacy of being saved, religiously or socially, by the means of formulas. The fact is, we have no need of nostrums at all. All reformation must begin first in ourselves, and this, by an admirable disposition of the Creator, reacts upon others. There is no one, however humble, who does not influence others; and that influence is the strongest which commands respect. Now, as respect cannot, in the long run be withheld from upright, manly conduct, sailors, as individuals, forming a vast body of society, have the whole matter in their own hands. Unless sailors see the case exactly as it stands, accept it as a fact, all the efforts of all the Sailors' Homes and all other apparatus provided for their benefit, will be useless, in so far as the extinction of the present helot system on shipboard is concerned. They ought to remember that people on shore are much too busy in righting their own wrongs to pay much attention to a class of men, however valuable to them, who seem disorganized as a body, and who, as individuals, often fail to command respect.

Sailors know better than I do what their peculiar vices and temptations are; but, whatever they are, they must be renounced,

cost what it may. The besotted brute, flung drunk over the side of a ship, by a harpy boarding-house master, just as she sets sail, has no right to anything but self-condemnation and repentance; but the active, well-dressed seaman, who steps on shipboard master of himself and of his profession, has a right to stipulate for the treatment due from man to man, and he will get it too, and promotion in the bargain, for the market is by no means glutted with the article of first rate seamen. Were the body of mariners, which sail from the leading ports of the world, to occupy their rightful position, they would form a fourth estate of real magnitude and importance; and their profession, instead of being regarded as the very last and lowest in the scale of honest labor, would be considered in its true light—second to none. The merchant service would rival or even surpass the naval, even though the latter be supported by great bounties and pensions of Governments. But the root of the matter is self-reformation, and self-determination of each and every individual mariner to raise his own character, and consequently his own prospects and position. All necessary reforms will follow, just as sure as there be truth in the Testament saying—"What a man soweth that shall he reap." Sailors must be the stalwart and manly guardians of their own rights. Landsmen of the right stamp will always support them against injustice and oppression, but it must be as auxiliary help, never as principals.

It has been said that he who conquers himself is greater than the conqueror of cities—a difficult truth for both landsmen and sailors, but it must be done, or we shall continue to see, as in years past, the worse than slave system on shipboard—disgusting food, lodgings unfit for swine, and government better adapted to unreasoning brutes than for responsible man. Now, Jack, the matter remains with you. We are all happy to instruct, but you must act, and that with a will. If the exertion is to be all on our parts, you are indulging in false hopes of anything like elevation of social position. If you will manfully do your share, the work is begun (which you know means half-finished) which will result in such lasting benefit to yourselves and society in general.

OUTRE PALI.

TRUE RELIGION.—The Religion that is to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given, is according to the Gospel, though it may be according to law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty cents upon demand, with interest, and who neglects to pay on demand, without interest, as a liar.—[Congregationalist.]

[For the Friend.]

The South-Sea Slaver.

"I have been away from my beloved people twelve months, for the improvement of my health. To-day, in mercy, I am brought back again to Mangaia, in peace and safety. I regret to learn that those vile slavers (from Callao) have taken by force some of my church members and others. Amongst them is the heir apparent to the throne. The poor father and king is broken-hearted." [Private letter, addressed to Rev. S. C. Damon, by Rev. Wyatt Gill, English Missionary in Mangaia, one of the Hervey Islands, and dated on board Missionary ship *John Williams*, off Mangaia, March 23d, 1863, and received in Honolulu Feb. 4, 1865.]

Beyond the dreary Cape, whose angry storms
Tax all the seaman's strength and skill to breast,
While oft with fear he sees the towering forms
Of Southern icebergs, wandering in unrest—
At length, his toil with favoring breezes blest,
O'er tranquil seas his battered vessel glides
To sunny climes, far in the glowing West,
Where coral islets sleep 'midst ocean tides,
Whose shores Pacific's surge complaining constant chides.

There Summer, radiant, ever young, abides,
And smiles in flowers of hue unknown before;
There Nature, lavish, all her fruits provides,
And clothes in bloom perennial steep and shore,
While streams pellucid down the hillsides pour,
Or leap in silvery sheen the rocky fall,
Or, prattling, thread the verdant valley o'er,
Or sleep beneath the plumed cocoa tall,
While sun and sky gleam ever bright and fair o'er all.

A race of gentle savages they are
Who roam in freedom o'er those Southern isles;
Their days in idleness pass, unmixed with care,
For unwooded Nature ever bounteous smiles;
Nor ken they aught of art or secret wiles:
Untaught, as yet, the cruel greed of gain,
No dream of wealth their simple trust beguiles,
But, with content, they reap the fruitful plain,
Or seek their flimsy prey upon the sounding main.

Thus Mangaia's dusky tribes, unknown to fame,
Possessed their sea-girt home, nor sighed for more,
When to their wondering gaze one day there came
A gospel messenger from Britain's shore,
Who to their willing ears rehearsed o'er
How Christ once died for all the sons of men,
And purchased bliss, a never-failing store,
Beyond the fear of pain, or death, or sin—
He taught the path to Heaven the while he walked therein.

Nor long in vain the faithful preacher plead—
No logic theirs of philosophic skill—
The simple truth that Christ for them had bled,
Compelled their love and conquered all their will;
Now Christian songs those island echoes fill,
Where late was heard the heathen chanting rude,
And church and school-house crown the rising hill,
Where idol shrines once dark and frowning stood,
And neat and peaceful homesteads shine amidst the wood.

Oh, who would mar a scene so passing fair,
Where all is peace, and love, and gentle life?
Who ruthless plant the seeds of mourning there,
And fill that island paradise with strife?
Alas! the love of gold with crime is rife;
All deeds of darkness, Avarice, are thine!
Thy guilty hand would plunge the murderous knife,
And bloody trophies hang about thy shrine,
Man's tears, and groans, and sighs, thy sacrificial wine!

In trading guise the modern slave-ship comes—
Blush, oh Peruvin, for thy flag disgraced!—
And Mangaia wakes, in all her thrifty homes,
To launch the light canoe with eager haste,
Laden with fruits to please the seaman's taste,
Their simple wealth, the produce of their isle;
They cheerful skim with speed the ocean waste,
And climb the tall ship's side, where stands, meanwhile,
The human vampire, glozing o'er with treacherous smile.
Lured to the hold with words of cunning guile,
The trustful natives fall an easy prey,
Where sudden force completes the work of wile,
And chained and bruised the groaning captives lay;
Now spread all sail and speed the vessel's way!
Soon fades yon island blue amid the wave;
Fair the breeze freshens with departing day;
The pirates, gleeful, chant a merry stave,

And count their gains, and, calculating, say
How much each slave will fetch at Chincha, far away.

I dreamed I heard the anguished wail that rose
And filled the air, and echoed round the shore,
And spoke to Heaven a stricken people's woes,
For chief, sons, husbands, lost and found no more;
And mingling with the breakers' sudden roar,
The earnest prayer of humbled souls was poured
To Him whose watchful eye is ever o'er
The hearts that lean upon his pledged word.
Vengeance is Thine—is Thine—Thou wilt repay, O Lord!

STARLING.

Honolulu, February, 1865.

From Dr. Anderson's New Book.

On page 168 we find a beautiful Hawaiian hymn, composed by a native at Waimea, Hawaii, on the occasion of Dr. Anderson's visit there. It was printed in the *Kuokoa*, at the time, with one or two others composed for the occasion, and we then observed its beauty. It is an excellent specimen of Hawaiian poetry. Mr. Bingham gives a good translation of it, which embodies its spirit very well. We copy the original and translation:

The Original.

"Nani ke aloha ia!	"E hauoli, oli pu,
Me ka olioli la	E na hoahanau a pau,
I ka malihini hou—	Kane, wahine, keiki no,
E aloha, aloha oe.	E aloha, aloha oe.
"Holo oia a maanei,	"No ia nei i houana mai
Mai Amerika mai no,	I na misioneri nei,
Eia no! ua komo mai—	E ao mai ia kakou nei;
E aloha, aloha oe.	E aloha, aloha oe.
"A, ma keia la maikai,	"E ala, oli kakou pu,
Hui aloha pu kakou,	A kokua aloha no
Ma ka Luakini nei;	Ka makua o kakou—
E aloha, aloha oe.	E aloha, aloha mau."

Metrical Version.

"Wonderful that love sincere!
Great our joint rejoicings here:
For the stranger guest we see;
Cordial welcome, friend, to thee.

"Sailing far to reach our homes,
From America he comes;
Lo! in peace he enters here:
Welcome to our hearts sincere.

"Now on this delightful day,
We, in love, unite to pray:
Here, beneath our temple spire,
We our welcome give thee, sire.

"Jointly chanting, now rejoice;
Brethren, all unite your voice;
Husbands, wives, and little ones,
Greet this friend with grateful tones.

"This is he who hither sends
These true missionary friends,
To enlighten our dark mind;
Thanks and love to one so kind.

"Let us then all rise and sing,
And our grateful accents bring;
For our sire our love to prove—
Love, good will, unceasing love."

"THE NEW AGE."—This is the name of an eight-page weekly sheet, published in San Francisco, and devoted to the interests of "Odd Fellowship, Masonry and kindred associations." We would acknowledge the receipt of the number for the 11th of November. Among the "odd" things in this "new age," we notice the following, showing that a new era has dawned upon the colored people of the United States. Three years ago no such notice would have been taken of the colored people's celebration:

"The colored people of San Francisco celebrated the second anniversary of the Emancipation Proclamation by a grand parade. They were greeted with much re-

spect, amid cheers, and the waving of handkerchiefs in the hands of the fair sex. The procession marched to the church on Stockton street, which was decorated for the occasion with flags, portraits of Abraham Lincoln and Garrison, and the Emancipation Proclamation. After music by the band, F. G. Barbadoes opened the exercises with a short address. This was followed by a prayer from the Rev. John I. Moore, and music by the band. The oration was delivered by Rev. J. P. Campbell, African bishop, followed by music and a poem. The reading of the Proclamation wound up the exercises till evening, when they were continued by addresses and a poem. The whole affair did great credit to the colored people of our community."

WALLS CRUMBLING.—The Union service in Brooklyn last Sabbath evening, where the unusual if not wholly unprecedented arrangement took place of a Congregational clergyman preaching and conducting the service in an Episcopal church, was an occasion of much interest. Dr. Canfield very cordially invited Dr. Budington to take the entire service into his own charge. Dr. Budington accepted it in the same spirit, and said that, if he were to preach in the Church of the Pilgrims, he should expect the pastor, if present, to conduct the opening exercises up to the hymn before sermon, and he should prefer to take precisely the course in Christ church. This was done. Dr. Canfield read the prayers of his church, then Dr. Budington ascended the pulpit, gave out a hymn, preached from John xvii., 20, 21, prayed as usual, gave out the closing hymn, and pronounced the benediction. The large audience was profoundly attentive, and several Episcopal clergymen present expressed their unfeigned satisfaction in the whole exercise. We understand that one of the most distinguished of the clergy in Brooklyn says that Dr. Canfield had a perfect right thus to open his church, if he thought proper, and that there is no cannon of the Episcopal Church against it. So this vast humbug of exclusiveness, on being boldly approached, vanished into thin air. Dr. Budington, in his discourse, cited both Bishop Burnet and Hallam, the historian, to prove that the Church of England, in its early days, fully recognized the ordination of the Reformed churches on the continent, and of the Church of Scotland. And he quoted from Lord Bacon a strong expression of regret that, in his day, one man was found at Oxford who openly denied the validity of such ordinations.—*N. Y. Independent*, Dec. 8.

HUDSON'S BAY WHALING.—Captain Taber and the officers of the ship *Northern Light*, recently in from Hudson's Bay, have come to the conclusion that whaling in that locality has been overdone. The polar whales, unlike common right-whales, but like sperm whales, seem to be conscious, by a sort of magnetic influence, of anything unusual happening within a distance of many miles, and when a whale is struck, all others within a large circuit instantly disappear. Hudson's Bay being a comparatively small body of water, all the whales have become frightened, and during the present season only two or three vessels have made a respectable catch. [*N. B. Standard*, Oct. 1864]

THE FRIEND.

MARCH 1, 1865.

Edward Everett's Last Address.

America's most polished orator, scholar and patriot is no more. His sudden death has already been announced in all the newspapers of the day, accompanied with becoming tributes to his fondly cherished memory. Such men appear only at intervals in our world's history. He was a great favorite with the American people. His polished manners, his profound scholarship and extensive literary acquirements are acknowledged wherever the English language is spoken. Just thirty years ago, we remember to have listened to one of his literary addresses, at Amherst, Mass. It was the only time we ever saw him, but the favorable impression then left upon the mind has never been effaced. Never shall we forget the oratoric flight, when, speaking in reference to Luther, he exclaimed: "He awoke all Germany and half Europe from the scholastic sleep of an ignorance worse than death. He took into his hands, not the oaten pipe of the classic muse; he moved to his work, not

— "to the Dorian mood
Of flutes and soft recorders;"

he grasped the iron trumpet of his mother tongue—the good old Saxon, from which our own is descended, the language of noble thought and high resolve—and blew a blast that shook the nations from Rome to the Orkneys," etc. (Orations, vol. 1, p. 606.)

But it is not our present purpose to publish an extended notice of Mr. Everett. It is to us a most pleasing reflection, that when his voice was heard for the last time, it was raised in behalf of the *Sailor*. The citizens of Boston and vicinity have recently been engaged in contributing to a Sailors' Fair, for the purpose of raising a large amount of money to build an American "Greenwich" Hospital. Two hundred thousand dollars were realized at the Fair. At the inauguration of this enterprise, the managers strove to gather a large assembly, which should be addressed by gentlemen of the very highest oratoric talent. Among the speakers we notice the names of Robert C. Winthrop, Richard Frothingham, J. P. Hale, Richard H. Dana, and that of the lamented Everett. It was an occasion when the public sentiment of the Boston people was deeply enlisted. Speakers and their auditors were in the very best of humors. For the last time Mr. Everett appeared in the presence of a Boston audience, (in whose presence he had so often and so eloquently spoken during the last forty years,) and spoke as follows:

Ladies and Gentlemen: Sharing with you the deep regret which I know you must feel that you are not to have the gratification of listening to His Excellency this evening, whose voice is never

heard without interest and emotion, I will nevertheless say that if there is any cause which could dispense with his advocacy, or that of any other man, it is the cause which has brought us together this evening.

Mr. Rice, ladies and gentlemen, has unfolded to you the objects of this enterprise in so satisfactory a manner, and the motives which should induce you to promote and favor it, and its design and object were so fully set forth in the circular of the Managing Committee, that it is not necessary for me to say much upon that subject. At the commencement of the war, ladies and gentlemen, the entire naval force of the United States, as far as the number of seamen was concerned, was but a poor 7,600. In this short interval of less than four years, the number has swelled to over 50,000—between 50,000 and 55,000. It is well known that in order to gain a permanent admission into the naval asylums and hospitals established by the United States, it is necessary to have been in the service twenty years. Now, ladies and gentlemen, consider the consequences of this; that out of 50,000—taking the number of seamen at its lowest estimate—which, when the iron-clads in the process of construction at this time shall be completed, will be increased to 60,000 or 65,000, I pray you to consider that on the lowest estimate alone there will be 42,000 and some hundreds who can never cross the threshold of one of the establishments of the United States, as permanent inmates, until the year 1881, '82, '83 or '84. I pray you to consider this, that of all these gallant men, now in the service of the United States, who have achieved these glorious successes, who have followed these heroes now on the platform, to victory, (applause,) seven-eighths of the number will have to wait 16, 17, 18, 19 years before one of them can enter, as a permanent inmate, a marine hospital of the United States. Now, my friends, I pray you to consider what these men, left in this situation, have done and are now doing for us. I am not one of those who institute comparisons between the two branches of the service. I would not rob our noble armies of a single leaf of the laurels they have so richly earned, to give it to the navy. Both arms of the service—I will not say have covered themselves with glory, that is vulgar praise—they have both done their duty to their country, done it nobly, done it separately, done it jointly. Each arm of the service has its particular exposures, its peculiar difficulties, its peculiar merits; and Heaven forbid that we should commend one at the expense of the other. (Applause.) But when I think what the navy has done for the country—when I think of Port Royal, of Hatteras Inlet, of Hampton Roads and the little *Monitor*, whose hero is here on the platform—(loud applause)—when I think of the brave fellows who fought the guns of the *Cumberland* until the water rose to her main hatch, and half their number went down to a watery grave—when I think of the other glorious successes achieved on the Atlantic, the Gulf of Mexico, the Mississippi, and the other inland rivers, not forgetting that noble exploit of Captain Winslow, (loud applause, and three cheers for the hero of the *Kearsarge*.)—when I think of all these, my friends, I cannot but ask myself whether we have done all for these brave men that we ought to do; whether it is enough to pay them with sounding cheers and empty praise. Why, ladies and gentlemen, when the *Brooklyn*, the other day, lay in the Navy Yard at Charlestown, I went on board of her, at the invitation of the gallant Capt. Alden. I saw upon the poop deck of that vessel the blood of a marine who was cut in two by a ricochet shot, three feet from where the Captain stood—a shot which, at its second bound, swept another gallant fellow into the sea. I went below. I saw there a hole, through whose jagged and splintered sides I could almost have crept myself, made by a shell that lighted on the deck, hissed and blazed for one dreadful moment, and then exploded in a group of twenty or thirty officers and men, bearing, of

course, the message of death to several of them; among others, to a poor fellow who had been badly wounded above and carried down for safety between decks. I should like to know whether it would much have encouraged those brave men if the officer close at hand had said, "Never mind it, my lads! Fight away! Nineteen or twenty years hence your country will do something for you!" (Laughter.)

Ladies and gentlemen, it is not merely in these scenes of blood and fire that the navy serves the country. Admiral Collingwood, who, all things together, I take to be the most accomplished officer in the English naval service, said that blockading was attended with greater danger to those who were entrusted with it than a battle once a week; and he rebuked the "city politicians," as he called them, who could not comprehend that a vessel can escape from one blockaded port to another, where the principal force is stationed, though the thing had happened to himself. Our squadrons, that have kept and still hold in close blockade a coast line, with its inlets, of 3,500 miles, are rendering a service to the country as important, and requiring as much skill on the part of the officers, and as much endurance on the part of the men, and attended, too, Admiral Collingwood tells us, with dangers as great as the actual dangers of battle; and I wish some of these stay-at-home critics, some of these editorial connoisseurs, who are so frequently railing at the navy for not accomplishing what they know to be impossible, would but try a hand at it themselves; would go down in Charleston harbor and pass a week in one of the iron-clads blockading that port, where the thermometer stands night and day at 130 degrees; or, if he prefers a sailing vessel, let him go to the blockading squadron at the mouth of Cape Fear River, and let him turn out at night to reef topsails, with the freezing canvas, as thick and hard as a board, beating in his face with every gust of the tempest. Let him do this, and he will know a little better what blockading duty is. (Applause.)

Only think, here is a class of men who are the sole agents by which all the foreign commerce of the country must be carried on. They are those who form a most important, an all-important part of our public defence. They are those who defend our coast, our harbors, and the honor of our flag. And now, what do we do with them? Dr. Johnson said, nearly a hundred years ago, "If you look down upon the quarter deck below, you see there the extreme of human misery." Things are very much improved, I know, since Dr. Johnson's time, in the public and private service, both of England and America. The seamen are much more comfortable when they are afloat, and on shore we have these Mariners' Homes, these Seamen's Aid Societies, these Bethels, these Sailors' Snug Harbors; and, here in Boston, we have Father Taylor, (I am not sure that he is not within the sound of my voice) who is a walking Bethel himself, a living Sailors' Home, an institution of the community. (Applause.) In consequence of all these provisions, as I have said, the condition of the sailor is no doubt infinitely more comfortable than it was in Dr. Johnson's time; but I am very much afraid there is still too much truth in the view that he takes of the sailors' condition.

Well, then, my friends, (and that brings us more nearly to the object of our meeting this evening,) what reception does the poor sailor meet with when he returns from these hardships and sufferings? What is the reward which the community bestows upon him, for all that he has undergone in its service? Does he find a peaceable, quiet, well-ordered, however humble home? Sometimes, happily, he does; and sometimes he finds it under a roof which he may call his own, or in some public establishment, provided by the kind-hearted Samaritans of the country. But, nine times out of ten, I fear the case is very far different. If he comes home in a sailing vessel,

before the sails are furled one of those devils, whose name is legion, is on board, with a bottle of rum in his pocket. As soon as he reaches land, or, if he is in a public ship, as soon as his vessel is paid off and he is set at liberty, it seems as if there is no eye on earth to pity, no hand to save. The first thing he wants is lodging. Poor Jack cannot go to the Parker House or to the Revere. Already flushed with liquor, the evil spirits that have him in tow take care not to carry him to one of the temperance lodging-houses, and so he falls, almost of necessity, into the hands of the landlord. Dreadful name! What follows? More liquor, if not poison; temptation to other, grosser and more fatal vices; until, his money spent, his spirit broken, rendered desperate by the condition of his affairs, he is forced, to escape starvation, to seek another voyage, or to enlist again in the service.

But perhaps some one will say, "Why don't he go home, where he will be safe?" Home! home for poor Jack! Why, half the time he never had a home. He was the orphan child of a widowed mother. His case is exactly described by the poet:

"Cold on Canadian hill, or Mexico plain,
That widowed mother mourned her husband slain;
Wept o'er her babe, her eyes dissolved in dew,
The big drops mingling with the milk he drew,
Gave the sad presage of his future years,
The child of misery, baptized in tears."

"Why don't he go home?" you ask. Well, once he had a home, but in a moment of boyish thoughtlessness he left it. Where did he go? he entered your service. In toiling for you it was that his bones were pruned out of their sockets by rheumatism, those iron muscles were melted down by scurvy to the infant's softness. Aye, it was that you might live in your luxurious homes in peace and comfort and honor, that poor Jack was ready to shed his blood, and he did shed it; and now you ask, "Why don't he go home?" Why should he? His father and mother have found their home in the churchyard; his brothers and sisters are scattered to the four winds of Heaven. He has no home. "The foxes have holes, and the birds of the air have nests," but poor Jack has not where to lay his head. And, my friends, I beseech you, for the love of Him whose words I have dared to quote—words over which eighteen centuries have wept tears of reverential sympathy—I adjure you, for the love of Him, who, when he was rich, for our sakes became poor, that you aid with your bounty these noble women who are seeking to rear for poor Jack that which he most greatly needs, which he most rarely enjoys—a cheerful, comfortable home. (Loud applause.)

REBEL SYMPATHIZERS IN ENGLAND—Led on by Lord Wharncliffe, having raised £17,000, desire to appropriate the same to "aid and comfort" rebel soldiers in Northern prisons. The correspondence upon the subject, so far as it has been made public, is decidedly rich and spicy. We never have learned from even rebel sources that their soldiers in northern prisons were in a suffering condition, and the idea of the good people of England coming to the aid of the Government at Washington is certainly one of the strangest incidents of the war. To have asked the favor on the ground of humanity, and for one moment to suppose the American Government would have granted it, seems to argue a weakness past all conception. If his Lordship had really been seeking to promote the cause of humanity, it would really have seemed more natural for him to have tendered his British gold to the bankrupt treasury of Jeff. Davis & Co., who have been

starving unto death hundreds and thousands of Federal prisoners. Read the following letter from the clerk of the Quartermaster's Department at Annapolis, Dec. 5th, who makes the following statement of the condition of the paroled prisoners, just arrived from Savannah:

"We are having our hands full of paroled prisoners coming daily from Savannah. As soon as they arrive and are properly clad, they are furloughed for thirty days. It is the most horrible sight I ever witnessed, some of them being actually starved to death. On the steamer that came yesterday, thirty-nine died on the passage, nineteen of whom were buried at sea and the rest brought here for interment. There are in the dead-house, this afternoon, ready for burial, forty bodies. The deaths in the hospital average one every hour. Is it not dreadful to think of, much more to see? You, living so far away, can have but a very limited idea of the cruelty and barbarity of those Southern wretches. It fairly makes my blood boil. There have arrived, up to this noon, about sixty-five hundred, and about four thousand more are to come. You should see the sufferings of these men, to understand what a 'cruel war' this is."

Documentary evidence is now being published, by authority of Congress, which places the leaders of the rebellion, in their treatment of prisoners, below the North American Indians or the inhabitants of the Feejee Islands. We are glad to see that the friends of the Union and humanity have taken the proper steps for a wide circulation of these documents in Europe.

A HEROINE.—At Pilau, in Prussia, now lives a woman who has for some years consecrated her life to the noble and dangerous task of rescuing persons from drowning. Whenever a tempest comes on, day or night, Catherine Kleinfeldt, who is the widow of a sailor, is ready with a boat, with which she puts out to sea, and frequently goes further than any other, in order to give help to those who may be shipwrecked. More than three hundred individuals have been saved by her efforts, and, accustomed for twenty years to make voyages with her husband, she possesses a skill and hardihood that renders these efforts unusually successful. Whenever she is seen, the greatest respect is paid to her, and the sailors regard her as their guardian angel. The very children of the fishermen go on their knees to her, and kiss the skirts of her dress. The Prussian and other Governments have decreed her medals, and the Principality of Pilau has made her an honorary citizen for life. She is about sixty years of age, with an athletic figure and great strength—a grace Darling enlarged into gigantic proportions; she has a masculine countenance, which, however, is softened by the benevolent expression it continually wears.

Accounts on file in the Department of Washington show the singular fact that, since the rebellion began, forty thousand more southern whites than blacks have received assistance from the Government.

EDITOR'S TABLE.

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MISSIONS IN WESTERN POLYNESIA; being Historical Sketches of these Missions, from their commencement, in 1829, to the present time; by Rev. A. W. Murray, twenty-five years a Missionary of the London Missionary Society: London and Sydney, 1863.

NINETEEN YEARS IN POLYNESIA; Missionary Life, Travels and Researches in the Islands of the Pacific; by Rev. George Turner, of the London Missionary Society: London, John Snow, 1861.

We feel under very great obligations to those English Missionaries at the Samoan, or Navigator Islands, who have, from time, to time, sent us these valuable works, which have been published under their auspices. The Navigator Islands, New Hebrides and Hervey Islands are very thoroughly described in these books. Aside from the vast amount of Missionary intelligence which these volumes contain, they are immensely valuable for their historical, scientific, commercial and general information. None but hard-working, intelligent and scholar-like missionaries could have collected and published such books. These books present unmistakable evidence that the London Missionary Society has sent forth men of the right stamp. The most thoroughly prepared of these books appears to be that of the Rev. Dr. Turner, "Nineteen Years in Polynesia." It is beautifully illustrated, with forty engravings. This gentleman left Samoa some years ago, to visit London, for the purpose of carrying through the press the entire Bible, in the Samoan dialect. His account of the immense labor required for the translation and preparation of the Bible in that language is intensely interesting. Scarcely less thorough have those translators been than were those who translated the English in the days of King James. From a Glasgow paper, *The Weekly Journal of the Scottish Temperance League*, we copy the following notice of Dr. Turner:

"We are happy to perceive that the Senatus Academicus of the University of Glasgow have just conferred, and that by a unanimous vote, the degree of LL. D. on the Rev. George Turner, the talented and devoted author of one of the most interesting and remarkable Missionary works of the present day—the volume recently published under the title of "Nineteen Years in Polynesia." The calm judgment, unflinching courage, inextinguishable zeal, varied intelligence, and amazing fertility of mental resources revealed in that book, more than entitled its able and excellent author to this mark of distinction. The University has, by this graceful act, done honor to itself, quite as much as to the man whom it has thus delighted to honor."

DONATIONS.—To THE FRIEND: Rev. E. Bond, \$10; a friend, \$12 50. To the Chapel: A friend, \$12 50; S. Peck, \$10.

Vice President Johnson Addressing the Slaves.

A few evenings since, Andrew Johnson, Military Governor of Tennessee and Vice President elect of the United States, stood upon the steps of the Capitol of his State, at Nashville, and addressed the slaves, who surrounded him by thousands. His speech was brief, but it will live forever. "Ye colored men of Nashville," said he, "the President of the United States proclaimed freedom to slaves in most of the seceded territory, but the benefit of that emancipation was withholden from you of Tennessee, and others. But to-day, standing here upon the steps of the Capitol, with the past history of the State to witness, the present condition to guide, and its future to encourage me, I, Andrew Johnson, do hereby proclaim freedom, full, broad, and unconditional, to every man in Tennessee!"

A correspondent of the *Hartford Post*, who witnessed the scene, says it was one of those moments when the speaker seems inspired, and when his audience, catching the inspiration, rises to his level and becomes one with him. Strangely as some of the words of his immortal utterance sounded to those uncultivated ears, not one of them was misunderstood. With breathless attention those sons of bondage hung upon each syllable; each individual seemed carved in stone, until the last word of the grand climax was reached, and then came the scene which beggars all description. One simultaneous roar of approval and delight burst from three thousand throats. Flags, torches, banners and transparencies were waved wildly over the throng, or flung aloft in the ecstasy of joy. Drums, fifes and trumpets added to the uproar, and the mighty tumult of this great mass of human beings rejoicing for their race woke up the slumbering echoes of the Capitol, vibrated throughout the length and breadth of the city, rolled over the sluggish waters of the Cumberland, and rung out far into the night beyond.

Having thus given them their freedom, the Governor went on to tell them of its privileges, its duties and its responsibilities. That portion of his speech which described and denounced the aristocracy of Nashville, and its effects upon his hearers, is thus reported:

"The representatives of this corrupt, (and, if you will permit me almost to swear a little,) this damnable aristocracy, taunt us with our desire to see justice done, and charge us with favoring negro equality. Of all living men they should be the last to mouth that phrase; and, even when uttered in their hearing, it should cause their cheeks to tingle and burn with shame. Negro equality, indeed! Why, pass any day along the sidewalks of High street, where these aristocrats—whose sons are now in the bands of guerrillas and cut-throats who prowl and rob and murder around our city—pass by their dwellings, I say, and you will see as many mulatto as negro children, the former bearing an unmistakable resemblance to their aristocratic owners.

Colored men of Tennessee! This, too, shall cease! Your wives and your daughters shall no longer be dragged into a concubinage compared to which polygamy is a virtue, to satisfy the brutal lusts of slave-

holders and overseers! Henceforth the sanctity of God's holy law of marriage shall be respected in your persons, and the great State of Tennessee shall no more give her sanction to your degradation and your shame!"

"Thank God! thank God!" came from the lips of a thousand women, who, in their own persons, had experienced the hellish iniquity of the man-seller's code. "Thank God!" fervently echoed the fathers, husbands, brothers of those women.

"And if the law protects you in the possession of your wives and children, if the law shields those whom you hold dear from the unlawful grasp of lust, will you endeavor to be true to yourselves, and shun, as it were death itself, the path of lewdness, crime and vice?"

"We will, we will!" cried the assembled thousands; and, joining in a sublime and tearful enthusiasm, another mighty shout went up to Heaven.

"Looking at this vast crowd of colored people," continued the Governor, "and reflecting through what a storm of persecution and obloquy they are compelled to pass, I am almost induced to wish that, as in the days of old, a Moses might arise who should lead them safely to their promised land of freedom and happiness."

"You are our Moses," shouted several voices, and the exclamation was caught up and cheered until the Capitol rung again.

"God," continued the speaker, "no doubt has prepared somewhere an instrument for the great work he designs to perform in behalf of this outraged people; and in due time your leader will come forth; your Moses will be revealed to you."

"We want no Moses but you!" again shouted the crowd.

"Well, then," replied the speaker, "humble and unworthy as I am, if no other better shall be found, I will, indeed, be your Moses, and lead you through the Red Sea of war and bondage to a fairer future of liberty and peace. I speak now as one who feels the world his country, and all who love equal rights his friends. I speak, too, as a citizen of Tennessee. I am here on my own soil, and here I mean to stay and fight this great battle of truth and justice to a triumphant end. Rebellion and slavery shall, by God's help, no longer pollute our State. Loyal men, whether white or black, shall alone control her destinies. When this strife in which we are engaged is past, I trust—I know—we shall have a better state of things, and shall all rejoice that honest labor reaps the fruit of its industry, and that every man has a fair chance in the race of life."

The narrator of this event says it is impossible to describe the enthusiasm which followed these words. Joy beamed in every countenance. Tears and laughter followed each other in quick succession. The great throng moved and swayed back and forth in the intensity of emotion, and shout after shout rent the air. A man might have exchanged an ordinary immortality to have made such a speech to such an audience and been much the gainer. It was a speech significant of one of the loftiest positions to which mankind, struggling upward towards universal freedom, has as yet attained. The great Tribune descended from the steps

of the Capitol. As if by magic, the dense crowd parted to let him through. And all that night long his name was mingled with the curses and execrations of the traitor and oppressor, and with the blessings of the oppressed and poor.—*Worcester Ægis and Transcript*.

Some weeks ago, one dark evening on returning from an evening meeting at the Bethel, we met a Scottish sailor in Nuuanu street. He appeared to be a very quiet and sober man, who was strolling along to observe the sights of the city. We fell into conversation, and the following letter is the result. We hope seamen and others, who allow their lips to take God's name in vain, or otherwise speak, as the Rev. Robert Hall says, "the dialect of hell," will take warning.

HONOLULU, December 4th, 1864.

To Revd. S. C. Damon:

SIR—You will, perhaps, recollect the seaman who met you in the streets of Honolulu on Monday night last, 28th November. You will recollect I promised to add a mite to the columns of the "Friend," and I now comply, and shall be glad to hear of its having taken effect on some of the unfortunate class to which I at present belong, namely, seamen.

A WARNING TO THE THOUGHTLESS MARINER.—The greater portion of the present crew of the ship "Dreadnought," at present in Honolulu, joined her on the 17th of October, at San Francisco, and about the 23d we sailed for this port. Six of her crew have been my former shipmates, and taking her crew altogether, they are all young men and very orderly, with one exception only. This young man I now allude to, was of a lively nature, as I may term it, either jesting, singing or swearing—the latter, I am sorry to say, he was much addicted to. On the day following our departure from San Francisco, while at dinner, various subjects were conversed upon. One of the crew asked him where he would be in the course of four months time? "In hell!" was the prompt reply. Mark, reader, in less than thirty minutes we were all summoned to work on deck. The young man I allude to, myself and another, were ordered to range the chain which lay abreast of the fore-hatchway. We had not been but a few minutes at this work before the young man's chain hook slipped from the chain and he overbalanced and fell to the bottom of the hold. Every assistance that could be rendered was instantly done, but to no purpose—life was extinct! Sixty minutes had not passed since he stated he would be in "hell," till he stood in the presence of that God he had lately offended!

Reader, beware, for every idle word God will call you into judgment.

In the course of my career, I have seen about eight men killed on board of ships at sea, but none appeared to me so awful as the one I have described, and in fact, consternation was depicted on the countenances of the crew when they came to ponder over his expression, and sudden death. Having been so short a time together, I was not able to learn his real name, but I believe he was an Englishman, and very likely his relations have lost all traces of him.

DUNLOPE DUNLOPE, Seaman.

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THE FRIEND:

**A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,**

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

TERMS:

One copy, per annum,	\$2.00
Two copies, "	\$3.00
Five copies, "	\$6.00

☞ We publish below the lines referred to in our last number, as sold at the Boston Sailors' Fair.

Hospital Jack.

To-night I'm in the hospital
Among the folks I know;
But all the doctors say I'm well;
To-morrow I must go.

Of course I'll go (though where and how,
I don't exactly see);
The wounded boys are crowding in;
There isn't room for me.

I have n't spent six months ashore,
Since at my mother's knee,
I, sobbing, said my parting prayer,
And then was off to sea.

When years had passed, and I came back,
My wages in my hand,
I found my gentle mother rich—
Rich in the Better Land!

I had a sweetheart—oh, how dear!
She was too good for me,
And so the angels took her home
While I was on the sea.

If mother or my Mary lived,
(What ails my foolish eyes?)
This poor, old, maimed and battered tar
They'd treasure as a prize.

Yes, both my "pins" were shot away;
I don't begrudge them, though;
We beat the rebels in the fight
Before I went below.

Our captain praised me for my pluck,
In presence of the crew;
And yet I hardly had the time
To show what I could do.

I'd like to try the thing again,
To help our country through;
To keep her whole, from stem to stern,
I would be shot in two!

But now there is no chance for me
To join the tars again;
They did not stop to speak to me
In reck'ning able men.

They don't enlist four-footed folks,
Or I would volunteer;
For, though not built for fighting now,
I might make out to steer.

Heigho! with following the sea
I know I must be done;
I never more shall trim a sail,
Or stand to serve a gun.

I don't begrudge my loss, I say—
I'm made of better stuff—
But where to go, and what to do,
It bothers me enough.

The boys along the cripple-ward,
I know them, every one;
The crutches here are thick as hops,
And make us lots of fun.

We like to laugh at our attempts
To trot on wooden pins;
We would n't like outsiders, though,
To mock us with their grins.

To sit around with women folks,
Who always lived ashore—
Why, that would be a dreadful cross,
If I had nothing more!

A ship, upon the rolling sea,
Is all the home I've had;
I've lived among a crowd of men
Since I was but a lad.

Oh! is there not some tight old hulk,
Where helpless tars like me
Could work together, sleep, and mess,
As if upon the sea?

Some low-browed hulk would do as well,
And better too, I know;
We couldn't hobble fore and aft,
If there should be a blow.

I'll canvass in the cripple-ward;
Perhaps we'll fix it so.
I wouldn't mind my loss, I say;
If I knew where to go.

But why about to-morrow fret,
Or what becomes of me?
To-night I'm in the hospital,
Just where I'd wish to be.

I'd better say again the prayers
I learned at mother's knee,
And trust the God whom Mary loved
Will kindly care for me.

Hawaiian Dictionary.

We have frequently noticed this publication, now going through the press at the *Advertiser* office. We learn that it will be published in April, about the time Mr. Whitney intends leaving for the Atlantic States. It is a work which will be welcomed with delight by philologists and scholars in Europe and America. Some years ago, we received a communication from Mr. Trubner, of the firm of Trubner & Co., of London, making request that we should forward works upon the Hawaiian language. He remarked that European scholars were exceedingly anxious to obtain any books relating to the subject of the Polynesian languages. We are fully confident that this work of Mr. Andrews is just what they desire. It is not possible now to state the exact number of words which this book will contain, but we are assured that it will not fall short of sixteen or seventeen thousand, and Mr. Andrews informs us that he is almost daily picking up new words. This fact will conclusively prove that the Hawaiian is not the barren and meagre dialect it has sometimes been represented, but rather a most full and copious dialect of the Polynesian language. As we have previously remarked, this dictionary is a *great national work*, and we sincerely hope every lover of the Hawaiian race and language will come promptly forward and subscribe for one or more copies. It should be placed in every school-house, court-house and Government office of the Hawaiian Kingdom, and be found also in every merchant's counting-room, on the counter of every shop-keeper, in the mechanic's work-shop, and in every family upon the islands. We intend that hereafter Andrews' Hawaiian Dictionary shall be found beside Webster and Worcester on our table.

☞ Report says that the *Whistler* left with the largest cargo of sugar which ever left in one vessel for the coast.

☞ On Saturday—the 4th—President Lincoln will enter upon the second term of four years, as President of the United States.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Jan. 28—English yacht *Themis*, Hanham.
28—Eng bark *Light of the Age*, Alexander, 17 days from San Francisco, en route for Hongkong.
Feb. 7—Chilian bark *Matador*, Rasmussen, 47 days from Valparaiso, with cargo of flour, en route for Hongkong, China. Touched to obtain supplies.
7—Eng. ship *Egeria*, Evans, 24 days from Victoria, with lumber en route for Shanghai. Touched to leave passengers.
12—Haw'n bark *R. R. Wood*, Hatterman, 118 days from Bremen, with mdse to H. Hackfeld & Co.
12—Am brig *Angenette*, Trask, 22 days from Humboldt Bay, with lumber to Aldrich, Walker & Co.
13—Eng bark *Mercia*, 147 days from Liverpool, with mdse and passengers to Janion, Green & Co.
14—Am bark *Onward*, Hempstead, 13 days from San Francisco, with mdse and passengers to Aldrich, Walker & Co.
16—Eng bark *Constancia*, Robinson, 12 days from San Francisco, en route for Shanghai. Took a small freight of 15,000 lbs fungus.
18—Haw'n schr *Prince*, Hatfield, 15 days from San Francisco, with mdse to Aldrich, Walker & Co.
21—Eng ship *Veritas*, Carey, 14 days from San Francisco, with lumber en route for Shanghai.

DEPARTURES.

- Jan. 30—Am barkentine *Constitution*, Clements, for Teaklet.
30—Am bark *A. A. Eldridge*, Bennett, for San Francisco.
31—Am bark *Yankee*, Fuller, for San Francisco.
31—Eng bark *Light of the Age*, Alexander, for Hongkong.
31—Russ brig *Shelkoff*, Hanson, for Archangel, Sitka.
Feb. 1—Am ship *Kentuckian*, Freeman, for Baker's Island.
6—Am wh bark *Wm. Rotch*, for Westward and Ochotsk.
8—Eng. ship *Egeria*, Evans, for Shanghai.
9—English yacht *Themis*, Hanham, for Hangle.
15—Brig *Domitila*, Webb, for Victoria.
15—Chilian bark *Matador*, Rasmussen, for Hongkong.
15—Missionary brig *Morning Star*, James, for Marquesas Islands.
20—Eng bark *Constancia*, Robinson, for Shanghai.
23—Eng ship *Veritas*, Carey, for Shanghai.
25—Am brig *Angenette*, Trask, for San Francisco.

PASSENGERS.

- For SAN FRANCISCO—per *A. A. Eldridge*, Jan 30—Mr and Mrs W E Cutrell and 3 children, Mrs Brooks, Mrs King, Mrs J Williams and 3 children, T Silver, E Richardson, F A Hammond, J McGarty, J A Henon, J Allen, J McDonald—18.
For SAN FRANCISCO—per *Yankee*, Jan. 31—Mr and Mrs Wm P Thompson, Prof. Andrews, S Chandler, Jos Cooke, F Sylvia, H Meade, Thos Smith—8.
For HONGKONG—per *Light of the Age*, Jan. 31—T Howe, J S Rogers, J McDennel, Thos Mitchell, John Weil—5.
From VALPARAISO—per *Matador*, Feb. 7—J S Rogers, J S Dudley, J Runkle, Henry Bunstein—4.
From ALBANY—per *Egeria*, Feb. 6—Mr Wm Ledgate, wife and 4 children, Mr Alex Young and wife, 6 Hawaiians—14.
From BREMEN—per *R. W. Wood*, Feb. 12—R K Chamberlayne, Alb Jaeger—2.
From LIVERPOOL—per *Mercia*, Feb. 13—Miss Monsarrat, Mr and Mrs Robinson, Robt H Halstead, wife and 3 children, Geo Roberts, wife and 2 children, A M Saxton, wife and 2 children, Mr Lamax and wife, Joseph Prince, wife and 1 child—21.
From SAN FRANCISCO—per *Onward*, Feb. 14—Thos H Paris, lady and 2 children, James Miller, lady and daughter, James A Pierce, H F Walker, John H Paty, J L Wisely, M Womer, H Smith, Patchun, Ah Fung, STEERAGE—Madame Mille and 2 children, James Gwin, R F Morrison, Joseph Silva, Chas Huhs, Martin Wolf, A S Baker, Robt B Brown, Edward Guthrie, B Hamblin, D Long, S Cotton, J S Trimble, J Cooran, J S Turner, Ah Low, Ah Augh—34.
For VICTORIA—per *Domitila*, Feb. 15—Mr McDonald—1.
For MARQUESAS—per *Morning Star*, Feb. 15—Hon John H Rev George Bicknell—2.

PORT OF HILO.

ARRIVALS.

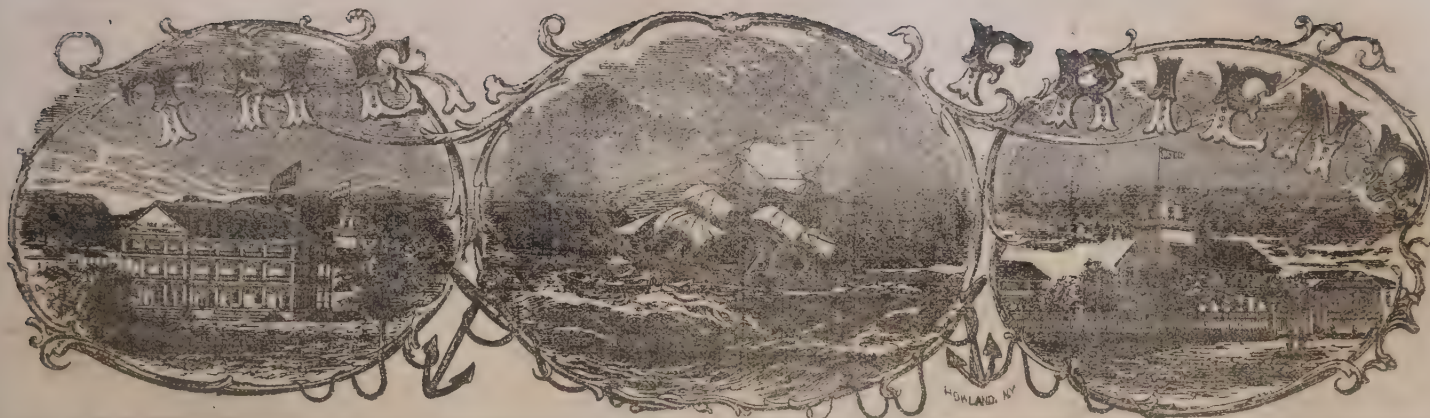
- Feb. 3—Am brig *Merchantman*, Chadwick, 22 days from San Francisco, with mdse to J. H. Coney.

PASSENGERS.

- From SAN FRANCISCO—per *Merchantman*, Feb. 3—Mr and Mrs A P Willey, J D Grizzle, wife and 4 children, Mr and Mrs W Y Young and child, D A Wheeler, C P Moorman, G H Butcher, O Arnold, Mr Sparks, Bernard Neece, Fred H Hawline—18.

DIED.

- HUMPHREYS—Died at Waikapu, Maui, January 28th, 1865, William Humphreys, aged 76 years, 11 months, and 18 days, 53 years a resident of these islands, a native of New Hampshire, United States of America.
HUMPHREYS—At the Queen's Hospital, Feb. 11, of consumption, Moses Chambers Humphreys, a native of New York, aged 53 years, 2 months and 16 days. He has resided for many years on these islands.



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HONOLULU, APRIL 1, 1865.

{Old Series, Vol. 22.

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THE FRIEND.

APRIL 1, 1865.

A Sailor's Yarn Poetized.

We publish in our columns the new and popular Poem, "Enoch Arden," by the Poet Laureate of England, who has recently received a Baronetcy, and will hereafter be known as "Sir Alfred." This poem has met with a most remarkable sale in England and the United States. It is printed in every variety of form, both cheap and expensive, and illustrated by artists in the very highest style. It will, we think, exceedingly interest the wide circle of our sea-faring readers, and furnish a topic to beguile the long and wearisome evenings and "watches below" of many a cruise in the broad Pacific. In a few days it will be read by the hardy whaleman pushing his way "amid tumbling mountains of ice" in the Arctic Ocean, and by those cruising more leisurely among the Coral Isles of the "South Seas." In the name of all the sailors in the Pacific Ocean, we thank the Poet for this effort of genius, seeing that while this poem delights the university student and devotee of literature, it also will be equally appreciated by the most uneducated inmates of the forecabin.

JOHN BROWN AND H. A. WISE.—A photograph of Old John Brown, wreathed in laurels, is now hanging in the parlor of the mansion formerly belonging to H. A. Wise, who hung the original in another part of the State. The estate, situated a few miles north of Norfolk, has been confiscated by the government.

THE PACIFIC ALMANAC.—We would acknowledge, from the publishing house of H. H. Bancroft & Co., of San Francisco, a copy of the "Pacific Almanac" and also a Memorandum Book for 1865. These will be found for sale at H. M. Whitney's Book Store. The Almanac is very full and complete upon all matters relating to the Pacific coast, including a list of all newspapers and periodicals published in the Pacific States. There are 103 weeklies, 6 semi-weeklies, 3 tri-weeklies and 32 dailies, besides numerous monthlies and other periodical publications. This is surely a rapid growth of periodicals, for twenty-three years ago, when the first number of "The Friend" was issued, not one newspaper was published in any part of that vast region, where now the newspaper-sheets are almost as numerous as the leaves of the forest.

CASTOR-OIL MANUFACTORY.—We are glad to observe indications that this enterprise is not likely to prove a failure in Honolulu. The Messrs. Cotton certainly manufacture oil of an excellent quality, and while not occupied in pressing out oil, they turn their attention to the manufacture of water-wheels. A large wheel has been manufactured for the new plantation of Messrs. Green & Montgomery, Koolau, which works to a charm. The truth is, a little Yankee enterprise and skill will create a wonderful revolution on these islands. The Yankees are coming!

READING ROOM AT THE SAILOR'S HOME.—It is exceedingly gratifying to witness the new order of things at the Reading Room. During the day, seamen are resorting thither to read the news and write to the "old folks at home," and during the evening many find their way to the temperance meeting and the place where "prayer is wont to be made." Never among seamen in Honolulu were the signs for good more encouraging. We hope the good leaven will continue to work among both seamen and landmen.

Enoch Arden.

BY ALFRED TENNYSON, D. C. L., POET LAUREATE.

Long lines of cliff breaking have left a chasm;
And in the chasm are foam and yellow sands;
Beyond, red roofs about a narrow wharf
In cluster; then a moulder'd church; and higher
A long street climbs to one tall tower'd mill;
And high in heaven behind it a gray down
With Danish barrows; and a hazlewood,
By autumn nutters haunted, flourishes
Green in a cuplike hollow of the down.

Here on this beach a hundred years ago,
Three children of three houses, Annie Lee,
The prettiest little damsel in the port,
And Philip Ray the miller's only son,
And Enoch Arden, a rough sailor's lad
Made orphan by a winter shipwreck, play'd
Among the waste and lumber of the shore,
Hard coils of cordage, swarthy fishing-nets,
Anchors of rusty fluke, and boats updrawn;
And built their castles of dissolving sand
To watch them overflow'd, or following up
And flying the white breaker, daily left
The little foot print daily wash'd away.

A narrow cave ran in beneath the cliff:
In this the children play'd at keeping house.
Enoch was host one day, Philip the next,
While Annie still was mistress; but at times
Enoch would hold possession for a week:
'This is my house and this my little wife.'
'Mine too,' said Philip, 'turn and turn about.'
When, if they quarrell'd, Enoch stronger-made
Was master: then would Philip, his blue eyes
All flooded with the helpless wrath of tears,
Shriek out 'I hate you, Enoch,' and at this
The little wife would weep for company,
And pray them not to quarrel for her sake.
And say she would be little wife to both.

But when the dawn of rosy childhood past,
And the new warmth of life's ascending sun
Was felt by either, either fixt his heart
On that one girl; and Enoch spoke his love.
But Philip loved in silence; and the girl
Seem'd kinder unto Philip than to him;
But she loved Enoch; tho' she knew it not,
And would if ask'd deny it. Enoch set
A purpose evermore before his eyes,
To hoard all savings to the uttermost,
To purchase his own boat, and make a home
For Annie: and so prosper'd that at last
A luckier or a bolder fisherman,
A carefuller in peril, did not breathe
For leagues along that breaker-beaten coast
Than Enoch. Likewise had he served a year
On board a merchantman and made himself
Full sailor; and he thrice had pluck'd a life
From the dread sweep of the down-streaming seas.
And all men look'd upon him favorably:
And ere he touch'd his one-and-twentieth May
He purchased his own boat, and made a home
For Annie, neat and nestlike, halfway up
The narrow street that clamber'd toward the mill.

Then, on a golden autumn eventide,
The younger people making holiday,
With bag and sack and basket, great and small,
Went nutting to the hazels. Philip stay'd
(His father lying sick and needing him)
An hour behind; but as he climb'd the hill,
Just where the prone edge of the wood began
To feather toward the hollow, saw the pair,
Enoch and Annie, sitting hand-in-hand,
His large gray eyes and weather-beaten face
All-kindled by a still and sacred fire,
That burn'd as on an altar. Philip look'd,
And in their eyes and faces read his doom;
Then, as their faces drew together, groan'd,
And slipt aside, and like a wounded life
Crept down into the hollows of the wood;
There, while the rest were loud in merrymaking,
Had his dark hour unseen, and rose and past
Bearing a lifelong hunger in his heart.

So these were wed, and merrily rang the bells,
And merrily ran the years, seven happy years,
Seven happy years of health and competence,
And mutual love and honorable toil;
With children; first a daughter. In him woke,
With his first babe's first cry, the noble wish
To save all earnings to the uttermost,
And give his child a better bringing-up
Than his had been, or hers; a wish renew'd,
When two years after came a boy to be
The rosy idol of her solitudes,
While Enoch was abroad on wrathful seas,
Or often journeying landward; for in truth
Enoch's white horse, and Enoch's ocean-spoil
In ocean-smelling oiser, and his face,
Rough-redden'd with a thousand winter gales,
Not only to the market-cross were known,
But in the leafy lanes behind the down,
Far as the portal-warding lion-whelp,
And peacock-yewtree of the lonely Hall,
Whose Friday fare was Enoch's ministering.

Then came a change, as all things human change.
Ten miles to northward of the narrow port
Open'd a larger haven: thither used
Enoch at times to go by land or sea;
And once when there, and clambering on a raft
In a harbor, by mischance he slipt and fell;
A limb was broken when they lifted him;
And while he lay recovering there, his wife
Bore him another son, a sickly one:
Another hand crept too across his trade
Taking her bread and theirs: and on him fell,
Altho' a grave and staid God-fearing man,
Yet lying thus inactive, doubt and gloom,
He seem'd, as in a nightmare of the night,
To see his children leading evermore
Low miserable lives of hand-to-mouth,
And her, he loved, a beggar: then he pray'd
'Save them from this, whatever comes to me.'
And while he pray'd, the master of that ship
Enoch had served in, hearing his mischance,
Came, for he knew the man and valued him,
Reporting of his vessel China-bound,
And wanting yet a boatswain. Would he go?
There yet were many weeks before, she sail'd,
Sail'd from this port. Would Enoch have the place?
And Enoch all at once assented to it,
Rejoicing at that answer to his prayer.

So now that shadow of mischance appear'd
No graver than as when some little cloud
Cuts off the fiery highway of the sun,
And isles a light in the offing: yet the wife—
When he was gone—the children—what to do?
Then Enoch lay long-pondering on his plans;
To sell the boat—and yet he loved her well—
How many a rough sea had he weather'd in her!
He knew her, as a horseman knows his horse—
And yet to sell her—then with what she brought
Buy goods and stores—set Annie forth in trade
With all that seamen needed or their wives—
So might she keep the house while he was gone.
Should he not trade himself out yonder? go
This voyage more than once? yea twice or thrice—
As oft as needed—last, returning rich,
Become the master of a larger craft,
With fuller profits lead an easier life,
Have his pretty young ones educated,
And pass his days in peace among his own.

Thus Enoch in his heart determined all:
Then moving homeward came on Annie pale,

Nursing the sickly babe, her latest-born.
Forward she started with a happy cry,
And laid the feeble infant in his arms;
Whom Enoch took, and handled all his limbs,
Appraised his weight and fondled fatherlike.
But had no heart to break his purposes
To Annie, till the morrow, when he spoke.

Then first since Enoch's golden ring had girt
Her finger, Annie fought against his will:
Yet not with brawling opposition she,
But manifold entreaties, many a tear,
Many a sad kiss by day and night renew'd
(Sure that all evil would come out of it)
Besought him, supplicating, if he cared
For her or his dear children, not to go.
He not for his own self caring but her,
Her and her children, let her plead in vain;
So grieving held his will, and bore it thro'.

For Enoch parted with his old sea-friend,
Bought Annie goods and stores, and set his hand
To fit their little streetward sitting-room
With shelf and corner for the goods and stores.
So all day long till Enoch's last at home,
Shaking their pretty cabin, hammer and axe,
'Anger and saw, while Annie seem'd to hear
Her own death-scaffold raising, shrill'd and rang,
Till this was ended, and his careful hand,—
The space was narrow,—having ordered all
Almost as neat and close as Nature packs
Her blossom or her seedling, paused; and he
Who needs would work for Annie to the last,
Ascending tired, heavily slept till morn.

And Enoch faced this morning of farewell
Brightly and boldly. All his Annie's fears,
Save, as his Annie's, were a laughter to him.
Yet Enoch as a brave God-fearing man
Bow'd himself down, and in that mystery
Where God-in-man is one with man-in-God,
Pray'd for a blessing on his wife and babes
Whatever came to him: and then he said
'Annie, this voyage by the grace of God
Will bring fair weather yet to all of us.
Keep a clean hearth and a clear fire for me,
For I'll be back, my girl, before you know it.'
Then lightly rocking baby's cradle 'and he,
This pretty, puny, weakly little one,—
Nay—for I love him all the better for it—
God bless him, he shall sit upon my knees
And I will tell him tales of foreign parts,
And make him merry, when I come home again.
Come Annie, come, cheer up before I go.'

Him running on thus hopefully she heard,
And almost hoped herself; but when he turn'd
The current of his talk to graver things
In sailor fashion roughly sermonizing
On providence and trust in Heaven, she heard,
Heard and not heard him; as the village girl,
Who sets her pitcher underneath the spring,
Musing on him that used to fill it for her,
Hears and not hears, and lets it overflow.

At length she spoke, 'O Enoch, you are wise;
And yet for all your wisdom well know I
That I shall look upon your face no more.'

'Well then,' said Enoch, 'I shall look on yours.
Annie, the ship I sail in passes here
(He named the day) get you a seaman's glass,
Spy out my face, and laugh at all your fears.'

But when the last of those last moments came,
'Annie, my girl, cheer up, be comforted,
Look to the babes, and till I come again,
Keep every thing shipshape, for I must go.
And fear no more for me; or if you fear
Cast all your cares on God; that anchor holds.
Is He not yonder in those uttermost
Parts of the morning? if I flee to these
Can I go from Him? and the sea is His,
The sea is His: He made it.'

Enoch rose,
Cast his strong arms about his drooping wife,
And kiss'd his wonder-stricken little ones;
But for the third, the sickly one, who slept
After a night of feverous wakefulness,
When Annie would have raised him Enoch said
'Wake him not; let him sleep; how should the child
Remember this?' and kiss'd him in his cot.
But Annie from her baby's forehead clipt
A tiny curl, and gave it: this he kept

Thro' all his future: but now hastily caught
His bundle, waved his hand, and went his way.

She when the day, that Enoch mention'd, came,
Borrow'd a glass, but all in vain: perhaps
She could not fix the glass to suit her eye;
Perhaps her eye was dim, hand tremulous;
She saw him not: and while he stood on deck
Waving, the moment and the vessel past.

Ev'n to the last dip of the vanishing sail
She watch'd it, and departed weeping for him;
Then, though she mourned his absence as his grave,
Set her sad will no less to chime with his,
But thro' not in her trade, not being bred
To barter, nor compensating the want
By shrewdness, neither capable of lies,
Nor asking overmuch and taking less.
And still foreboding 'what would Enoch say?'
For more than once, in days of difficulty
And pressure, had she sold her wares for less
Than what she gave in buying what she sold:
She fail'd and sadden'd knowing it; and thus,
Expectant of that news which never came,
Gain'd for her own a scanty sustenance,
And lived a life of silent melancholy.

Now the third child was sickly born and grew
Yet sicklier, tho' the mother cared for it
With all a mother's care: nevertheless,
Whether her business often call'd her from it,
Or thro' the want of what it needed most,
Or means to pay the voice who best could tell
What most it needed—howsoever it was,
After a lingering,—ere she was aware,—
Like the caged bird escaping suddenly,
The little innocent soul fitted away.

In that same week when Annie buried it,
Philip's true heart, which hungered for her peace,
(Since Enoch left he had not looked upon her,)
Smote him, as having kept aloof too long.
'Surely,' said Philip, 'I may see her now.
May be some little comfort,' therefore went,
Past thro' the solitary room in front,
Paused for a moment at an inner door,
Then struck it thrice, and, no one opening,
Enter'd; but Annie, seated with her grief,
Fresh from the burial of her little one,
Cared not to look on any human face,
But turn'd her own toward the wall and wept.
Then Philip standing up said falteringly
'Annie, I came to ask a favor of you.'

He spoke; the passion in her moan'd reply
'Favor from one so sad and so forlorn
As I am!' half abashed him; yet unask'd,
His bashfulness and tenderness at war,
He set himself beside her, saying to her:

'I came to speak to you of what he wish'd,
Enoch, your husband: I have ever said
You chose the best among us—a strong man:
For where he fixt his heart he set his hand
To do the thing he will'd, and bore it thro'.
And wherefore did he go this weary way,
And leave you lonely? not to see the world—
For pleasure?—nay, but for the wherewithal
To give his babes a better bringing up
Than his had been, or yours: that was his wish.
And if he come again, next will he be
To find the precious morning hours were lost.
And it would vex him even in his grave,
If he could know his babes were running wild
Like colts about the waste. So, Annie, now—
Have we not known each other all our lives?
I do beseech you by the love you bear
Him and his children not to say me nay—
For, if you will, when Enoch comes again
Why then he shall repay me—if you will,
Annie—for I am rich and well-to-do.
Now let me put the boy and girl to school:
This is the favor that I came to ask.'

Then Annie with her brows against the wall
Answer'd 'I cannot look you in the face;
I seem so foolish and so broken down.
When you came in my sorrow broke me down;
And now I think your kindness breaks me down;
But Enoch lives; that is borne in on me:
He will repay you: money can be repaid;
Not kindness such as yours.'

And Philip ask'd
'Then you will let me, Annie?'

There she turn'd,
She rose, and fixt her swimming eyes upon him,
And dwelt a moment on his kindly face,
Then calling down a blessing on his head
Caught at his hand, and wrung it passionately,
And past into the little garth beyond.
So lifted up in spirit he moved away.

Then Philip put the boy and girl to school,
And bought them needful books, and every way,
Like one who does his duty by his own,
Made himself theirs; and tho' for Annie's sake,
Fearing the lazy gossip of the port,
He oft denied his heart his dearest wish,
And seldom crost her threshold, yet he sent
Gifts by the children, garden-herbs and fruit,
The late and early roses from his wall,
Or cones from the down, and now and then,
With some pretext of fineness in the meal
To save the offence of charitable, flour
From his tall mill that whistled on the waste.

But Philip did not fathom Annie's mind:
Scarce could the woman when he came upon her,
Out of full heart and boundless gratitude
Light on a broken word to thank him with.
But Philip was her children's all-in-all;
From distant corners of the street they ran
To greet his hearty welcome heartily;
Lords of his house and of his mill were they;
Worried his passive ear with petty wrongs
Or pleasures, hung upon him, played with him
And call'd him Father Philip. Philip gain'd
As Enoch lost; for Enoch seemed to them
Uncertain as a vision or a dream,
Faint as a figure seen in early dawn
Down at the far end of an avenue,
Going we know not where; and so ten years,
Since Enoch left his hearth and native land,
Fled forward, and no news of Enoch came.

It chanced one evening Annie's children long'd
To go with others, nutting to the wood,
And Annie would go with them; then they begg'd
For Father Philip (as they call'd him) too;
Him, like the working bee in blossom-dust,
Blanch'd with his mill, they found; and saying to him
'Come with us, Father Philip,' he denied,
But when the children pluck'd at him to go,
He laughed, and yielded readily to their wish,
For was not Annie with them? and they went.

But after scaling half the weary down,
Just where the prone edge of the wood began
To feather toward the hollow, all her force
Failed her; and sighing, 'let me rest' she said;
So Philip rested with her well content,
While all the younger ones with jubilant cries
Broke from their elders, and tumultuously
Down thro' the whitening hazels made a plunge
To the bottom, and dispersed, and beat or broke
The lithe reluctant boughs to tear away
Their tawny clusters, crying to each other
And calling, here and there, about the wood.

But Philip sitting at her side forgot
Her presence, and remember'd one dark hour
Here in this wood, when like a wounded life
He crept into the shadow. At last he said,
Lifting his honest forehead, 'Listen, Annie,
How merry they are down yonder in the wood.'
'Tired, Annie?' for she did not speak a word.
'Tired?' but her face had fall'n upon her hands;
At which, as with a kind of anger in him,
'The slip was lost,' he said, 'the ship was lost!
No more of that: why should you kill yourself
And make them orphans quite?' And Annie said
'I thought not of it; but—I know not why—
Their voices make me feel so solitary.'

Then Philip coming somewhat closer spoke.
'Annie, there is a thing upon my mind,
And it has been upon my mind so long,
That tho' I know not when it first came there,
I know that it will out at last. O Annie,
It is beyond all hope, against all chance,
That he who left you ten long years ago
Should still be living; well then—let me speak
I grieve to see you poor and wanting help;
I cannot help you as I wish to do
Unless—they say that women are so quick—
Perhaps you know what I would have you know—
I wish you for my wife. I fain would prove
A father to your children, I do think
They love me as a father, I am sure

That I love them as if they were mine own;
And I believe, if you were fast my wife,
That after all these sad uncertain years,
We might be still as happy as God grants
To any of His creatures. Think upon it;
For I am well-to-do—no kin, no care,
No burthen, save my care for you and yours;
And we have known each other all our lives,
And I have loved you longer than you know.'

Then answer'd Annie; tenderly she spoke:
'You have been as God's good angel in our house.
God bless you for it, God reward you for it,
Philip, with something happier than myself.
Can one love twice? can you be ever loved
As Enoch was? what is it that you ask?'
'I am content,' he answered 'to be loved
A little after Enoch.' 'O' she cried
Scared as it were 'dear Philip, wait a while:
If Enoch comes—but Enoch will not come—
Yet wait a year, a year is not so long:
Surely I shall be wiser in a year:
O wait a little!' Philip sadly said
'Annie, as I have waited all my life
I well may wait a little.' 'Nay' she cried
'I am bound; you have my promise—in a year:
Will you not bide your year as I bide mine?'
And Philip answer'd 'I will bide my year.'

Here both were mute, till Philip glancing up
Beheld the dead flame of the fallen day
Pass from the Danish barrow overhead;
Then fearing night and chill for Annie, rose
And sent his voice beneath him through the wood.
Up came the children laden with their spoil;
Then all descended to the port, and there
At Annie's door he paused and gave his hand,
Saying gently, 'Annie, when I spoke to you,
That was your hour of weakness. I was wrong.
I am always bound to you, but you are free.'
Then Annie weeping answered 'I am bound.'

She spoke; and in one moment as it were,
While yet she went about her household ways,
Ev'n as she dwelt upon his latest words,
That he had loved her longer than she knew,
That autumn into autumn flash'd again,
And there he stood once more before her face,
Claiming her promise. 'Is it a year?' she asked.
'Yes, if the nuts' he said 'be ripe again;
Come out and see.' But she—she put him off—
So much to look to—such a change—a month—
Give her a month—she knew that she was bound—
A month—no more. Then Philip with his eyes
Full of that lifelong hunger, and his voice
Shaking a little like a drunkard's hand,
'Take your own time, Annie, take your own time.'
And Annie could have wept for pity of him;
And yet she held him on delayingly
With many a scarce believable excuse,
Trying his truth and his long-sufferance,
Till half another year had slip'd away.

By this the lazy gossips of the port,
Abhorrent of a calculation crost,
Began to chafe as at a personal wrong.
Some thought that Philip did but trifle with her;
Some that she but held off to draw him on;
And others laugh'd at her and Philip too,
As simple folk that knew not their own minds;
And one, in whom all evil fancies clung
Like serpent eggs together, laughingly
Would hint at worse in either. Her own son
Was silent, tho' he often look'd his wish;
But evermore the daughter prest upon her
To wed the man so dear to all of them
And lift the household out of poverty;
And Philip's rosy face contracting, grew
Careworn and wan; and all these things fell on her
Sharp as reproach.

At last one night it chanced
That Annie could not sleep, but earnestly
Pray'd for a sign, 'My Enoch is he gone?'
Then compass'd round by the blind wall of night,
Brook'd not the expectant terror of her heart,
Started from bed, and struck herself a light,
Then desperately seized the holy Book,
Suddenly set it wide to find a sign,
Suddenly put her finger on the text,
'Under a palm-tree.' That was nothing to her;
No meaning there; she closed the book and slept.
When to her Enoch sitting on a height,
Under a palm-tree, ever had the sun

'He is gone,' she thought, 'he is happy, he is singing
Hosanna in the highest; yonder shines
The Sun of Righteousness, and these be palms
Whereof the happy people strowing cried
"Hosanna in the highest!"' Here she woke,
Resolved, sent for him and said wildly to him
'There is no reason why we should not wed.'
'Then for God's sake,' he answer'd, 'both our sakes,
So you will wed me, let it be at once.'

So these were wed and merrily rang the bells,
Merrily rang the bells and they were wed,
But never merrily beat Annie's heart.
A footstep seem'd to fall beside her path,
She knew not whence; a whisper on her ear,
She knew not what; nor loved she to be left
Alone at home, nor ventured out alone.
What aild her then, that ere she entered, often
Her hand dwelt lingeringly on the latch,
Fearing to enter; Philip thought he knew:
Such doubts and fears were common to her state,
Being with child; but when her child was born,
Then her new child was as herself renew'd,
Then the new mother came about her heart,
Then her good Philip was her all-in-all,
And that mysterious instinct wholly died.

And where was Enoch? Prosperously sail'd
The ship 'Good Fortune,' tho' at setting forth
The Biscay, roughly ridging eastward, shook
And almost overwhelm'd her, yet unwept
She slept across the summer of the world,
Then after a long tumble about the Cape
And frequent interchange of foul and fair,
She passing thro' the summer world again,
The breath of heaven came continually
And sent her sweetly by the golden isles,
Till silent in her oriental haven.

There Enoch traded for himself, and bought
Quaint monsters for the markets of those times,
A gilded dragon, also, for the babes.

Less lucky her home-voyage: at first, indeed
Thro' many a fair sea-circle, day by day,
Scarce rocking, her full-busted figure-head
Stared o'er the ripple feathering from her bows;
Then followed calms, and then winds variable,
Then baffling, a long course of them; and last
Storm, such as drove her under moonless heavens
Till hard upon the cry of 'breakers' came
The crash of ruin, and the loss of all
But Enoch and two others. Half the night,
Buoyed upon floating tackle and floating spars,
These drifted, stranding on an isle at morn
Rich, but the loneliest in a lonely sea.

No want was there of human sustenance,
Soft fruitage, mighty nuts, and nourishing roots;
Nor save for pity was it hard to take
The helpless life so wild that it was tame.
There in a seaward-gazing mountain-gorge
They built, and thatched with leaves of palm, a hut,
Half hut, half native cavern. So the three,
Set in this Eden of plenteousness,
Dwelt with eternal summer, ill content.

For one, the youngest, hardly more than boy,
Hurt in that night of sudden ruin and wreck,
Lay lingering out a three-years death-in-life.
They could not leave him. After he was gone,
The two remaining found a fallen stem;
And Enoch's comrade, careless of himself,
Fire-hollowing this in Indian fashion, fell
Sun-stricken, and the other lived alone.
In those two deaths he read God's warning 'wait.'

The mountain wooded to the peak, the lawns
And winding glades high up like ways to Heaven,
The slender coco's drooping crown of plumes,
The lightning flash of insect and of bird,
The lustre of the long convolvuluses
That coil'd around the stately stems, and ran
Ev'n to the limit of the land, the glows
And glories of the broad belt of the world,
All these he saw, but what he fain had seen
He could not see, the kindly human face,
Nor ever heard a kindly voice, but heard
The myriad shriek of wheeling ocean-fowl,
The league-long roller thundering on the reef,
The moving whisper of huge trees that branch'd
And blossomed in the zenith, or the sweep
Of some precipitous rivulet to the wave,
As down the shore he ranged, or all day long
Sat often in the seaward-gazing gorge,

A shipwreck'd sailor, waiting for a sail:
No sail from day to day, but every day
The sunrise broken into scarlet shafts
Among the palms and ferns and precipices;
The blaze upon the waters to the east;
The blaze upon his island overhead;
The blaze upon the waters to the west;
Then the great stars that globed themselves in Heaven,
The hollow bellowing ocean, and again
The scarlet shafts of sunrise—but no sail.

There often as he watch'd or seem'd to watch,
So still, the golden lizard on him paused,
A phantom made of many phantoms moved
Before him haunting him, or he himself
Moved haunting people, things and places, known
Far in a darker isle beyond the line;
The babes, their babble, Annie, the small house,
The climbing street, the mill, the leafy lanes,
The peacock-yewtree and the lonely Hall,
The horse he drove, the boat he sold, the chill
November dawns and dewy-glooming downs,
The gentle shower, the smell of dying leaves,
And the low moan of leaden-color'd seas.

Once likewise, in the ringing of his ears,
Tho' faintly, merrily—far and far away—
He heard the pealing of his parish bells;
Then, tho' he knew not wherefore, started up
Shuddering, and when the beauteous hateful isle
Return'd upon him, had not his poor heart
Spoken with That, which being everywhere
Lets none, who speaks with Him, seem all alone,
Surely the man had died of solitude.

Thus over Enoch's early-silvering head
The sunny and rainy seasons came and went
Year after year. His hopes to see his own,
And pace the sacred old familiar fields,
Not yet had perish'd, when his lonely doom
Came suddenly to an end. Another ship
(She wanted water) blown by baffling winds,
Like the Good Fortune, from her destined course,
Stay'd by this isle, not knowing where she lay;
For since the mate had seen at early dawn
Across a break on the mist-wreathen isle
The silent water slipping from the hills,
They sent a crew, that landing burst away
In search of stream or fount, and filled the shores
With clamor. Downward from his mountain gorge
Stept the long-hair'd long-bearded solitary,
Brown, looking hardly human, strangely clad,
Muttering and mumbling, idiot-like it seem'd,
With inarticulate rage, and making signs
They knew not what; and yet he led the way
To where the rivulets of sweet water ran;
And ever as he mingled with the crew,
And heard them talking, his long-bounded tongue
Was loosen'd, till he made them understand;
Whom, when their casks were fill'd they took aboard;
And there the tale he utter'd brokenly,
Scarce credited at first but more and more,
Amaz'd and melted all who listen'd to it.
And clothes they gave him and free passage home;
But oft he work'd among the rest and shook
His isolation from him. None of these
Came from his county, or could answer him,
If question'd, aught of what he cared to know.
And dull the voyage was with long delays,
The vessel scarce sea-worthy; but evermore
His fancy fled before the lazy wind
Returning, till beneath a clouded moon
He like a lover down thro' all his blood
Drew in the dewy meadowy morning-breath
Of England, blown across her ghostly wall;
And that same morning officers and men
Levied a kindly tax upon themselves,
Pitying the lonely man, and gave him it;
Then moving up the coast they landed him,
Ev'n in that harbor whence he sail'd before.

There Enoch spoke no word to anyone,
But homeward—home—what home? had he a home?
His home, he walk'd. Bright was that afternoon,
Sunny but chill; till drawn thro' either chasm,
Where either heaven open'd on the deeps,
Roll'd a sea-haze and whelm'd the world in gray;
Cut off the length of highway on before,
And left but narrow breadth to left and right
Of wither'd holt or tith or pasture.
On the nigh-naked tree the Robin piped
Disconsolate, and thro' the dripping haze
The dead weight of the dead leaf bore it down.

Thicker the drizzle grew, deeper the gloom;
Last, as it seem'd, a great mist-blotted light
Flared on him, and he came upon the place.

Then down the long street having slowly stolen,
His heart foreshadowing all calamity,
His eyes upon the stones, he reached the home
Where Annie lived and loved him, and his babes
In those far-off seven happy years were born;
But finding neither light nor murmur there,
(A bill of sale gleam'd thro' the drizzle,) crept
Still downward, thinking 'dead or dead to me!'

Down to the pool and narrow wharf he went,
Seeking a tavern which of old he knew,
A front of timber-crost antiquity,
So propt, worm-eaten, ruinously old,
He thought it must have gone; but he was gone
Who kept it; and his widow, Miriam Lane,
With daily-dwindling profits held the house;
A haunt of brawling seamen once, but now
Still, with yet a bed for wandering men.
There Enoch rested silent many days.

But Miriam Lane was good and garrulous,
Nor let him be, but often breaking in,
Told him, with other annals of the port,
'Not knowing—Enoch was so brown, so bow'd.
So broken—all the story of his house:
His baby's death, her growing poverty,
How Philip put her little ones to school,
And kept them in it, his long wooing her,
Her slow consent, and marriage, and the birth
Of Philip's child. And o'er his countenance
No shadow past, nor motion; any one,
Regarding, well had deem'd he felt the tale
Less than the teller; only when she closed,
'Enoch, poor man, was cast away and lost,'
He, shaking his gray head pathetically,
Repeated, muttering, 'cast away and lost,'
Again in deeper inward whispers, 'lost!'

But Enoch yearned to see her face again;
'If I might look on her sweet face again
And know that she is happy.' So the thought
Haunted and harass'd him, and drove him forth,
At evening, when the dull November day
Was growing duller twilight, to the hill.
There he sat down gazing on all below;
There did a thousand memories roll upon him,
Unspeaking for sadness. By and by
The ruddy square of comfortable light,
Far-blazing from the rear of Philip's house,
Allured him, as the beacon-blaze allures
The bird of passage, till he madly strikes
Against it, and beats out his weary life.

For Philip's dwelling fronted on the street,
The latest house to landward; but behind,
With one small gate that open'd on the waste,
Flourish'd a little garden square and wall'd;
And in it thrrove an ancient evergreen,
A yewtree, and all round it ran a walk
Of shingle, and a walk divided it.
But Enoch shunn'd the middle walk and stole
Up by the wall, behind the yew; and thence
That which he better might have shunn'd, if griefs
Like his have worse or better, Enoch saw.

For cups and silver on the burnish'd board
Sparkled and shone, so genial was the hearth;
And on the right hand of the hearth he saw
Philip, the slighted suitor of old times,
Stout, rosy, with his babe across his knees;
And o'er her second father stoop'd a girl,
A later but a loftier Annie Lee,
Fair-hair'd and tall, and from her lifted hand
Dangled a length of ribbon and a ring
To tempt the babe, who rear'd his creasy arms,
Caught at and ever miss'd it, and they laughed;
And on the left hand of the hearth he saw
The mother glancing often toward her babe,
But turning now and then to speak with him,
Her son, who stood beside her, tall and strong.
And saying that which pleased him, for he smiled.

Now when the dead man came to life beheld
His wife his wife no more, and saw the babe
Hers, yet not his, upon the father's knee,
And all the warmth, the peace, the happiness,
And his own children tall and beautiful,
And him, that other, reigning in his place,
Lord of his rights and of his children's love,
Then he, tho' Miriam Lane had told him all,
Because things seen are mightier than things heard,

Stagger'd and shook, holding the branch, and fear'd
To send abroad a shrill and terrible cry,
Which in one moment, like the blast of doom,
Would shatter all the happiness of the hearth.

He therefore, turning softly, like a thief,
Lest the harsh shingle should grate underfoot,
And feeling all along the garden-wall,
Lest he should swoon and tumble and be found,
Crept to the gate, and open'd it, and closed,
As lightly as a sick man's chamber-door,
Behind him, and came out upon the waste.

And there he would have knelt, but that his knees
Were feeble, so that falling prone he dug
His fingers into the wet earth, and prayed.

'Too hard to bear! why did they take me thence?
O God Almighty, blessed Saviour, Thou
That didst uphold me on my lonely isle,
Uphold me, Father, in my loneliness
A little longer! aid me, give me strength
Not to tell her, never to let her know.
Help me never to break in upon her peace.
My children, too, must I not speak to these?
They know me not. I should betray myself.
Never; no father's kiss for me—the girl
So like her mother, and the boy, my son.'

There speech and thought and nature fail'd a little,
And he lay tranced; but when he rose and paced
Back toward his solitary home again,
All down the long and narrow street he went
Beating it in upon his weary brain,
As tho' it were the burthen of a song,
'Not to tell her, never to let her know.'

He was not all unhappy. His resolve
Uphore him, and firm faith, and evermore
Prayer from a living source within the will,
And beating up thro' all the bitter world,
Like fountains of sweet water in the sea,
Kept him a living soul. 'This miller's wife,'
He said to Miriam, 'that you told me of,
Has she no fear that her first husband lives?'
'Ay, ay, poor soul,' said Miriam, 'fear enow!
If you could tell her you had seen him dead,
Why, that would be her comfort;' and he thought
'After the Lord has call'd me; she shall know;
I wait his time.' And Enoch set himself,
Scorning an aim, to work whereby to live.
Almost to all things could he turn his hand,
Cooper he was, and carpenter, and wrought
To make the boatmen fishing-nets, or help'd
At lading or unlading the tall barks
That brought the stunted commerce of those days;
Thus earn'd a scanty living for himself;
Yet since he did but labor for himself,
Work without hope, there was not life in it
Whereby the man could live; and as the year
Roll'd itself round again to meet the day
When Enoch had return'd, a languor came
Upon him, gentle sickness, gradually
Weakening the man, till he could do no more,
But kept the house, his chair, and last his bed.
And Enoch bore his weakness cheerfully.
For sure no gladder does the stranded wreck
See thro' the gray skirts of a lifting squall
The boat that bears the hope of life approach
To save the life despair'd of, than he saw
Death dawning on him, and the close of all.

For thro' that dawning gleam'd a kinder hope:
On Enoch, thinking 'after I am gone,
Then may she learn I loved her to the last.'
He call'd aloud for Miriam Lane and said,
'Woman I have a secret—only swear,
Before I tell you—swear upon the book
Not to reveal it till you see me dead.'
'Dead!' clamor'd the good woman, 'hear him talk!
I warrant, man, that we shall bring you round.'
'Swear,' added Enoch sternly, 'on the book.'
And on the book, half-frighted, Miriam swore.
Then Enoch rolling his gray eyes upon her,
'Did you know Enoch Arden of this town?'
'Know him?' she said, 'I knew him far away.
Ay, ay, I mind him coming down the street;
Held his head high, and cared for no man, he.'
Slowly and sadly Enoch answered her:
'His head is low, and no man cares for him.
I think I have not three days more to live;
I am the man.' At which the woman gave
A half-credulous, half-hysterical cry.
'You Arden, you! nay,—sure he was a fool
Higher than you be.' Enoch said again.

'My God has bow'd me down to what I am;
My grief and solitude have broken me;
Nevertheless, know you that I am he
Who married—but that name has twice been changed—
I married her who married Philip Ray.
Sit, listen.' Then he told her of his voyage,
His wreck, his lonely life, his coming back,
His gazing in on Annie, his resolve,
And how he kept it. As the woman heard
Fast flow'd the current of her easy tears,
While in her heart she yearn'd incessantly
To rush abroad all round the little haven,
Proclaiming Enoch Arden and his woes;
But awed and promise-bounden she forbore.
Saying only, 'See your bairns before you go!
Eh, let me fetch 'em Arden,' and arose,
Eager to bring them down, for Enoch hung
A moment on her words, but then replied:

'Woman, disturb me not now at the last,
But let me hold my purpose till I die.
Sit down again; mark me and understand,
While I have power to speak. I charge you now,
When you shall see her, tell her that I died
Blessing her, praying for her, loving her;
Save for the bar between us, loving her
As when she laid her head beside my own.
And tell my daughter Annie, whom I saw
So like her mother, that my latest breath
Was spent in blessing her and praying for her.
And tell my son that I died blessing him.
And say to Philip that I blest him too;
He never meant us anything but good.
But if my children care to see me dead,
Who hardly knew me living, let them come,
I am their father; but she must not come,
For my dead face would vex her after-life.
And now there is but one of all my blood,
Who will embrace me in the world-to-be:
This is his hair; she cut it off and gave it,
And I have borne it with me all these years,
And thought to bear it with me to my grave;
But now my mind is changed, for I shall see him.
My babe, in bliss; wherefore, when I am gone,
Take, give her this, for it may comfort her;
It will moreover be a token to her
That I am he.'

He ceased; and Miriam Lane
Made such a voluble answer, promising all,
That once again he roll'd his eyes upon her,
Repeating all he wish'd, and once again
She promised.

Then the third night after this,
White Enoch slumber'd motionless and pale,
And Miriam watch'd and doze'd at intervals,
There came so loud a calling of the sea,
That all the houses in the haven rang.
He woke, he rose, he spread his arms abroad
Crying with a loud voice 'a sail! a sail!
I am saved;' and so fell back and spoke no more.

So past the strong heroic soul away.
And when they buried him the little port
Had seldom seen a costlier funeral.

☞ Newspaper readers may remember that, a few months since, the Russian Admiral Lisoffsky replied to a letter addressed to him by a private soldier in the Union Army, by the name of L. H. Vermilyea. The Admiral's reply we published in THE FRIEND, of 1864. Below will be found a letter from the same soldier. We have a most distinct recollection of this soldier, when a sailor, in Honolulu several years ago. The young man is well educated, as are tens of thousands in the Union Army:

IN FRONT OF RICHMOND, January, 1865.

REV. S. C. DAMON—DEAR FRIEND:—

After five years absence from your beautiful Island—so beautiful to seamen and whalemen after their toilsome and arduous duties North, and where my thoughts often revert—

I thought I would write to you once more, knowing the interest you take in letters from seamen—old acquaintances—who have probably left the sea and roving forever. How I sometimes long to visit your Island again; and, were it compatible with duty and destiny, to live and die there, in that soft, lovely climate, amid kind friends, interesting natives and tropical productions. I have been, since my return, to Cuba, Spain, Madeira, and the islands of the Atlantic and West Indies, but I have never come across the soft, genial atmosphere of a sunset and eve in the fall at Honolulu. With all the hardships of a whaleman's life, I cannot but often think of the bright side—of the many pleasant hours passed among the beautiful islands of the Pacific. But duty and business calls me elsewhere. I am now in the army some twelve months, changed from the navy after twenty-five months service, at my own request. I have been through a great deal of hardship in the last nine months, and my health has partially given way since my last wound, under a severe and long-protracted cold.

I have been in every fight and skirmish our regiment has passed through, had five men wounded and one killed next to me, and been twice slightly wounded, the last time in my neck. Out of 1,140 men our regiment came to Bermuda Hundred with, last May, 150 remain: 200 were discharged, their three years being up, leaving about 800 killed, wounded, sick and prisoners.

I was home nine days at election time, on a sick furlough, and voted for "Old Abe." We buried the Copperheads so deep with ballots they will never be able to rise again. I occasionally see your letters in the *Seamen's Friend*, for I have had that sent to my friends since my return. You used to admire my drawings. I send a copied sketch of Gen. Ord, from the District of Columbia. The news I need not write; the papers will keep you better posted than I could. I do not know how to make sure of your getting this, but shall try to send it through the hands of Mr. Seward, who used to send you documents. I know the impropriety of my communicating with him personally, but feel assured that his kindness and interest towards and for the soldiers and cause will prompt him to cheerfully forward this letter.

The warm interest you and the Hawaiian Government have evinced for the success of our cause, I have read in the papers.

Truly your friend,

L. H. VERMILYEA.

P. S.—

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

LETTERS.—The Chaplain has received letters for John C. Marshall (5), William Biggs, of "Minerva," Arthur Wright, of "Fauny," Oscar W. Case, of "Fanny," and John J. Coleman.

Dr. Hillebrand's Mission to India and China.

We regard the appointment of Dr. Hillebrand as fraught with consequences of vast moment to the weal or woe of these Islands throughout coming generations. From the following official notice, copied from the *Hawaiian Gazette*, of March 11th, it appears that the ostensible object of his agency is to procure laborers for the planters upon these Islands:

The Honorable William Hillebrand, M. D., having been commissioned as Royal Commissioner of Immigration, is intending to proceed to China and the East Indies by the first opportunity. Planters and others desirous of procuring laborers, are requested to send to the Commissioner a statement of the number of laborers wanted, whether for house-service or field-hands, and what proportion of women they are desirous of taking. Those who desire to secure a number of laborers from the first immigration may do so by depositing the sum of ten dollars per head for the required number. Application should be made within a fortnight, as it is not anticipated that the Commissioner will be delayed beyond three weeks.

By order of the Bureau of Immigration.

D. KALAKAUA, Secretary.

March 7, 1865.

The Hawaiian Government is wise in thus "taking time by the forelock." Foreseeing that the future agricultural enterprises—sugar, rice, cotton—will require an additional number of laborers, it is a matter of considerable importance to ascertain from what quarter of the globe those laborers can be the most readily obtained. Shall they come from China, India, the South Seas, Western Islands, Ireland, Germany or elsewhere? While this question is being solved, it does not require the wisdom of a savant to make known from whence will come the *capital* and *mind* to employ those laborers when they shall arrive on our shores. The list of passengers reported as arriving by every vessel from California tells the story. These men land in Honolulu, ride around this Island, visit the other Islands, and are carefully "prospecting," as the miners say. Some of these visitors return, and tell their story in California and Oregon; others remain, and commence tilling the soil. A change is coming over our Islands much more rapidly than many imagine. Shakspeare says:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune."

It is now flood tide with the Hawaiian Islands, and the tide is rapidly rising. We will only remark, in passing, that at such a critical period let those guiding the helm of State see well to it that they keep the ship pointed aright, or their experience will be that of the unfortunate mariner described in

the remaining lines of Shakspeare, which we omit to quote.

Dr. Hillebrand's mission we look upon as one of great importance, not only as regards laborers, but also as having an immense bearing upon the future products of these Islands. An eminent writer has remarked, "We cannot say positively that *any* plant is *uncultivable* anywhere until it has been tried."—(Cooper.) We copy this remark from the Hon. G. P. Marsh's great work, "Man and Nature." In the same book we find some most suggestive remarks upon "the modes of introduction of foreign plants." This is a subject which we are confident will receive from Dr. Hillebrand special attention. He will do all in his power to procure seeds of trees, vegetables, and plants of every description not already growing upon these Islands, but natives of China and India. No person is better fitted for this peculiar department of labor. His botanical knowledge and general scientific information most eminently qualify him for the important mission which has been confided to him by the Hawaiian Government. May all possible success attend his mission. On the part of all American Missionaries residing in China and India, we would bespeak, in behalf of Dr. Hillebrand, a favorable reception.

We conclude our remarks with the following extract from the work of the Hon. Mr. Marsh, to which we have already referred :

Besides the vegetables I have already mentioned, we know that many plants of smaller economical value have been the subjects of international exchange in very recent times. Busbequius, Austrian Ambassador at Constantinople, about the middle of the 16th century, brought home from the Ottoman Capital the lilac and the tulip. The Belgian, Clusius, about the same time introduced from the East the horse-chestnut, which has since wandered to America. The weeping willow of Europe and the United States [and the Sandwich Islands] are said to have sprung from a slip received from Smyrna by Pope, the poet, and planted by him in an English garden; and the Portuguese declare that the progenitor of all the European and American oranges was an oriental tree transplanted to Lisbon, and still living in the last generation. The present favorite flowers of the parterres of Europe have been imported from America, Japan and other remote oriental countries, within a century and a half; and, in fine, there are few vegetables of any agricultural importance, few ornamental or decorative plants, which are not now common to the three civilized continents."

We cannot refrain from recommending to our thoughtful readers this work of the Hon. Mr. Marsh, who now represents the United States with so much honor at the Italian Court. In a late paper we have seen it intimated that he might possibly be transferred

to Paris to become Mr. Dayton's successor. For many years Mr. Marsh was the American Minister at Constantinople. When such men as Adams at London, Motley at Vienna, and Marsh at Turin, represent the American Government, there is no fear that American statesmanship, diplomacy or scholarship will be ranked below par.

Legislation on Intemperance in California.

MR. EDITOR :—It may be interesting to you, as a friend of the temperance cause, to know how similar the laws of California are, respecting the sale of ardent spirits, to those of the Hawaiian Islands. I am here in the shire town of Alameda county, and am thus in a way to notice the laws of this State. I notice that this State has enacted a law forbidding the sale of intoxicating drinks to Indians, just as the Hawaiian Government have forbidden the sale to native Hawaiians. In 1850, the following Act was passed by the Assembly and Senate of this State: "If any person in this State shall sell, give, or furnish, or knowingly cause to be sold, given or furnished to any Indian, male or female, any intoxicating liquors, he, she, or they so offending, shall be deemed guilty of a misdemeanor, and, on conviction thereof, shall be fined not less than forty nor more than five hundred dollars, or be imprisoned not less than ten days nor more than three months, or fined and imprisoned, as the Court shall determine." I remember there was formerly much opposition to the Hawaiian laws against the sale of liquors to native Hawaiians, on the ground that such legislation for one class was unequal. But here we seem to have an instance of such unequal legislation by as free, liberal and democratic a Government as there is in the world. I am not sure that the law is not open to complaint on the ground of not being equal, for not also reaching the white class.

There has been a law passed in this State which seems to look in the right direction, though it is not quite what we need, nor in a shape to be properly enforced. It is a law that requires the rum-seller to bear the costs of Court for every man convicted of committing crime through the influence of liquor. The penalties that most naturally follow a crime seem to be the best: so perhaps the best penalty for selling liquor would be this natural one, to make the liquor-dealers support all the destitute families impoverished by intemperance, and to pay all the costs of Court and all the fines of those convicted of crimes committed under the influence of liquor. But, as it would be hard to induce a society of thieves to enact prohibitions against theft, so perhaps it would be hard to induce a community that were almost universally intemperate to enact laws against rum-selling. If, in order to make the Hawaiian legislation more equal, the restrictions on the sale of liquor to Hawaiians are ever repealed, it may be well to allow their repeal on the condition that the liquor-dealers be legally bound to bear all the pecuniary consequences of intemperance. It will thus be determined whether the liquor business is really lucrative to the Islands.

J. M. ALEXANDER.

Extract of a Letter from Col. Armstrong.

BEFORE RICHMOND, Jan. 22, 1865.

Both winter and this cruel war, are, I believe, coming to a close, though in the last struggles of the Confederacy there may be some desperate fighting; but we have throttled the rebellion, and it writhes in our grasp. It must die. The land is cheered by continual successes. Good men seem cheered by the wonderful advance of society in all humanitarian questions, and, in truth, it seems as if "Our God is marching on." Yet I do not exult. I endeavor to keep myself nerved for any issue or fate that may come, feeling that I would not leave the army if I could, and that there is no grander duty than the United States service.

I am this month commanding a brigade of four regiments, in the absence of my superior, and find it pleasant though responsible.

Yesterday, as my orderly was holding my horse, I asked him where he was from. He said he was from Hawaii! He proved to be a full-blood kanaka, by the name of Kealoha, who came from the Islands last year. There is also another, by the name of Kaiwi, who lived near Judge Smith's, who left the Islands last July. I enjoyed seeing them very much, and we had a good jabber in kanaka. Kealoha is a private in the 41st Regiment U. S. colored troops, and Kaiwi is a private in the 28th U. S. C. T., in the Pioneer Corps. Both are good men, and seemed glad to have seen me.

We are now drilling actively, particularly at target, etc., for the next campaign, and in good weather we are at work all the while. There is no firing on our lines.

My little log house is still cheery and warm. It is evening, and there is a bright fire of chestnut wood. Holly and cedar adorn my walls, besides various articles of furniture, dress and equipments. The "Old Flag" droops by my side. My sword glitters in the corner. Two chairs and a stool set around. A bunk on one side and fire on the other.

I am quite contented, though I am two and a half years in the service without any leave of absence. I soon shall seek one, and visit friends North. I am writing at a table covered with literature and military books, by candle-light, and have enough to read. My men are having a prayer-meeting in the great chapel-tent given us by the Christian Commission, and often meetings are held by our faithful chaplain, Rockwood. These darkey meetings are very loud, but really full of feeling and religion. We have many good men with us.

The other day I went to Norfolk to see Jennie. Sarah Coan and other ladies were there. Jennie is in good spirits, good health, and is engaged in a noble cause. I think our family are fortunate in being represented so well in this grand contest of light and darkness.

I often long to take a look at the "old house at home," and at the Kawaiahae churchyard. The trees must have grown tall and forest-like, and our yard a perpetual fragrance.

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improvements, and, in addition to former premiums, was
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record of its sales. In 1861—The Grover & Baker Company, Boston,
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Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
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Wilson H. Smith, Connecticut.old 18,560, whilst the Wheeler & Wilson Company, of Bridge
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Please Call and Examine. 11 11

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437-1y**THE FRIEND:****A MONTHLY JOURNAL, DEVOTED TO TEM-
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GENERAL INTELLIGENCE,
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A British Field Officer Visiting the Union Army.

In the San Francisco *Bulletin*, of March 11, there is a most interesting letter, copied from the London *Star*, and written by a distinguished British field-officer, who has paid a visit to the Union armies lying before Richmond and Petersburg. The letter indicates that he witnessed scenes which have operated like an admirable salve to clear his visual organs, and we hope the readers of the *Star* experienced similar beneficial effects. He was most kindly entertained by General Grant. The following is suggestive:

"The Colonel commanding at this fort kindly gave me three Richmond papers of that morning's issue. I enclose two advertisements, announcing the sale of negroes by auction, which I cut from Richmond *Whig* :

"SALE OF NEGROES, CROP, STOCK AND PLANTATION UTENSILS.—Will be sold Monday, November 14, 1864, at Ward's Fork, two miles from Charlotte Court House, 88 negroes, including some good mechanics, 70 sheep, 51 hogs, 25 head of cattle, 11 horses and mules, 30 stacks of oats, 17 stacks of fodder, about 250 barrels corn, plantation utensils, kitchen furniture, one carriage and buggy.

"TERMS—Credit of six months, except for all sums of \$100 or less, purchaser giving bond with approved security.

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Executors of R. J. Gaines, deceased.

"TWENTY NEGROES AT AUCTION.—I will sell at auction this morning 20 likely negroes.

S. N. DAVIS & Co.,

Odd Fellows' Hall."

"Now, I think I came here a very good neutral, though I confess I am more disposed towards the north than before I visited it. But the perusal of this public announcement of the sale of human beings by auction in company with hogs, furniture and fodder, at the present time, and in the actual State of Virginia, too, makes neutrality impossible, unless we steel our hearts against every feeling of justice, religion and humanity. Every one must wish to see that foul blot washed out by some means or other; and, as Gen. Grant's army is battling for the destruction of slavery, he has my hearty wishes for his success."

NEW PHOTOGRAPHIC ESTABLISHMENT.—C. L. Weed, from California, has recently arrived from San Francisco, and opened an office in Fort street, above Savidge's grocery store. He has put up a building expressly for the purpose. Having brought with him all the fixtures for such an establishment, he is able, in an incredibly short time, to commence work. His large photographic views of the Yosemite Valley, show what he has done elsewhere, and should he be equally successful in Honolulu and other parts of the islands, his establishment will be liberally patronized by the public. He is about to take a large photographic view of Honolulu. His establishment is now open for visitors.

Information Wanted!

Respecting William F. Robbins, who left the Bark "Merlin," Capt. Brownson, He was a cabin boy and 14 years of age. Any information will be thankfully received by the Editor, or Miss Georgianna Robbins, rear of 35 Smith street, New Bedford.

ALSO,

Respecting William Wilson, formerly of the "So. Boston."

It appears from a circular issued under the authority of the Commonwealth of Massachusetts, that our old friend, J. F. B. Marshall, Esq., has been appointed Paymaster-General of the Militia of that State, with the rank of Colonel. Good appointment. We are confident soldiers will receive their proper dues. We grieve to learn that Mrs. Marshall continues ill, in consequence of her hardships and exposures while administering to the sick and wounded Union soldiers, on that terrible march through the wilderness, and from the Rapidan to the James River, last May. Some of the stern and grim features of war are rubbed off and softened down when ladies of the highest culture and refinement follow in the track of the Union armies, and, like angels of mercy, bind up the wounds of soldiers, and prepare for them a cup of good warm coffee when returning from picket-duty, or lying bleeding and wounded on the bloody battle-field. Remember, reader, the rebels share in these kind offices; hence the more shame to those chivalric sons of the South, who are starving and murdering Union prisoners in Southern prisons. A day of reckoning is approaching.

LATE NEWS FROM THE UNITED STATES. By every arrival from the coast we are receiving the most cheering news of the progress of the Union armies. The fall of Fort Fisher, the taking of Wilmington and Charleston, the triumphant march of Sherman, and the victories of Sheridan, foreshadow that the end of the great rebellion is approaching. Grant is slowly but surely drawing his lines around Richmond.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Feb. 28—Eng yacht Themis, Hanham, from Hanalei.
March 1—Am bark N. S. Perkins, Robinson, 26 days from Puget Sound, with lumber to H. Hackfeld & Co.
2—Eng ship Bacchante, Taylor, 29 days from Kanagawa, Japan, en route for San Francisco.
2—Am bark Comet, Chase, 19 days from San Francisco, with mdse to H. Hackfeld & Co.
3—Bremen bark Libelle, Koepfer, 184 days from Bremen, with mdse to Hoffschlaeger & Stapenhorst.
4—Fr wh sh Gen. Teste, Morel, from cruise, 50 bbls sp.
7—Am whale bark Florida, Fordham, 8 months out from home with 90 bbls sperm, and 30 whale.
10—Am wh bark Vineyard, Caswell, from Cal. Coast, via Lahaina, clean.
13—Haw brigantine Nuuanu, Hager, 16 days from S.F. in ballast, en route for Hongkong.
14—Am bark Smyrniote, Burditt, 16 days from San Francisco, with mdse and passengers, to Aldrich, Walker & Co.
14—Am wh ship Josephine, Chapman, from Coast California, 400 bbls the season.
15—Russian transport bark Gyllisch, 6 guns, Enguist, 44 days from Valparaiso.
16—Am wh bk Nile, Fish, from Turtle Bay, with 320 bbls.
16—Am wh ship Congress 2d, Seransburg, from Coast California, 300 bbls oil.
20—Am wh ship Jereh Perry, Halsey, from home, 200 bbls whale, 85 sperm.
20—Am wh ship Catharine, Phillips, from Coast of California, 100 bbls whale.
21—Am wh ship Emily Morgan, — bbls whale.
23—Schr Odd Fellow, Cunningham, from Guano Islands.
23—Am wh ship Congress 1st, Castend, 10 mos. from Home, with 350 bbls sperm.
23—Eng clipper ship Imperial, 16 days from San Francisco en route for Hongkong.
24—Am bark A. A. Eldridge, Williams, 13 days from San Francisco, with mdse and passengers.
25—Eng ship Blackburn, Murphy, 13 days from San Francisco, en route for Hongkong.
26—British ship Blackburn, Murphy, 13 days from San Francisco, sailed on the 27th for Hongkong.
26—Am wh ship Onward, Allen, from Cal. Coast, with 450 bbls oil, via Kawaihae.
27—Am wh ship Cornelius Howland, Homan, from Cal. Coast, with 80 bbls oil, via Kawaihae.
28—Haw wh brig Kohala, Cogan, from Cal. Coast, with 175 bbls oil.
28—Am bark Martha 2d, Macomber, from Hawaii, with 60 bbls sperm.
29—French wh ship Gustave, Vauxpres, from Cal. coast.
30—Am wh bk Callista, Thomas, from Lahaina, 20 bbls.
1—Haw bark Kamehameha V., Long, from Cal. Coast.

MEMORANDA.

Shipwreck at Baker's Island.

The American ship *Mary L. Sutton*, of Mystic, was lost at Baker's Island, Nov. 20th, 1864, after being at and around the island 41 days, shipping her moorings three times, and being at sea 16 days out of the 41, for the safety of the ship.

While at her moorings, on Sunday Nov. 20th, at 2 P. M., in a sudden squall from the West, the ship dragged her moorings, (the buoy being tacked alongside,) and went on the reef, stern first, and struck 5 times. The squall moderating, ship sprung ahead into 20 fathoms, apparently not much damaged, as she was making no water. In about 30 minutes took another squall, still harder than the first, from the same quarter, which forced the ship's stern high up on the reef, striking heavily, unhanging the rudder, &c., causing the ship to leak, the water running forward, and ship settling by the head. We found it impossible to save the ship, let go the moorings, and swung around broadside on to the reef, to prevent her going down head first.

On the first striking of the ship, Mr. Wm. Kinney, Superintendent of the island, for the American Guano Company, came alongside with men and boats and freely offered all the assistance in his power. By this means, we saved some provisions and clothing.

At about 5 P. M., we left the ship, and in 30 minutes after leaving the ship she was on her beam ends, heeled off shore, with heavy surf breaking in on to her decks, and by 8 P. M., the beach was strewn with portions of the wreck. At 6 P. M., by the aid of Mr. Kinney and his men, we succeeded in landing on South Beach, together with that portion of provisions and baggage saved from the wreck.

I hereby tender the heartfelt thanks of the officers and crew of the ship *Mary L. Sutton*, together with my own, to Mr. Wm. Kinney, Superintendent for American Guano Co., at Baker's Island, Geo. Kinney his assistant, and the native sailors, for their exertions on the day of disaster, and the hospitable treatment while on the island: also to C. Carr, carpenter, for his kindness: to Capt. Babcock for his attentions after his arrival: also to Capt. Eldridge of the Hawaiian bark *Harvest*, for kindly supplying us with bread, as we were very short.

P. E. ROWLAND, Late master ship *Mary L. Sutton*.

Marine Report of Baker's Island.

Sailed Nov. 18, 1864, ship *Fleetwing*, Kelly, for Falmouth England, with a full cargo of guano.

Nov. 20, total loss on the reef of ship *Mary L. Sutton*, Rowland, in a squall from the west.

Dec. 27, ship E. H. Taylor, Ford, came on the reef while taking the moorings, after laying at and about the island 2 months, but after laying on the reef 14 hours backed off apparently not much damaged.

Dec. 30, arrived ship Seaman's Bride, Wyman, from Honolulu to take guano.

Passed Dec. 30 ship Chas. W. Morgan, Landers, cruise west and north. Nothing.

Jan 11, bark *Harvest*, Eldridge, for Honolulu, clean, all well.

Jan. 14, bark Mercury, 1 sperm whale since leaving Honolulu.

Jan. 23, ship Hector, Chase, 40 bbls sperm, since leaving S. F.

Feb. 3, arrived schr Daring, Henry, to load guano. Same day schr Odd Fellow, Cunningham, from Jarvis Is., with supplies.

Feb. 4, whale bark Peru, Hull, from Honolulu, no report.

Feb. 8, sailed, schr Odd Fellow, Cunningham, for Honolulu, with passengers and wrecked stuff.

Since January 13, ship E. H. Taylor, has not been seen. It is supposed she has left for parts unknown, in disgust.

Since Nov. 8, 1864, to Feb. 8, 1865, the weather has been very bad. Most of the time, it has been unsafe for a ship to lay at the moorings.

PASSENGERS.

For SAN FRANCISCO—per Whistler, March 1—Miss Fanny Paty, Mrs F Rolles, Miss M E Gates, J H Cole, J Waterhouse, J C Macalinson, H F Lambert, J Blunn, Afong, G H Butcher, C. C. Chan, H P Walker, Mr Marrett, W Harbaugh, J Turner, J Cofer, J Collins, C C Bennett, J B Bradley, Jos Cotton, J Griffin—21.

From SAN FRANCISCO—per Comet, March 2—Miss J M Cooke, Dr and Mrs R W Wood, Miss E H Brown, Miss Brash, Mrs Watson, Mrs Harris, P N Makee, W F Brown, Mr Hunt, F W Fisher, J A Raym, H Stark, O Campo, F G Cummings, Mr Chatterton, Chung Hoon, S Bigelow. Steerage—Mr Franklin, R Simpson, H A Johnson, Ah Chung, Tun Tum, H Slutsky—18 cabin and 6 steerage.

For SAN FRANCISCO, from HILO—per Merchantmen, Feb. 28—A P Willey and Lady, Capt L H Hamblin, Chas Cornbloom, Messrs Batnard and Reese.

For SAN FRANCISCO—per Onward, March 9—Mrs Layton, Mary Cooke, Miss Coit, L H Hedges, D H Wheeler, C O Foggate, J Page, T Bowman, M Quigby, W Brenton, F Harbough.

From SAN FRANCISCO—per Smyrniote, March 14—Mr and Mrs R N Berry, Miss F Berry, Miss L Irish, Miss T Weed, Mrs McDougal, J A Weed, C L Weed, W W Hall, D S Miller, Jas Baxter, Peter J Brown, Frederick Henry, J B Miller, Dan'l Walters—15 cabin and 5 steerage.

From SAN FRANCISCO—per W. D. Rice, [at Hilo, March 16—Jas C Kling, E A Jameson.

MARRIED.

TESTON—SMITH—On the 27th ult., at the Cathedral, by the Rt. Rev. the Lord Bishop of Honolulu, assisted by the Rev. P. Gallagher, H. Turton, Esq., of Lahaina, to Miss Annie Smith, of this city.

DIED.

STOTT—In San Francisco, Feb. 24, of consumption. Mrs. D. H. Stott, wife of Captain William Stott, formerly of Honolulu, aged 45 years.

BATES—In Honolulu, March 26, Helen Louise, daughter of Dudley C. and M. Louise Bates, aged 6 months and 15 days.

CATTERSON—In Honolulu, March 30, of consumption. Thos. D. Catterson, aged about 37 years, of Lincoln, Placer County, Cal. He came passenger in the *Comet*, hoping to receive benefit from the change of climate.

WHEELER—On the morning of the 31st March, J. S. Wheeler, first officer of steam schr. Annie Laurie. He fell overboard and was drowned.



New Series, Vol. 14, No. 5.

HONOLULU, MAY 1, 1865.

{Old Series, Vol. 22.

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THE FRIEND.

MAY 1, 1865.

SURRENDER OF LEE'S ARMY And More Good News!

On the morning of the 27th of April, the *Archer*, Captain Cressy, arrived, bringing the glorious news of the surrender of Lee's army to General Grant on the 8th of April. The terms were those proposed by General Grant. For details of the long series of Union victories, we must refer our readers to the columns of the newspapers published here and elsewhere, but we cannot refrain from making an allusion to the great and momentous events which are now transpiring in America. The grand collapse has come somewhat earlier than we expected, although we were confident what the end would be. It has never been our object to publish long extracts from the American papers, giving the details of sieges, battles, surrenders, victories or defeats, but when we have written (or spoken) it has never been in favor of what we honestly regarded the most unprovoked and wicked rebellion which ever existed. The idea that it might succeed by any combination of circumstances has always filled our mind with the most gloomy forebodings. But thanks be unto God it has not succeeded.

It is gratifying to see that Americans in Honolulu, in every possible way, are disposed to express their most hearty rejoicings. The public meeting on Tuesday, April 25th, at the residence of Mr. McBride, and then again

in Fort street on Thursday, the 27th, were a perfect success. Speeches, addresses and music were admirable. Nothing could have been more highly appropriate.

Sumter was fired upon April 12th, 1861, and Lee surrenders his army to General Grant the 9th of April, 1865, hence the *Slaveholders' Rebellion* lasted just four years, wanting three days.

☞ We are glad to present our readers with a few paragraphs from two of our correspondents, the Rev. D. Trumbull residing in Valparaiso, and the Rev. S. R. Brown, of Yokohama, Japan. A perusal of these extracts will convince any candid reader, that such men are good, efficient and truly apostolic laborers in the Lord's vineyard. If such men are not building up the Church of Christ, in the 19th century, we do not know where to look for them! Such men are, in the highest and noblest sense, the true successors of the Apostles whom our Lord sent forth, saying, "Go ye into all the world and preach the gospel to every creature." Both of these gentlemen enjoy an enviable reputation for linguistical and scholarly attainments. Were they to return to their native land, the highest social position would be their lot. Mr. Trumbull represents the old Trumbull family of Connecticut, from which "Governors are made," and Mr. Brown is the son of the good woman in Munson, Mass., who penned that oft-sung and beautiful Christian lyric,

"I love to steal, awhile, away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer," &c., &c.

☞ It is gratifying to witness the seamen of the *Clio* availing themselves of the privileges of the Sailor's Home, when they are ashore on liberty. This is as it should be. In former years the commanders and crews of English vessels of war have shown a willingness to contribute to the funds of the Institution. We now remember to have received donations from H. B. M.'s ships *Trincomalee* in 1855, *Vixen* in 1858, and *Alert* in 1861.

TALES OF A VENERABLE SAVAGE:

—OR—

Contributions to the Ancient History of Hawaii.

[CONTINUED.]

Translated mostly from the French of Jules Remy,
BY PRESIDENT ALEXANDER, OF OAHU COLLEGE.

Various Documents on the Province of Kau.

The inhabitants of Kau are designated in the group by the name of "Na mamo a ke kipi,"—"the descendants of the rebellion." The province of Kau has always been considered a fatal land to Chiefs. At the present time, one can distinguish the inhabitant of Kau among the other natives. He is energetic, hasty in speech, and is always ready to strike a blow when an occasion presents itself. He is proud, and he adores his liberty. Several Hawaiian Chiefs have been killed by the people of Kau, among others Kahaokalani, Koihala, &c.

Story of Kahaokalani.

He was, according to the tradition, the greatest Chief of the island, and reigned as king at Hilea. It was he who built the heiau situated on the great plateau of Makanaui. Here are yet to be seen the sea-worn pebbles which Kahaokalani caused to be brought upon the heights, about two leagues from the shore. The pebbles were intended for the pavement of the inner temple.

The people, crushed by the enormous difficulty of transport, weary of the yoke of the royal power, and excited by disloyal priests, began to let their discontent and discouragement show itself. A conspiracy was soon made by these two classes, leagued against the Chief. They take advantage of a religious ceremony in order to rid themselves of the despot. The temple was finished, and the only question was how to carry a god to it. This divinity was nothing but an ohia tree, of enormous size, which they felled in the forests above Ninole. On the appointed day, the Chief, the Priests and the people set themselves to the task of drawing the god to his residence. In order to reach the height of Makanaui, there was a very steep pali to climb. They had to carry up the god on the side towards Ninole, which was best adapted to the execution of their plan. Arriving at

the foot of the declivity, all pulled at the rope, but the god, either by a trick of the people or priests, or from the difficulties which the inequalities of the rock presented, ascended with extreme difficulty. "The god will never reach the summit of the pali," said the kahunas, "if the Chief continues to walk before him. The god ought to go first, by right of power, and the Chief below and after him, to push at the lower end, otherwise we will never succeed in overcoming his resistance." The great Chief Kōhaokalani complied with the advice of the Priests, placed himself under the god, and pushed him from below. Instantly the Priests and people dropped the rope, and the huge idol, rolling upon the Chief, crushed him in an instant. They attribute the death of Kōhaokalani especially to the Priests.

Story of Kōihala.

Kōihala reigned at Kau. He was a great Chief, and perhaps the whole island recognized his authority. An abuse of power hastened his death. He had commanded the people of Kau to carry him food upon the plateau of Punaluu, at a place known as Puonuhe. A band of men set out with pounded taro, (poi,) enveloped in leaves of the ki, called la'i, from the two words *lau* and *ki*. Arriving at the top of the plateau, which is very high, they learn that the Chief has set out for Kaalikii, ten leagues from Puonuhe; and that he has ordered them to carry provisions to this remote place. As soon as they have arrived there, orders are sent them to go as far as Waiohukini, a half hour's walk farther in the same direction, and under the great pali of Malilele, on the beach. They depart. On arriving at Waiohukini, they receive orders to go to join the Chief at Kalae. There was the great pali to be climbed again, and two leagues more to travel. When they had reached the Cape of Kalae, which is the southernmost point of the Hawaiian group, they were sent to find the Chief at the village of Mahana. But he had departed from it to Paihaa, a village situated near Kaalualu, a little bay, where the vessels of the country still anchor. They were at last to find the tyrant. Exasperated, dying of hunger, indignant at the cruel manner in which the Chief made sport of their toil, the carriers sat down on the grass and deliberated. At once they decide that they will consume the provisions, without leaving anything for a Chief who amuses himself so strangely in fatiguing his people, (hooluhi hewa.) They resolve, besides, to carry him bundles of stones instead of taro. The doom of Kōihala is pronounced; his unsupportable yoke is to fall. The determined conspirators, after having assuaged their hunger, depart, and soon arrive with a dejected air before the Chief, between Paihaa and Kaalualu. "Prince," said they, "here are thy servants with thy provisions." They humbly deposit at his feet the loads enveloped in la'i. The bundles are opened, and then the scene changes. These people, apparently half dead, suddenly become like furious lions, who prepare to devour their prey. They arm themselves with stones, and make them hail upon Kōihala and his suite, who perished at the same time. Two other great Chiefs of the island were slain by the same people. The one was killed at

Kalae, with blows of paddles, by fishermen, the other was stoned at Aukukano.

These revolts against the Chiefs have given rise to several proverbial expressions, which they apply to the province of Kau. It is thus that they call it "Aina makaha," (land of torrents, i. e., a nation which breaks and carries away everything like a torrent;) "Kau makaha," (Kau the torrent,) "Ka lua kupapau o na lii," (the sepulchre of the Chiefs;) "Aina kipi," (the rebellious land.)

Legend of Kaleikini.

He was a Chief of the olden time. On the edge of the sea, between Kealikii and Pohue, the waves are engulfed under the ground, and shoot into the air, by a hole naturally hollowed out about fifty paces from the shore. The water spouting to an immense height, disappeared in the form of fine rain, and fell back in vapor for more than two leagues around, spreading barrenness over the land, so that they could not cultivate either taro or potatoes. The Chief, Kaleikini, closed the mouth of the gulf by the aid of enormous rocks, which he caused to be rolled by the natives. One can plainly see that this hole has been closed by the hands of men. There still remains a little opening through which the water escapes, hissing to a height of forty or fifty feet. Kaleikini closed at Kohala, on the coast of Nailima, a volcanic mouth like that of Kau. On the height of Honokane he silenced the roarings of a cascade by turning its course. At Maui Hikina, he strengthened in its foundations the hill of Puuiki, which the high tides caused to shake. For this purpose he introduced into the caves of Puuiki an enormous rock, which arrested the fury of the sea and caused the shaking of the hill to cease. For these exploits and many similar ones Kaleikini was called a "Kupua." Kaleikini can be considered as the Hawaiian Hercules.

Documents on the Province of Puna.

According to the common tradition, the province of Puna, two centuries ago was still a splendid country, possessing a sandy soil, it is true, but very favorable to vegetation, and not presenting in its roads any asperity for the feet. The Hawaiians of our day report that they learned from their ancestors that their great-grandfathers had seen the arrival of the volcano at Puna. Here, in a few words, is the tradition, such as it is preserved by the natives:

Legend of Keliikuku.

This great Chief reigned in Puna. He made a voyage to the Island of Oahu. There he met with a prophet of Kauai, by the name of Kaneakalau, who asked him who he was. "I am," replied the Chief, "Keliikuku, of Puna." The Prophet asked him then what was the nature of his country. The Chief said, "My country is charming. There is found there abundance; there are only sandy plains to be seen, where everything grows wonderfully." "Well," replied the Prophet, "go, return to thy beautiful country; thou wilt find it desolated. Pele has made of it a heap of ruins, the trees have descended from the mountains towards the sea, the ohia and the pandanus are on the shore. Thy country is no longer habitable." The Chief replied: "Prophet of evil, if what you tell me is true, you shall live; but

if, on my return to my country, I prove the falsity of your predictions, I will return for the express purpose, and you shall die by my hand." Not being able, in spite of his incredulity, to forget the terrible prophesy, Keliikuku set sail for Hawaii. Arriving on the coast of Hamakua, he landed, and traveled a few days on foot. From the heights of Hilo, at the village of Makahanaloa, he perceived in the distance all his province overrun with chaos and a prey to fire and smoke. In despair, the unfortunate Chief hung himself, on the very spot where he had first beheld the frightful spectacle. This tradition relating to the meeting of Keliikuku and Kaneakalau, is still sometimes chanted by the kanakas. It was reduced to verses, which the ancients sung. It is becoming forgotten every day, and in a few years there will not remain a trace of it. Whether the prediction was made or not, the fact is that Puna has been ravaged by the action of volcanoes.

Legend of the Chief Hua.

The high Chief Hua, when he was at Maui, said to Uluhoomoe, his Kahuna, that he wanted "*uau*" from the mountains. "*Uau*" is a large bird peculiar to the islands. Uluhoomoe replied that there were no *uau*s in the mountains, and that all the birds had gone to sea. Hua, getting into a passion, said to his priest, "If I send my men to the mountains, and they find *uau*s, then thou shalt die." After this threat, the Chief ordered his attendants to go and hunt these birds. They obeyed, but instead of going to the mountains they went to fish with nets on the shore, and caught many birds of different kinds, among which were *uau*s and *ulilis*. On returning to the palace, they declare to the Chief that they have hunted in the mountains. Hua caused his priest to be called, and said to him, "Here are birds from the mountains; thou shalt die." Uluhoomoe smelt the birds, and said to the Chief, "These birds do not come from the mountains, they have a sea smell." Hua, supported by his men, persisted in saying, as he believed, that they came from the mountains, and he repeats his sentence: "Thou shalt die." Uluhoomoe replied, "I shall have a proof in my favor, if you let me open these birds in your presence." The Chief agreed to it. They found little fish in the stomachs of the birds. "See my witness," said the Kahuna; "these birds come from the sea." Hua, all in confusion, flew into a terrible rage, and caused Uluhoomoe to be murdered on the spot. The gods avenged the death of the priest by sending a dreadful famine upon the island of Maui, and then upon Hawaii. Hua, thinking to escape the celestial vengeance, went to Hawaii to escape the scourge, but a famine still more terrible pursued him there. The Chief ran in vain through all parts of the island, and died of hunger in the temple of Makeaneha, Kohala. His bones, after death, shriveled and shrunk up beneath the fires of a burning sun, to which his carcass was exposed. It is this that has given rise to the Hawaiian verse, quoted by every mouth to recall the famine which took place under the Chief Hua, a verse which no one has understood, and which has never been written correctly: "Koele na iwi o Hua i ka la." ("The bones of Hua are shrunk or dried in:

the sun.") On the Island of Hawaii there exist many places which are called by the name of this celebrated Chief. At Kailua, at the hamlet of Puaa ekolu, a pretty place, known by the name of Mooniohual, recalls one of the episodes of the misery of Hua. It was there that one day, running after food which he could never overtake, he fell asleep, overcome by fatigue and want. The word Mooniohual is probably a corruption of "Moe ana o Hua," which means "the sleeping place of Hua."

To be continued.

(Communicated.)

Public Executions in China.

The theoretical question whether man has a right to authorize, by legal forms, the extermination of human life, as a means of deterring crime, has long been discussed, and frequently disputed, but experience seems to show that nothing less than death is required to protect society from the assaults of those who are unmindful of the sacredness of human life. At least such is the basis of modern law, among ourselves. Among the Chinese, the last resort of the law is far more extended in its operation. Murder, piracy, robbery, brigandage, and some other crimes which need not be mentioned, are all punished by decapitation, while rebellion against the authorities, as being the most atrocious of sins, is expiated by the most revolting tortures imaginable, the details of which are unfit for publication. In December, 1864, the great city of Loo-Chow (the Paris of China) was captured by the Imperial troops from the Tai-ping rebels, many of whom were condemned to be decapitated, though owing to the influence of the European mercenary force, the torture was omitted. The writer visited that city on the 18th of that month, when he beheld the execution of sixty miserable wretches, whose crime consisted in differing with the mandarins on the subject of government. The writer having joined several military officers, who were equally curious to witness this display of the law's dread authority, we proceeded in a body to the outskirts of the city, where lay the execution ground, and which we had been told might easily be found, from the circumstance of two towers standing just outside the same, and called "The Twins." We soon reached the place, and discovered the execution ground to be simply an immense court-yard, enclosed by a high brick wall, some thousand feet square. We expected to have seen execution-blocks, or at least some preparation already made for the tragedy which was to follow, but the bare ground, four whitewashed walls, and a few Imperial soldiers lounging listlessly about, were all that as yet had appeared on the scene, but we had just arrived in time. A long cavalcade of officials and their attendants began to file into the yard and take their places on and around a low platform at one end, which had at first escaped our attention. The prisoners were then driven in, the whole number, (sixty) being chained together by the necks. Five executioners then came forward, and placing twelve prisoners in a row alternately, on their knees, retired to the platform. The presiding officer then read the Imperial rescript, or warrant. While this was being done, the closest scru-

tiny could not discover the slightest concern on the part of the condemned. They did not laugh, but otherwise seemed as indifferent to their awful situation as though it were a matter in which they had not the slightest interest. However, we were afterwards informed that they had been drugged by the jailors previous to their leaving the prison. The warrant having been read, the executioners advanced to the end of the row which we had chosen, and there awaited for a few moments, when an officer, advancing towards the prisoners, waved a small flag. This was the signal for the bloody work to commence. The five executioners then bared their arms and began to deal their blows, using a short but broad and heavy sword. Each head was cut off at one stroke, the man first taking a sight at the necks, adjusting the head straight, and then dealing his blow with great dexterity, sometimes using one and sometimes both hands. These human butchers carried on their work with astonishing rapidity, running from one criminal to another so as to avoid the jets of blood that gushed from the falling trunks, and occasionally changing their swords. The task was finished with anatomical precision, and not a groan was to be heard, nor did one prisoner flinch from the impending fate. In exactly four minutes, all the victims had been disposed of, and released from their sufferings. The officials now left the spot, while the heads were all carefully collected, and placed in small wicker cages, to hang from the walls of the city, as an *in terrorem* to all the rebelliously disposed. Sickened by such a barbarous display of the murderous form of Chinese justice, we hurried from the loathsome execution ground of Loo-Chow.

OUTRE PALI.

"Give Us this Day our Daily Bread."

Many of our readers have doubtless perused with interest the remarkable statements respecting the enterprise of Mr. Muller, the German who has established an Orphan School in England. The following, respecting a similar enterprise in New York city, will be read with interest. One of our Hawaiian young men, residing in the States, thus describes a lecture delivered by Mr. Towles, one of the Missionaries of the Howard Street Mission of New York city, which will be remembered as established by Mr. Pease some twenty-five years since, and with which the lecturer has been connected for many years. The anecdotes related strikingly illustrate God's providential care of the enterprise. Says the lecturer:

"Once, on Friday, after paying the week's bills, only seventy-five cents were left. Soon a man came in with a bill of fourteen dollars for potatoes. Mr. Towles and his companion, Mr. Van Meter, had no means to meet it, but just then the mail brought them a letter inclosing fourteen dollars and fifty cents. The bill was paid, and one dollar and twenty-five cents remained to commence another week with. At another time they had five dollars left, and they could see no other way but to go in debt. The next Sun-

day they were to go and lecture in the country, and take collections, but the Sabbath came, and the rain poured down in torrents, so that they could not go out. On Monday following, one of the deacons of a large Brooklyn Church came in and inquired after the poor children, how many they had, and how much money they had in the treasury. Mr. Towles told him they had four hundred children every day at their table, and one hundred and eighty widows to supply with daily bread, and five dollars in the treasury. Said the deacon, 'But you are not going to feed so many for a week upon five dollars?' 'We are going to try,' said Mr. Towles. 'But you can't,' said the deacon. 'O, yes; the Lord never let us go hungry yet,' said Mr. Towles. Then the deacon said, 'Last night, as you know, it rained hard, and there were very few at our meeting. One of the brethren knelt down and began to pray for the Howard Street Mission. The others followed in the same strain, and when they rose, one said, 'Brother, shall we not answer our own prayers? They took a collection, raised two hundred and fifty dollars for you.' And so saying the deacon threw down the money and walked off. At another time Mr. Van Meter, as was his frequent practice, was going out west to find homes for some of his boys. The tickets were to cost one hundred and sixty dollars and he had but twenty. Mr. Towles said to the boys, 'Get ready to be at the boat for Albany at six o'clock.' Five o'clock came; Mr. Van Meter thought it would have to be given up, but it had been advertised in the *Tribune*, and soon men began to come in with money, some with five dollars, some with ten, and so on, till they had all that was needed except twenty dollars. Mr. Towles was just sending to the bank for this when a letter was brought in. It was from a boy whom they had sent out west, and contained twenty dollars, which he had carefully laid by from his earnings for the Mission which had blessed him. They started, had a free breakfast the next morning, and a free lunch at Syracuse. At night they were to stop at Niagara. They took supper and rooms for the night, but had nothing to pay with. In the morning Mr. V. said to the landlord, 'I did wrong last night, for I had nothing to pay for lodging, supper and breakfast, but here is my watch; take it.' 'O,' said the landlord, 'After you had gone to bed, some gentlemen came in and paid every cent of your bill.'"

"I think of much more of this nature, but will not repeat it," says the writer of the letter. "He also related anecdotes of poor children who had gone out from them, both boys and girls, one of the former at this time being Governor of a Northwestern State. Also of those reclaimed from inveterately evil habits to those of usefulness. He said there were but few bad children."

"I never saw such perfect faith and trust in God as Mr. Towles seemed to possess. He had some children with him, the largest a boy of —'s size, and the youngest about —'s. There were some quiet girls. A collection was taken up, and I think few withheld their money."

THE FRIEND.

MAY 1, 1865.

Extra Special Rejoicings.

American residents in Honolulu observed Tuesday, April 25th, as a day for special rejoicings over the good news from the United States. The fall of Richmond is, perhaps, the most prominent feature of the news, but combined with it is the long series of victories which have attended the Union armies. The surrender of Savannah, Charleston, Wilmington and Fort Fisher, should surely call forth the most grateful thanksgivings from all loyal Americans. Look East, West, North or South, success attends the march of the Union armies. This is surely the beginning of the end of the most bloody civil war ever waged, but Americans and the whole civilized world should unite in rejoicings that the war is not terminating without putting an end to chattel-slavery in the United States, and leaving that nation to pursue its pathway of liberty and justice.

A procession of Americans, singing "John Brown," marched to the residence of Mr. McBride, the American Minister, where a collation was prepared. Music and speeches flowed naturally forth as the expression of rejoicing hearts. The Rev. Mr. Corwin delivered an eloquent address. Impromptu speeches were made by Messrs. Austin, Carter and others. Mr. McBride and Mr. Caldwell, our U. S. Consul, spoke with much spirit and appropriateness, and we were most heartily glad to hear both these gentlemen, in their addresses, make such prominent recognition of an overruling Providence. How marked the change in this respect among our public men—Senators and Representatives—from what it was formerly. President Lincoln has taken a noble stand upon this subject. God rules, and let Him have the glory.

In the evening, fireworks and illuminations turned night into day. Several of the residences of Americans were beautifully illuminated. We noticed those of Captain Snow, Mr. A. D. and Mr. A. J. Cartwright, Mr. Severance, Mr. Foster, Mr. Ludington, Mr. Hassinger, Mr. H. A. P. Carter, &c. In the morning one hundred guns were fired, and in the evening thirty-six guns. The whole affair was a grand success.

NEW KEEPERS OF THE SAILOR'S HOME.—Captain and Mrs. Oat having faithfully managed for four years, and resigning their situation as keepers of the Home, it has been passed over to Mr. and Mrs. Miller. It is gratifying to know that this institution still holds on in its career of usefulness fulfilling the designs of its founders and friends.

An Attempt to Carry Off the "American Eagle."

A few nights since an incident occurred in Honolulu, highly calculated to breed ill-feeling and warm up the blood of every loyal American. We are most happy, however, to record the fact that an arrangement so satisfactory has been carried out as to remove every symptom of irritation and uneasiness. Some young midshipmen, led on by one of aristocratic associations, belonging to H. B. M. ship *Clio*, while on shore, and, as they perhaps would term it, "on a lark," committed numerous indiscretions, such as removing signs, etc., and, among other things, took down and carried on board their ship the Eagle from over the gate leading to the U. S. Legation. In the morning it became known what was done and who did it. Every loyal American, on learning the facts, felt that an unprovoked insult had been offered to the proud insignia of his beloved country. The affair was the more marked, occurring just now, amid our rejoicings over the fall of Richmond and other Union victories, costing millions of treasure and the life-blood of America's best, noblest and most patriotic sons. The feeling of irritation continued until the parties were made to come forward; and, in open day, replace the symbol of the American Union. This was right. No half-way apology would have answered. Had our Minister accepted any such apology, he would have merited instant dismissal. Some have been heard to say, in an apologetic way, "the lads did not know what they were about," &c. "Tell that to the marines." Depend upon it, if the British or French Commissioner's insignia of office had been removed and sewed up in a canvas bag by a company of American midshipmen, there would have been a diplomatic war on the other side of the globe. Our Minister, Mr. McBride, we think has managed the delicate affair most admirably, and to the perfect satisfaction of every reasonable American and Englishman too. While expressing this opinion respecting the conduct of our Minister, we take sincere pleasure in recording our approval of the honorable course pursued by Captain Turnour, of the *Clio*. He has shown throughout a disposition to do all that honor required. Capt. Hanham, too, of the royal yacht *Themis*, has nobly expressed his mind upon the subject. Mr. Wyllie, too, the Minister of Foreign Affairs, so far as we have become acquainted with his conduct in the affair, has pursued his usually pacific and mild course. Englishmen are peculiarly sensitive upon the subject of their country's honor and the respect to be shown Britannia's coat of arms; it should be re-

membered that the subjects and citizens of other nationalities are equally sensitive. Loyal Americans prize as highly the plumage of the American Eagle as Englishmen do the mane of the British Lion.

Interesting Letter from Japan.

Rev. Mr. Damon, Seamen's Chaplain, Honolulu:

My Dear Sir:—I have often thought I would, at some time, write to you, and especially within fourteen months past, while I have been laboring to promote the welfare and salvation of seamen at this port. Last night, when returning from our prayer meeting at Dr. Hepburn's, (the first of the series to be continued through this week,) General Pruyn, our American Minister, told me he was going to write to you, and asked me to write also, giving you some account of the work of Divine grace among sailors here.

In the providence of God we were obliged to remove from Kanagawa on the 1st of June, 1863, to this place. At the time I regretted the change on many accounts, and indeed for a full year it has prevented me from pursuing my Japanese studies. But the event proved that there was other work to be furnished to my hand. About the 1st of Nov., 1863, a pious gunner of H. M. gunboat "Kestrel," found his way to my house in Yokohama, and soon after connected himself with our little American church, which was organized at Kanagawa on the 1st of March previous, with old Mr. Mann as elder, and Gen. Pruyn as deacon, and myself as the acting pastor, by request of the church, and with the consent of the Board of Foreign Missions. The church had thirteen members at first, and this gunner was the first addition to the number. It proved a great comfort and blessing to him thus to find, as it were, a Christian home and communion in these ends of the earth, with the people of God. His graces were revived, and his zeal and benevolence awakened. I commenced a Bible reading at my house on Sunday afternoon, and through the influence of this good man, first one and then others of the seamen in the fleet were brought in to attend these meetings. It was not long before a quartermaster from his own vessel, the *Kestrel*, was led to see and forsake his sins, fleeing to Christ. He soon prevailed upon a brother officer, the gunner of the *Coromandel*, tender to the Admiral, to come to our Bible readings. This man was an Irish Catholic by birth and education, but he had married a Protestant wife in England, and had never let her know that he was a Catholic. I was reading the book of Nehemiah, in course, and commenting upon it, when this man came in. The spirit of the Lord at once deeply impressed his mind, and interested him in the chapter I was reading. I remarked this the first day he came to my house, and here let me add that Mr. R., the pious gunner first mentioned, had found his friend in a grog-shop and called him away from his companions there, to bring him to my house. But so completely was Mr. D. absorbed in the scripture reading and the remarks interspersed, that he appeared to think of nothing else, and ever and anon at some

text or word of mine, he responded audibly, expressing his hearty assent. He has been a man ruled by his impulses, and he was very impulsive. He had often been sadly intoxicated, and frequently violent at those times. He now, however, told Mr. R. that if he would sign a pledge of total abstinence he himself would do the same. His friend readily assented, and the thing was done. Not long after, in the course of December, he found peace in believing on the Lord Jesus Christ, and on the first Sabbath of Jan., 1864, he was baptized and received to the holy communion. He would not feel satisfied with his Roman Catholic baptism, and desired to be baptized by me.

Soon after this I commenced a Bible reading for seamen at my house on Thursday afternoons, and kept up that on the Sabbath as well. Though I did not go on board the ships, yet by the instrumentality of those who had already become interested in the readings, the number in attendance increased, and frequently I now had 25 seamen come away from their companions and the temptations of the grog shops to hear the scriptures expounded. I opened my house freely to the sailors, and they seemed glad to find any one interested for their welfare.

I drew up a total abstinence pledge, in hopes thereby to stem the current of mischief flowing so strongly against these neglected men, and have got since that more than 100 names signed to it. It has been impossible to hold any temperance meetings, and a good many of those who signed the pledge have gone back to their cups—how many I cannot say. But there are others who hold out nobly to the present time. We have our communion on the first Sabbath of each month, and in the course of the twelvemonth, ending Nov. 1st, 1864, we had received 23 seamen by confession, and 2 by certificate. Most of these appear to have run well, and some of them are remarkably earnest and devout men. Two of this description were lately lost in the dispatch boat *Race Horse*, off the province of Shantung, China. Out of 108 only 9 of the ship's company were saved.

I have just received a supply of Bibles, Testaments and Tracts from the Bible Society, and four ship's libraries and fifty hymn books from the Seamen's Friend Society, and they are already beginning to be distributed. I have put two of the ship's libraries on board of British gunboats in port, in the care of two gunners, members of our church, who are to take them with them wherever they may go, and report to me from time to time. Another I propose to put into the camp of 600 marines, near my house, the Colonel having expressed his desire that it should be done, and also that he would be glad of bibles and testaments for the men. A pious young English woman, who is the wife of a color sergeant, doing duty in the commissariat department, has taken some to the camp to-day. A day or two ago I gave a copy of the Dutch and English Testament to each of two members of my class in the Government (Japanese) school, who said they would read them, (they understand Dutch,) though they said they must do it secretly. These are very intelligent men, and well educated for Japanese. I have a class of some twenty-five Japanese young

men, whom I am teaching English daily at 9 A. M., and have been so doing for six months or more, together with two other Missionary brethren, Messrs. Ballegh and Thompson. We were requested to do this by the officers of the Custom House, with the consent of the Government. I am glad we have so good an opportunity to get access to the Japanese minds. There are many opportunities to teach other things than mere grammar and arithmetic, and, for my own part, I do not hesitate to embrace them freely. Thus, religion, laws, institutions, manners and customs of Christian nations are frequently topics of remark.

But I have wandered from the sailors. We hope to build a new Church here, on a capital site procured for the purpose, in about the most central place in town, in the course of this year. The windows have been procured by my friend, Mrs. T. C. Dorremus, in New York, and are to be sent out in the new Japanese gunboat *Fujiyama*. Also, plans and specifications, all gratis. It has taken a long time to get the matter so far advanced, but I hope we are now past the worst of it. When the Church is built, it will be close by the most public landing-place, where all seamen and strangers arriving will see it on first setting their foot on shore. I intend to have a reading-room for seamen adjoining it, and a place to hold meetings for their benefit. But I wish some one who could devote his whole time to seamen were here. I have opened my house freely to them, and am always glad to see them, but they require constant labor in their behalf. As matters stand at present, I find my hands too much occupied to do anything as I could wish. I am acting Pastor of the Church here, and responsible for the preaching, though I get help to some extent from Missionary brethren. I am also teaching every day except Saturday, first my Japanese class, from 9 to 11 A. M., and then immediately my son and daughter at home, and by this time dinner comes at 1 P. M., and after dinner I am often interrupted by calls from sailors and others, so that Japanese study turns out to be small. It gives me great pleasure to say that Gen. Pruyn has been always ready to cooperate in every good work for seamen or others. He is the present elder of our church. I am fifty-four years old, and I feel that my life is past its prime, and what I do must be done quickly. I sometimes almost wish I could attend to the sailors alone, for I believe it one of the most fruitful fields of labor, when faithfully and lovingly cultivated. But I did not come here for that, and I desire to do something for the lasting benefit of this pagan nation. I think translating is my forte at my time of life. I want to see the Bible prepared for Japan. The day cannot be far distant, I feel, when the scriptures will be allowed free circulation here. The late expedition to Shimonoseti has been productive of much good. The late execution of a man who murdered two English officers in cold blood at Kamakura, is the first of its kind.

A new Convention has been signed between the Taikun and Government and the Treaty Powers, which gives some valuable concessions to foreigners. But there is to be a great, (God grant it may not be a violent) revolution in Japan, ere the light of Christ-

ianity can freely enter here. This government is a complicated piece of machinery, that is *effete*, and needs to be replaced by something better befitting the age. New ideas must enter the minds of the Japanese people every day, and all things tend to work in this land. The church may be caught asleep some day, when a wide door is opened here for her beneficent efforts; still I hope not,

And believe me to be,

Yours very truly,

S. R. BROWN.

Yokohama, Jan. 2, 1865.

Andrews' Hawaiian Dictionary.

This Dictionary contains a few words over 15,500. It is a somewhat remarkable circumstance that Mr. Andrews should have gathered and defined about the same number of words as are to be found in the great folio edition of Johnson's English Dictionary. It contains 15,784 words derived from thirty different languages, as follows: From Latin, 6,732; French, 4,812; Saxon, 1,665; Greek, 1,148; Dutch, 661; Italian, 211; German, 106; Welsh, 95; Danish, 75; Spanish, 56; and from twenty other languages, sufficient to make up the number specified above, 15,784. Since the days of Johnson, the standard Dictionaries, Webster, Worcester and others, contain a vast number of additional words. The amount of labor which Mr. Andrews has bestowed upon his dictionary, we honestly believe will exceed that which Dr. Johnson devoted to his dictionary, if we can credit his own statement that he "might easily have done it in two years, had not his health received several shocks during the time."

N. B. We learn that Mr. Andrews' Dictionary, will be out in a few days.

☞ Weed's Photographic establishment is turning out some specimens of the very largest sized portraits, almost equal to copper-plate. The small-sized are struck off "four at a pop."

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DONATIONS.—For gratuitous circulation of the *Friend*, from Mr. Kinney, \$5. From no name, \$2 50.

[From the Christian Banner.]

"The Two Cups of Coffee."

"By the way, everybody admits Admiral Farragut's heroism in climbing to the topmast to direct a battle. But there was another 'particular' of that contest that no less forcibly illustrates his heroic character. 'Admiral,' said one of his officers, the night before the battle, 'won't you consent to give Jack a glass of grog in the morning?—not enough to make him drunk, but just enough to make him fight cheerfully.' 'Well,' replied the Admiral, 'I've been to sea considerable, and have seen a battle or two, but I never found that I wanted rum to enable me to do my duty. I will order two cups of coffee to each man at two o'clock, and at eight o'clock I will pipe all hands to breakfast in Mobile Bay.' And he did give Jack the coffee; and then he went up to the masthead and did it."—*Secretary Seward's Speech at Auburn.*

"No! I'll give them good coffee; there's no need of rum To keep a man's courage when fighting-hours come! I have been on the ocean on stormiest nights— Have seen some hard service, and one or two fights— But I never yet found that I needed a glass Of spirits to help me the dangers to pass. They'll have two cups of coffee at two, and then wait Till I pipe all to breakfast in harbor at eight!"

The men had their coffee, and each seemed a host, As he manfully stood at his perilous post; For their leader shrank not from the dangers they passed, They knew he would stand with them firm to the last. And many an anxious glance upward was cast At the heroic Admiral lashed to the mast.

How they fed the huge cannons whose resolute roar Repeated the message, "Be traitors no more!" But the answers came back in defiance from shore, Till many a brave sailor's life-voyage was o'er, And his soul reached its home through the dark tide of gore That ebbed from his heart to the ship's oaken floor.

But cheer answered cheer, as the fleet made its way Past "forts" and "obstructions" safe into the bay; Save the shipwrecked "Tecumseh." Oh the brave men she lost!

Alas! how much anguish these victories cost! And, while we rejoice at the Nation's relief, Let us weep for the hearts that are bowed down with grief.

But let us thank God that the victory was won! Though each fight brings us sorrow, the work must be done; Thank Him for the hero whose friends stand aghast, And shrink at the thought of the cannons' loud blast, And the showers of shot and shell falling so fast Round the gallant old Admiral lashed to the mast!

Sparta, Wis.

LINDA MAY.

"Rebellion on its Last Legs."

Thus writes our old friend and fellow-resident, Col. J. F. B. Marshall, to his brother, on Kauai, under date of February 1. From his letter we are favored with the following extract. The allusion to Lieut. Reynolds will be interesting to his old acquaintances upon the Islands:

"Capt. Reynolds' present position is a strong contrast to his quiet retirement on Kauai. I had a long and very interesting letter from him the other day. He has a very responsible position at Hilton Head, and is very efficient, but, as he says, his spirit craves a wider fame. He is anxious to have his name restored to the active list, and he certainly deserves it, now that his health is so fully restored. He had had a very interesting interview with Gen. Sherman, who described to him his wonderful march. Reynolds, who before the war was a pro-slavery man, has become, since he has been in South Carolina, an out-and-out Abolitionist. We live in a wonderful era, and this war is bringing out a public sentiment far in advance of what in the ordinary progress of affairs would have grown up in half a century. The eyes of the people have become fully open to the great crime of slavery and its demoralizing influence upon the country. And we are indebted to the South for this progress. The people who madly rushed to arms to maintain the cursed institution and to found an empire of which it

should be the corner stone, as events have proved, have taken the only effectual means to accomplish its utter destruction. Maryland, Missouri and Tennessee are Free States by their own action, and Kentucky, the great champion of slavery, is already moving in the matter of emancipation. The rebellion seems now on its last legs. Its leaders are falling out among themselves, and Foote, a member of the rebel Congress, who, not many years ago, told John P. Hale in our own Congress that if he would visit Mississippi he would grace one of the tallest trees before he had been an hour within its borders, (simply because Hale advocated freedom of speech in regard to slavery,) was arrested a few days ago by the rebels, as he was trying to cross the lines to seek refuge in free territory.

Religious Liberty in Chile.

It is quite impossible for those who have always enjoyed the freedom of worshipping God according to the dictates of their consciences, to appreciate the disabilities and trials of those whose lot is cast in a country where the Catholic clergy rule, and where Protestants are not tolerated. It is gratifying to learn, from various sources, that in Chile the cause of religious liberty is gradually gaining ground. For many years after the English Episcopal Church was established there, the building was registered upon the city records as a *stable*. It was our privilege, in the summer of 1842, to worship in that stable. Since that date a vast progress has been made. For nearly twenty years, an American Minister of the Gospel, the Rev. D. Trumbull, has been battling in the good cause in Valparaiso. He has been gradually pushing forward every good enterprise, and when opportunity offered dealt blows for the truth which told. For several years he edited and published *The Neighbor*, which accomplished much good. Preaching in English and Spanish has been his principal work. For several years he has been Pastor of a flourishing Church. He took the ground that he would not preach in a *stable*, and he has maintained his position, and is respected for so doing. His policy has always been to boldly and fearlessly claim the right to worship God, and throw upon the opposers of religious liberty the odium of shutting up his chapel if they *dared*. They have not dared. This was the right ground, and eventually it will prevail in the most bigoted Catholic countries. Maximilian has proclaimed religious liberty in Mexico. The Pope has recently come out with a long letter, reaffirming the old Catholic doctrine upon this subject, but he is about two hundred years behind the times. In former years, it was our privilege frequently to receive and publish communications from Mr. Trumbull, but there being but seldom vessels sailing from Valparaiso for Honolulu, our interchanges have ceased. By H. B. M. ship *Clío*, we have been favored with letters, from which we extract as follows:

"Our Church accommodations have been

enlarged—a new Hall for lectures, and an enlarged audience-room. About two hundred and fifty is the number of our congregation, eighty in our Sabbath School, twenty in another school, besides the Anglican Church, which has at least fifty or sixty. We are trying to procure an assistant from good old Scotland, and have hope, though not as yet sure. My Church has about sixty members, and some about to unite with us. We have a local Bible Society, which sustains a sailors' and a shore colporteur. Last year we distributed eight hundred copies of the sacred scriptures and three thousand religious books, besides tracts and papers. I am hammering away for religious liberty, and for the reformation of manners and faith, not with all the success I could wish, yet with some. In our own dear land, God is showing his power. Man's wrath is working out God's praise. The nation is to be preserved and the enslaved set free. Three years ago I saw not how the crime of slavery could be put away, but God knew, and has well-nigh accomplished the "task." The imprecatory Psalms have their use now. I pray the Lord to break their right arm; to scatter their armies; to crush their schemes until they submit to the laws, and then would ask him to give them every blessing. This country is prosperous. Peru has had to make peace with her invaders. Rumor says they are now coming here to make demands."

Extracts from a Letter of a British Officer Traveling in the United States.

The following temperance item is worthy of a place in our columns:

"The health of the army was said to be excellent, and certainly nothing could be more delightful than the climate during the time of my visit. But I suspect there is another cause to account for this satisfactory sanitary report. I was given to understand that the men got no spirits whatever, either directly from the Government or by purchase from sutlers, and that consequently the conduct of the army was very good. This, although convenient for commanding officers, struck me as a specimen of high-handed discipline which we should never dream of enforcing towards our troops. So rigidly is this rule carried out here, that I was told if a sutler is detected selling spirits, all his goods are forfeited."

In referring to his visit to the foundry where the Parrott guns are cast, he thus writes:

"Before this struggle closes, there will be so great a development and improvement in all kinds of arms, both for military and naval warfare, that the world will act wisely in leaving itself open to profit by American ingenuity."

We have no doubt of it.

We add the following:

"I have traveled upwards of three thousand miles in the Federal States, and saw very little to remind me that the country was involved in war, and certainly nothing indicative of suffering or exhaustion. I have come to the conclusion that the resources of the Federals, both as regards men and money, are practically inexhaustible."

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THE FRIEND:

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

TERMS:

One copy, per annum,	\$2.00
Two copies, "	3.00
Five copies,	5.00

Mangero, the Translator of "Bowditch's Navigator" into Japanese.

By a letter which we have just received from the Hon. Mr. Pruyn, U. S. Minister to Japan, we are glad to learn that Mangero is still alive. From the letter, under date of January 23, 1865, we quote as follows:

"On my arrival here, I made inquiries about Mangero, but could learn nothing of him. After the arrival of the *Wyoming*, Commodore McDougall made like ineffectual inquiries, till one day we had a review of all the troops, and saw the Japanese Admiral, of whom the same inquiries were made, accompanied by Commodore McDougall's remark that he thought he had noticed him in the crowd of spectators. He was called forward. He had no sword, and said he was in disgrace, and had not dared to come forward until called. We did not learn the cause of his disgrace."

Some of our readers will recall our notice of this Japanese, in THE FRIEND of June 1, 1860. He was then interpreter of the *Candinmarrah*, the Japanese steamer returning from San Francisco to Japan. We hope again to hear from him, and feel confident we shall, if he should be allowed to communicate with "outside barbarians."

SAN FRANCISCO, March 31, 1865.

Rev. S. C. Damon, Editor of "The Friend," and my Reverend and Respected Friends, Singular and Dual:

The inherent modesty which is part and parcel of my nature received an abrupt shock the other day, when, by the *Whistler*, I received a copy of THE FRIEND, with the following item in its pages:

"It has been stated in print that the U. S. Government derives annually \$400,000 from Custom House duties imposed upon Hawaiian products. Will Mr. Ingols, residing in San Francisco, please furnish some reliable statistics upon the subject? We know of no one who could do it better."

I tried at first to think it might be my brother James, who is computing clerk for Messrs. Kellogg, Hewson & Co., who was meant by the paragraph, "or any other man," save myself; but I afterwards came to the conclusion, on reading the letter of a common friend, in which he made allusion to "the call," that it was I, and I alone, who was the "Mr. Ingols." Such being the case, I will at once to the task, and point out how I think it can be made up with accuracy enough to form an approximate sufficiently correct for generalization. Let us first take the imports into San Francisco. The bulk of these are as follows:

Coffee, 14,854 lbs, duty 5c per lb.....	\$ 742 70
Molasses, 259,469 galls, duty 5c per gal.....	23,767 52
Pulu, 664,600 lbs, (at 7c per lb, \$48,522,) at 20 pr ct.	9,304 40
Salt, 308,000 lbs, at 18c per 100 lbs.....	554 40
Sugar, 8,851,957 lbs, at 3c. average duty.....	265,558 71
Rice, 377,978 lbs, at 2 1/2c per lb.....	9,449 45
Unenumerated, at least.....	2,000 00

Being for San Francisco alone fully.....\$311,367 18

Thus far I can go, but you will now have to call on Collector Allen for the details of the cargoes from the Islands to Oregon, Boston, and New Bedford. As the duty is mostly specific on Hawaiian produce, except Hides, Wool and Pulu, it will be very easy to calculate the duty on the amounts given by him. The bulk of the Portland cargoes were Sugar, say 1,000,000 lbs, which, with the molasses, would probably swell the duties collectable to \$40,000. In round numbers, then, the duties collected on the Pacific coast of the United States would not be far from \$350,000. The Eastern vessels' cargoes, as you well know, consist mostly of Oil transhipped from American whalers, and therefore duty free. The balance of their cargoes are Hides and sundries. I think it would be safe to estimate that the whole of them did not pay over \$50,000 to the Custom House. You will see, therefore, that the person who gave you the estimate of \$400,000 as the amount of duties paid to the United States on Hawaiian productions, must have entered into a calculation of a somewhat similar nature to mine, and I venture to say that an elaborate research (outside of actual Custom House figures) will not vary the result for the year 1864, to the amount of \$10,000 either way from \$400,000.

All of which is respectfully submitted.

N. LOMBARD INGOLS,
Accountant and General Factor.

REV. JOHN HALL.—By a late vessel from Victoria, this gentleman came passenger. He represents the General Assembly of the Presbyterian Church of Ireland. About four years ago he was sent out to establish a Presbyterian church at Victoria. Having accomplished his mission, he is proceeding on the same errand to New Zealand. During his sojourn on the islands he intends visiting different localities so far as his limited time will permit. He sailed in the steamer for Hawaii last Monday. He preached an interesting discourse at the Bethel Sabbath morning, April 23d.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

March 25—Am wh ship Josephine, Chapman, for Ochotsk.
25—Bremen bark Libelle, for Hongkong.
26—Eng ship Imperial, Hutchings, for Hongkong.
28—Am bark Smyrniote, Burditt, for San Francisco.
29—Am wh ship Onward, Allen, for Ochotsk.
April 2—Am wh bark Wm. Thompson, Smith, 9 mos. out from home with 325 bbls sperm and 25 whale.
3—Am clipper ship Western Continent, 14 days from San Francisco, she left the mail bags and went right on for China.
3—Am wh bark Canton Packet, Allen, from Cal. Coast, with 90 bbls oil.
6—Am wh bark Oriole, Jernegan, from Cal coast, via Kawaihae, with 150 bbls oil.
8—Am wh ship Euphrates, Hathaway, from Hilo.
9—H. B. M. ship of war Clio, Turnour, 22 guns, 43 days from Valparaiso.
10—Am wh bark Waverly, Holley, from Kawaihae.
10—Am wh bark Jireh Swift, Williams, from Kawaihae.
10—Am wh bark J. D. Thompson, Brown, from Cal. Coast, via Kawaihae with 200 bbls oil.
10—Am wh ship J. P. West, Tinker, from Kawaihae.
10—Am wh bark Isabella, Winslow, from Cal. Coast via Kawaihae, clean.
10—Am bark Vernon, Huckings, from Hilo.
12—Am wh bark Gratitude, Herenden, from Hilo.
12—Brig Victoria, Fish, from California Coast, with 900 bbls oil.
14—Am wh ship Louisiana, Haskins, 11 months out from New Bedford, with 230 bbls sperm.
15—Am wh bark Oliver Crocker, Lapman, from Kawaihae.
15—Am wh ship John Howland, Whelden, 9 mos. out from home with 100 bbls sperm, via Kealakekua.
17—Am wh ship Milo, Hawes, from Kawaihae.
17—Am wh bark Fanny, Hunting, from Kawaihae.
17—Brig Domitila, Webb, 16 days from Victoria.
18—Am bark Whistler, Com. Paty, 13 days from San Francisco.
18—Am barkentine Constitution, Clements, 16 days from Tekelet.
18—Am wh bark Wm. Gifford, Fisher, from cruise, clean.
18—Hav brig Morning Star, James, 17 days from Marquesas.
20—Am wh ship Hillman, Macomber, from Coast of Cal. with 325 bbls oil.
22—British clipper ship Marmion, 14 days from San Francisco, en route for China.
23—Am bark Onward, Hempstead, 14 days from San Francisco.
24—Am wh bark Hercules, Dexter, from Cal. Coast, with 100 bbls.
25—Am wh ship Eliza Adams, from Hilo.
27—Am clipper ship Archer, Cressy, 13 days from San Francisco went by for China.

Information Wanted!

Respecting *James Davies*, of Hackney, London, England. He has been absent about twenty years. Any information will be gladly received by the Postmaster, Honolulu, or by James Harvey, son-in-law to the late John Martin, 51 Minories, London, Old England.

Respecting *George Edwards*, Madison, Luzerne County, Pennsylvania. Please direct to Simon Edwards, Moscow, Luzerne County, Pennsylvania, or to Postmaster, Honolulu, or to the editor of the *Friend*.

DIED.

ADAMS—In Pauoa Valley, April 5, Alexander Adams, jr. aged 52 years.

McGUIRE—In Honolulu, on the 11th inst., Richard Lincoln McGuire, infant son of James and Mary McGuire, aged three months and fourteen days.

"Of such is the Kingdom of Heaven."

ATTNATT—At the U. S. Hospital, April 8, Mr. P. C. Attnatt, chief officer of American clipper "Kentuckian." He was a native of Mattapoisett, Mass.

MEMORANDA.

Report of Brig Morning Star.

Brig *Morning Star*, James, reports—Sailed from Honolulu on the 15th Feb., for the Marquesas. Had irregular winds and squally weather to the Line, which we crossed on the 9th of March, in 140 W. Long. Sighted the first of the Marquesan group on the 15th. On the 18th saw the bark J. P. West, bound for Honolulu.

Spent 15 days in the group with fine weather. Sailed from Upova, for Honolulu on the 1st April, had light variable winds to 6° North. Since then have had favorable winds. Sighted Hawaii on the 16th.

Died on board on the 1st of March, Kauluilai, a native of Oahu, of disease of the chest, chronic.

Report of schr. *Nettie Merrill*, Capt. Russell—First five days from Honolulu, had moderate trades, latter squally weather, wind N. N. E. to E, 17 days passage to Howland's Island, where we laid one day. Left the Island with fresh squalls from the westward, and much rain, worked into 168 deg. W. between 4 deg. and 5 deg. N, winds E. to N. N. E., latter part light airs from East; April 26 made Maui, bearing N. E. 50 miles. Arrived in Honolulu, April 27, making the passage up in 34 days.

Loss of Ship "Monsoon," of Boston.

Arrived at Howland's Island Dec. 18, and made fast to South Buoy, and up to Jan. 10 had pleasant weather, with light trades. During an interval of eighteen working days discharged 400 tons ballast, and received on board upwards of 1100 tons guano. Sundown Jan 9, good trades and ship laying well, but very heavy surf on, and up to midnight the wind blew fresh from the S. E. At 1 A. M. Jan. 10, the wind hauled suddenly into the south; at 1 1/2 it was blowing hard from S. S. W.—the ship swung, and when on an angle of 30 deg. with the reef struck very heavy, breaking rudder short off, taking with it portion of stern-post, ripping up quarter deck plank, and large portions of keel came up along side: surf continually breaking under ship's quarters. Thus she pounded for one hour when she floated off with five feet of water in her hold, and swung to the buoys. At 4 A. M. the ship again went on the reef, and pounded and ground along for a few hours, when she floated off, and the "Monsoon" went down stern first about one mile from the island. We saved a few provisions, and small portions of our clothing, but badly stained and injured by the filling of the boats in landing.

Jan. 30, my two officers and thirteen of the crew of the late ship "Arno," wrecked in August last, were kindly received on board of the Br. brig "Ben Nevis," Capt. Kenmond, bound to Shanghai, from Sydney, the brig being driven thus far from her proper course by westerly gales, and I would thus acknowledge his kindness in relieving a crew of shipwrecked Americans.

To Capt. Wm. Chisholm, Superintendent of the Island, I am particularly indebted for his courage, in launching his boat through a very heavy surf, in the dark, and storm, and saving my family; also for his unceasing kindness to us all, during our stay upon the Island. A. Frisco, native of Sebie, Manila, was drowned.

April 26, schooner "Nettie Merrill," Capt. Russell, came to the island and took my family, self and people to Honolulu. I would thank Capt. Russell for his kind treatment during the passage up.

February 23, ship "Daring" passed; March 12, ship "Kentuckian" passed; March 21, saw "Daring" standing north again.

CAPT. MERRILL.

PASSENGERS.

For SAN FRANCISCO—per Smyrniote, March 28—Mrs Johnson and 2 children, R. B. Watson, R. B. Armstrong, A. E. McGregor, Geo J. Brooks, B. D. Jones, T. Sorenson, V. Davis, Mr McGraw, J. G. Waterhouse—12.

For SAN FRANCISCO—per Comet, April 3—Mrs S. E. Bishop and 3 children, E. O. Hall and wife, Miss Carrie Hall, Misses Julia and Sarah H. Dimond, Miss Louise Johnson, Miss Anna Paris, Rev. Lowell Smith and wife, Miss Emma Smith, Master A. Smith, Miss Annie E. Alexander, Julia Bond, Mr and Mrs J. A. Rawson, Mr and Mrs L. L. Torbert and two children, Mrs J. Mound, W. F. Jourdan, J. L. Barnard, A. H. Weeks, Stephen Spencer, A. S. Cleghorn, Wm. Andrews, Capt Rowland, Mr McNitte, Mr Fitch, Capt James Smith, H. M. Whitney, Hervey E. Whitney, Mr Ahppog, G. H. Parke, B. F. West, J. Crowell, and two or three others—43.

From VICTORIA—per Domitila, April 17—J. Forquisha, A. Ditrich, D. Barton, J. Kingsley, L. Reala, D. Mason, T. Cummins, Rev J. Hall—8.

From SAN FRANCISCO—per Whistler, April 13—Miss Fanny Paty, Mr and Mrs J. Laudoun, Wm O'Brien, J. M. Byrnes, O. S. Tew, Ah Fong, J. T. Jefferies, D. R. Fraser, M. Holliber, E. Davis, M. G. Moose, H. McCabbin, C. Merschal, Ah Tow, S. Chandler, S. Niles, 4 Chinamen—21.

From MARQUESAS—per Morning Star, April 18—John Li, Mr Bicknell and 9 native scholars, a Marquesan chief, family and attendants, 3 children of native missionaries.

From SAN FRANCISCO—per Onward, April 23—Dr C. C. Williams, Col Kitchen, F. A. Hammond, L. F. Beckwith, A. W. Carter, L. Duff, C. H. King, Mrs J. C. Peck, W. Guire, A. Francherford, Mrs Grieve, Mr Grieve, Master Grieve, J. R. Cooper, Wm Patterson—16.

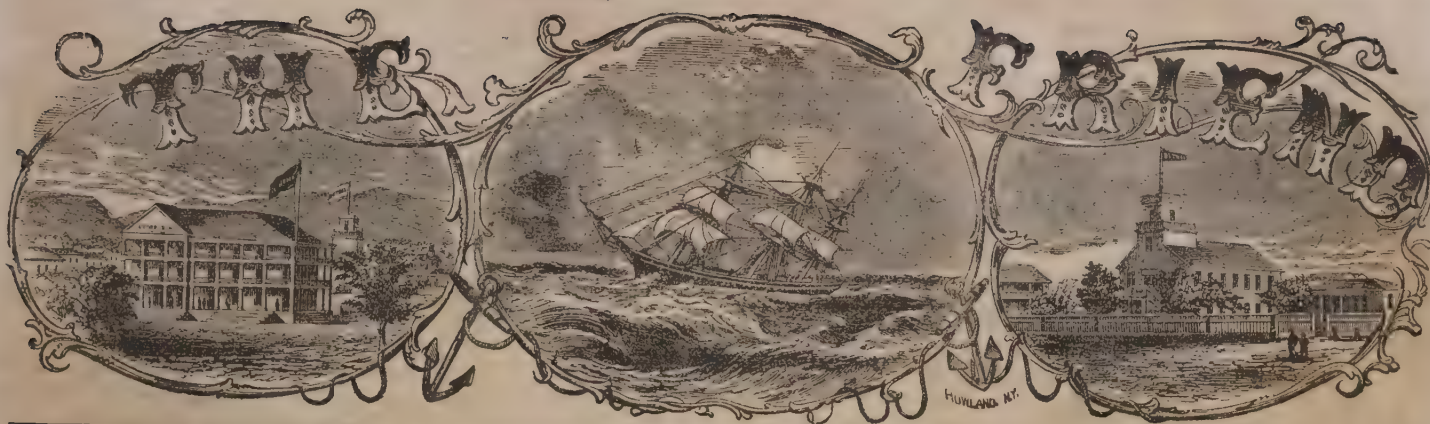
For WINDWARD PORTS—per Kilauea, April 24—Mrs Davis, Miss Blanche Macfarlane, Dr W. H. Richards, R. Newcomb, Mr Jones, C. R. Richardson, D. H. Hitchcock, J. Hall—8 cabin and 35 deck passengers.

For BREMEN—per R. W. Wood, April 27—Mr E. Sparkes, Master Hoppe, Y. M. Emmary, 20 of the Gen'l Teste's crew—23.

From HOWLAND'S ISLAND—per Nettie Merrill, April 27—Capt Merrill, wife and child, W. Chisholm, Jas Baker, J. Raimars, 1 chinaman, 20 kanakas, 22 of the Moonson's crew—49.

MARRIED.

PFLUGER—Booth—April 24, at Little Greenwich, by Rev. E. Corwin, Mr. F. Pfluger to Miss Sarah A. Booth, daughter of Joseph Booth. Paq.



New Series, Vol. 14, No. 6.

HONOLULU, JUNE 1, 1865.

{Old Series, Vol. 22.

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THE FRIEND.

JUNE 1, 1865.

It affords us gratification to record the fact that every possible effort has been made by loyal Americans and others in Honolulu to honor the memory and becomingly notice the death of **PRESIDENT LINCOLN**. The sad intelligence was received May 5th, and on the following day at 12 o'clock M. there was convened at Fort street Church the largest gathering of foreigners, for religious purposes, we have ever seen in Honolulu. Mr. McBride, our Minister Resident, appropriately stated the object for which the assembly had been called together. The choir followed with appropriate music. Select portions of Scripture were read, and a prayer offered by the Rev. S. C. Damon. His Honor, Chief Justice Allen, then addressed the audience, and was followed by the Rev. E. Corwin. Their addresses have already been published. All the exercises were most solemn and impressive.

Religious exercises becoming the occasion were also held in the Roman Catholic and Reformed Catholic Churches.

The Hawaiian Government ordered the National Flag lowered, and all officers to wear crape for fourteen days. We cannot imagine any observance, omitted, the performance of which could have added a

deeper solemnity to the day, or been the occasion of showing additional respect to the **ILLUSTRIOUS DEAD**.

Events of such momentous magnitude as the closing of the civil war in America, and the death of President Lincoln, occur but seldom in the slow progress of centuries. The Great Rebellion had most marvelously disturbed the elements of society and trade throughout the world, and now to have, from the receding thunder clouds of war, an angry flash prostrates the noble man at the head of the great Republic, makes the civilized world stand aghast. We hope the waves of political strife and civil war will soon subside, and when the elements do become tranquil and calm, may it be in obedience to Him who said to the troubled waters of the Galilean Lake, eighteen hundred years ago, "Peace, be still."

MAY 24TH, QUEEN VICTORIA'S BIRTHDAY. Mr. Green, H. B. M's Acting Commissioner and Consul General, gave a lunch at the Town Hall on this occasion. It was an exceedingly pleasant gathering of the citizens and subjects of various nationalities. Mr. Green merits the thanks of the community for thus observing this event. It is well to pour a little oil upon the troubled waters. Americans are always happy to honor Queen Victoria. Not only is she a good Queen, but a good mother, and a good Christian. We respect and love her. Her influence has been good in all circles and walks of life. Her Court has been one of the purest that ever existed on earth, and the world has felt its influence. "Long live Queen Victoria."

We have received letters from Rev. L. Smith, H. M. Whitney, Esq., and John H. Cole, Esq., in all of which there are references to the profound impression made upon the people of San Francisco, by the announcement of President Lincoln's death.

God Putteth down One, and Setteth Up Another.

A SERMON

On the Death of Abraham Lincoln ;
Preached in the Seamen's Chapel, Honolulu, May 14, the First Sabbath after receiving the sad Intelligence of his Assassination by J. W. Booth :

By Rev. S. C. Damon.
[Published by Request.]

PSALM lxxv:7—"But God is the Judge; He putteth down one, and setteth up another."
JOHN xlii:7—"What I do, thou knowest not now; but thou shalt know hereafter."

In the administration of the affairs of this world God is ever doing and permitting things to be done, the reasons for which cannot be seen by short-sighted mortals. Such is God's method of proceeding, that we are continually compelled to take many things on trust. Faith in Him is the great lesson which He is ever teaching mankind. He has drawn an impenetrable veil before our eyes, shutting out the future from our view. "Ye know not what shall be on the morrow," or "what a day may bring forth." How impressively these scriptural declarations and those of my text are illustrated by events which have recently transpired on the other side of the globe. All the loyal people of that great country, stretching from the shores of the Atlantic to the Pacific, and from the Gulf to the Lakes, were preparing for such a day of thanksgiving and jubilee as never had been witnessed on the Western Continent. The national feeling which, during four years of civil war had been repressed, was rising, and about to burst forth in such scenes and shouts of rejoicing as would have made the "welkin ring." The dove of peace which had, during those four long years, been confined to the ark, rocked and tossed upon the troubled waters of civil strife, political contentions and cruel war, had now been released, and with the olive branch in her mouth, was winging her flight over mountains and valleys, broad savannahs and boundless prairies. The good news was flashed with lightning speed over the land and the world. The dark clouds were rolling away, and the sun of the nation's glory was beginning to shine, and the rainbow of peace was distinctly seen spanning a continent, as in days of yore, when lo! from the receding black clouds of secession, treachery and slavery, there darted forth a fiendish

arm, holding in its hand an assassin's dagger. The whole scene is instantly changed. For a moment the pulse and heart of the nation cease to beat, but the next instant there follows a sigh of anguish and wail of sorrow. Abraham Lincoln, our beloved President, is dead! I do not believe, since the creation of the world, so many hearts, in so short a space of time, ever mourned over the death of a single human being. There is no disputing or gainsaying the fact, Abraham Lincoln had gradually been winning for himself a place in the hearts of the American people, second only to that of Washington, the Father of his country. But will not the people now call him the Savior of the country, when the life of the nation was threatened?

This most tragic event is not an accident. It is not the work of chance. We do not live in a world ruled over by blind fate. Never before did I realize there was so much force and intensity of meaning in those words of our Savior: "But the very hairs of your head are all numbered," and even a sparrow "shall not fall on the ground without your Father." I do not think there ever was a public man who recognized more clearly and fully this doctrine of God's Special Providence, than did our lamented President. Gathered as we now are in the house of God, on this first Sabbath morning after having received the news of his death, how can I more appropriately employ the usual time allotted to a discourse than by directing your minds to some of those moral and spiritual lessons taught by this most sad and melancholy event. The telegraphic intelligence which has reached the Islands is quite sufficient to disclose the naked facts, but insufficient to portray the effects upon the country at large. Under these circumstances, perhaps I may be allowed to dwell upon the religious features of Mr. Lincoln's character. He was a public man, and had been called to occupy a most responsible and trying public position. He fully realized this fact from the very moment that he stepped forth from the sphere of a private American citizen to occupy the highest position within the gift of his countrymen. His brief address on leaving his home at Springfield, Illinois, is immitably beautiful: "My Friends—No one not in my position can appreciate the sadness I feel at this parting. To this people I owe all that I am. Here I have lived more than a quarter of a century; here my children were born, and here one of them lies buried. I know not how soon I shall see you again. A duty devolves upon me which is perhaps greater than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine aid which sustained him, and on the same Almighty Being I place my reliance for support. I hope you, my friends, will pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain. I bid you all an affectionate farewell."

During the delivery of this short address the audience was much affected, and when it closed there was the hearty response, "We will pray for you." During his progress to Washington he uttered similar sentiments at

Columbus and Steubenville, in Ohio, ever expressing the hope that he should be sustained by the prayers of the American people. In this address we have the key-note to all his subsequent addresses, letters, proclamations and public documents. I cannot recall a single one in which he did not fully and frankly recognize God's agency in the management of the affairs of this world. His allusions to an overruling Providence were not in an half-apologetic and semi-infidel style, as if he wished to conciliate the feelings of Christians, while at the same time he had no very clear and definite idea of what he was saying or writing. Read his second Inaugural, on the fourth of last March. The staunchest and most orthodox Divine could not have given utterance to more evangelical doctrines or religious sentiments. He quotes and comments upon the very words of our Divine Savior, in the eighteenth chapter of Matthew. "Woe unto the world because of offences." Then, too, with what masterly emphasis he quotes the words of the Psalmist David, prefacing, "If God wills that the war continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil, shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'" Noble utterances and sublime language, which will live as long as the English language shall be spoken. Such truthful sayings will go forth from the Chief Magistrate of a great people to break asunder the fetters of slavery throughout the world. His name through all coming time will be associated with that most important of all his State Documents—his Emancipation Proclamation. It may well be compared with the Imperial Ukase of the Emperor Alexander, giving liberty to twenty millions of Russian serfs. From the time and circumstances under which it was issued it must ever be viewed as marking the transition point from slavery to freedom, in the history of the Republic of America. I cannot stop to dwell upon Mr. Lincoln's efforts and labors in behalf of the slaves and the colored people of America. It was noble and philanthropic, and it doubtless afforded him unfeigned pleasure, during the latter months of his eventful life, to learn, in so many ways, that they appreciated his services. This was apparent when he received a copy of the Holy Bible from the loyal colored people of Baltimore, as a token of respect and gratitude. They hailed him as the "friend of universal Freedom." It never will be known in time how many millions of earnest prayers went up for "Massa Linkum" from the Uncle Tom cabins scattered all over the Slave States, from the Potomac to the Rio Grande. Those sincere but enslaved people took hold of the arm that sustained the universe. America stands forth to-day disenthralled and saved, not merely by the achievements of our noble soldiers and the masterly statesmanship of our Cabinet Ministers, Senators and Representatives, but there was a power behind all these outward manifestations. That power was prayer—the prayers, too, of the poor. Says the son of Sirach, "A prayer out of a

poor man's mouth reacheth to the ears of God, and His judgment cometh speedily." "He will hear the prayer of the oppressed." "The prayer of the humble pierceth the clouds, and till it come nigh he will not be comforted, and will not depart till the Most High shall behold to judge righteously and execute judgment." Mr. Lincoln recognized that power of prayer, as I have already shown, when he left his home for the White House at Washington.

How intensely interesting the fact that while he was thus occupied with the great and momentous affairs of thirty millions of people—of whom four or five millions were in open rebellion, and a million more were girded as soldiers, yet even amidst all these cares he did not neglect the poor who were his neighbors, as the following incident will show:

A newspaper correspondent from Chicago one day dropped in upon Mr. Lincoln, and found him busy counting greenbacks. "This, sir," said the President, in his cheerful way, "is something out of my usual line; but a President of the United States has a multiplicity of duties not specified in the Constitution or Acts of Congress. This is one of them. This money belongs to a poor negro, who is porter in one of the Departments, (the Treasury) who is at present ill with the small-pox. He is now in the Hospital, and could not draw his pay because he could not sign his name. I have been at considerable trouble to overcome the difficulty and get it for him, and have at length succeeded in cutting red tape, as your newspaper men say. I am now dividing the money and putting by a portion labeled, in an envelope, with my own hands, according to his wish." Such unostentatious acts of kindness need no comment. Our Savior said, when upon earth, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." I doubt not that the good man is now reaping his reward in glory for befriending the poor colored porter who could not write his name—sick with the small-pox in the Hospital. It is an interesting fact that the American citizen at home and abroad, however humble his lot, was not forgotten by him. When it was reported at Washington through the correspondence of our Minister, to Mr. Seward, that a sailor had been ill-treated at the Marquesas Islands, Mr. Lincoln immediately directs that five hundred dollars in gold be devoted to the purchase of presents, to be distributed among Hawaiian Missionaries and others who had rescued the unfortunate man.

It is an interesting fact that the very last public address which Mr. Lincoln ever made, March 17th, was in reference to colored soldiers being employed by the rebels. He remarked that he hoped they would try the experiment! In all his efforts in behalf of the colored people of America, he has endeavored to manage the subject with an enlightened regard to the highest Christian duty to his country and to God. Having shown that Mr. Lincoln was actuated as a public officer by Christian principle, I am fully confident that he was truly an experimental Christian, one whose Christianity did not begin and end in a mere formal acknowledgment of Divine Providence. The follow-

ing incident is reported by the Rev. Mr. Adams, a Presbyterian minister of Philadelphia. He was on a visit to Washington, and had made an appointment to call upon the President at the White House, at five o'clock in the morning. Says Mr. Adams, "Morning came, and I hastened my toilet and found myself at a quarter to five in the waiting room of the President. I asked the usher if I could see Mr. Lincoln. He said I could not. 'But I have an engagement to meet him this morning.' 'At what hour?' 'At five o'clock.' 'Well sir, he will see you at five.' I then walked to and fro for a few minutes, and hearing a voice, as if in grave conversation, I asked the servant, 'Who is talking in the next room?' 'It is the President, sir.' 'Is anybody with him?' 'No sir, he is reading the Bible.' 'Is that his habit so early in the morning?' 'Yes sir, he spends every morning from four o'clock to five in reading the scriptures and praying.' How beautiful an illustration this is of the injunction of our Savior, "But thou, when thou prayest, enter into thy closet, and pray to thy Father which is in secret." How beautiful an instance of one who followed our Savior's devotional habit, who, "in the morning, rising up a great while before day," went out and prayed.

"Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man, in audience with the Deity!"

The following incident, however, sets forth Mr. Lincoln's views upon the question of vital godliness, in the very strongest light: Several months before his ever-to-be-lamented death, a gentleman called upon him on business. After the business was closed and they were about to part, the gentleman said to the President, "On leaving home a friend requested me to ask Mr. Lincoln whether he loved Jesus." The gentleman makes the following report: "The President buried his face in his handkerchief, turned away and wept." He then turned and said, "When I left home to take the chair of state I requested my countrymen to pray for me. I was not then a Christian. When my son died—the severest trial of my life—I was not a Christian. But when I went to Gettysburg, and looked upon the graves of our dead heroes who had fallen in defense of their country, I then and there consecrated myself to Christ. *I do love Jesus.*" This simple and touching confession needs no comment. It opens to the world the heart and religious experience of the good man. The people felt that he was honest in all his dealings with them, and so he was equally honest with himself and God. These few simple utterances, welling up from the depths of his heart, and accompanied with tears, will ever be cherished by Christians of every name and sect as the most precious sayings of his life. They touch the tenderest chord in the Christian's heart. Christians of every name will ever regard him as a brother beloved, but departed, and when thinking of him as departed the language of the Burial Service will not be inappropriate; "It hath pleased Almighty God, in His wise Providence to take out of this world the soul of our deceased Brother!"

Think not, my hearers, that I have brought forward these facts and incidents in the life of our lamented President, because I think it requires an argument in the style of special

pleading to prove his adherence to the principles of Christianity and the doctrines of the New Testament. No, his Christian, as well as his public and political character, is known and read of all men. With him there was no reserve or concealment. His character was perfectly transparent. His faults as well as his virtues were equally apparent,

"And e'en his failings lean'd to virtue's side."

He went to the theatre on that fatal night, the telegraph informs us, because he wished to please his friends and not disappoint the people, who were expecting the presence of Gen. Grant.

"His life was gentle; and the elements
So mix'd in him that Nature might stand up
And say to all the world, *This was a man.*"

In turning our thoughts from a contemplation of his character to our bleeding country, the question forces itself upon every thoughtful mind, what will be the effect of Abraham Lincoln's assassination upon the Nation? Our latest dates afford us, as yet, no facts by which we can satisfactorily answer this question. Time must determine. Our minds must for the present find consolation in dwelling upon the great truth that God lives and reigns, and that He is able and "will make the wrath of man to praise Him." We may also recall to mind some of those pages of history wherein somewhat similar events are recorded. When Brutus and his fellow-assassins smote down Cæsar in the Senate at Rome, they supposed that with Cæsar's death Cæsar's influence would no longer be felt. They were disappointed. Cæsar disappeared, but, exclaims Cicero, "All the acts of Cæsar's life, his writings, his words, his promises, his thoughts, are more powerful after his death than if he were still alive." So I trust, and doubt not, it will be with the life, writings, words, promises, thoughts of Abraham Lincoln. His blood has stamped an impress upon these which will immeasurably increase their value throughout all coming time.

When the hired assassin, Balthazar Gerard, brought to an untimely end the eventful life of William the Silent, Prince of Orange, on the 10th of July, 1584, Philip II., all the enemies of civil and religious liberty, imagined that with the death of the Prince of Orange would end his usefulness. But O, how disappointed were these men! In the beautiful language of Motley, "The Prince was entombed amid the tears of a whole nation. Never was a more extensive, unaffected and legitimate sorrow felt at the death of any human being. As long as he lived he was the guiding star of a whole brave nation, and when he died the little children cried in the streets." The Commonwealth which William had liberated forever from Spanish tyranny continued to exist as a great and flourishing Republic during more than two centuries, under the successive stadtholders of his sons and descendants. So I doubt not a similar result will follow the assassination of the illustrious man whose most unexpected death we now lament. He died the martyr to Liberty. He was assassinated by the hand of Booth, but it was negro-chattel slavery which nerved that arm and prompted that basest of crimes in the annals of nations. This was the crowning act of the slaveholders' rebellion. Sumter was fired upon on the

12th of April, 1861, Booth shot President Lincoln on the 14th of April, 1865. The same bad animus that first struck down the flag in '61 fired the assassin's bosom when he smote down the President, Commander-in-Chief of all the military and naval forces of the Republic. No powers of metaphysical analysis can separate the two. Perhaps it was needed that this crime of crimes should be perpetrated to arouse the minds of the American people to the awful enormity of the crime of *slavery and treason*. The deed has been accomplished, and henceforth and forever, in the minds of all loyal Americans and lovers of liberty throughout the world, a stigma has been fastened upon the crime of *slavery and treason* which can never be wiped away. However much we may pity the unfortunate dupes of the leaders of that rebellion, the deeds of the instigators and leaders can never be palliated, for their crimes all culminated in Booth's assassination of Abraham Lincoln. How the perpetrator of that crime shall be punished remains to be seen, but woe be unto those who arouse the wrath of a nation of thirty millions of people! Solomon compares the wrath of a King to "the roaring of a lion," and to "messengers of death;" but to what shall be compared the people's wrath! Mr. Lincoln could not execute that wrath! He found it, from the overflowing kindness of his nature, almost impossible to punish the guilty. Perhaps there was no trait of his character to which his enemies took more exception, and over which his friends more deeply mourned. It sometimes seriously embarrassed the regular administration of justice. The officers of the army and the Government said it was useless to arrest offenders and traitors, for Mr. Lincoln would pardon them. At the last meeting of the Cabinet, held only the day before his death, Mr. Lincoln expressed his determination to deal in the most liberal manner with the rebellious States. As it has been well remarked, "The great, capacious, manly heart of Abraham Lincoln was generous enough to have embraced all within the forgiveness of its loving nature, and in their madness they have killed him." The best friend of the rebels was assassinated by one of themselves, and no doubt if he could have again spoken he would have prayed in the language of our Savior on the Cross, "Father forgive them, they know not what they do."

The event to which your attention has now been called will not pass into oblivion and be forgotten. It was not done in a corner, but the crime was perpetrated, as it were, in the presence of a gazing crowd of spectators infinitely larger than that gathered in the theatre where it took place. Abraham Lincoln was assassinated on the world's wide stage. There was a great cloud of witnesses. Now what shall be its influence upon the Nation and the world, we know not now, but we shall know hereafter. It will be overruled for good. How unspeakably thankful we all should be that he was spared thus long to the Nation, even to see a virtual ending of the rebellion. God permitted this stunning blow to fall for the accomplishment of some wise purpose. I do believe that in after years and ages it will be seen to have been necessary for bringing about the final triumph of justice and truth, and the punishment of the

guilty. For a season clouds and darkness may surround the Throne of God and envelope His plans and purposes, but ere long He will make all clear and plain. If we are watchful and take the word of God for our guide, we shall see the dark clouds revealing a rainbow of glorious promise. I am confident that a bright and glorious future is opening before our country. Let us be hopeful. Great results must follow from these tragic events of war and commotion. Surely we have witnessed enough to make us trustful and confiding. It seems to be a law or principle which God observes in his management of nations as well as individuals, that when He would bestow some signal favor He prepares the way by severe chastisements. Surely I think we may hope that God has great good in store for that people when he shall have chastised them for that great sin of slavery. That must be removed before the millennium come and the Gospel shall everywhere triumph. In the appropriate language of Longfellow, I would exhort you, "Look not mournfully upon the past; it comes not back again. Wisely improve the present; it is thine. Go forth and meet the shadowy future, without fear and with a manly heart." Let us not go forth, however, trusting in an "arm of flesh," but in God, our Savior and Deliverer, most fully believing the sentiment of the text, "What I do thou knowest not now, but thou shalt know hereafter." *"God is the Judge."*

After the delivery of the foregoing discourse the following appropriate hymn was sung, selected from the "Sabbath Hymn Book":

SERVANT of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

The voice at midnight came;
He started up to hear:
A mortal arrow pierced his frame;
He fell, but felt no fear.

At midnight came the cry,
"To meet thy God prepare!"
He woke,—and caught his Captain's eye:
Then, strong in faith and prayer,

His spirit with a bound
Left its encumbering clay:
His tent, at sunrise, on the ground
A darkened ruin lay.

The pains of death are past;
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.

Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy.

"MORNING STAR."—This vessel is now in port, and an order has come from the Missionary House, in Boston, to detain the vessel until the arrival of the Rev. E. T. Doane, who is expected on or before the 1st of July. Mr. Doane and wife are expected to accompany Mr. and Mrs. Snow on their return to Micronesia.

CHIEF JUSTICE ALLEN.—We are glad to welcome this gentleman and his wife on their return from the United States. It is pleasant to hear them say that, with all the attractive scenes and associations of the United States, yet the Hawaiian Islands are a most delightful residence.

THE FRIEND.

JUNE 1, 1865.

DAY OF HUMILIATION AND PRAYER.—To-day—this first day of June—President Johnson has appointed as a day of humiliation and prayer throughout the United States. It is most fit and becoming that such a day should be set apart. We are confident it will be universally observed throughout the country. Most emphatically, God has brought the people of that land devoutly to acknowledge his overruling Providence. The reproach is now wiped away that the American Government ignores God's presence and agency in the affairs of this world. Our Minister Resident has called public attention to this subject. Religious services will be held this morning, at eleven o'clock, at the Bethel, and at half past seven o'clock this evening at Fort street Church. The Rev. H. Parker will deliver a discourse at the evening service. Americans and all sympathizing with them are respectfully invited to attend these exercises.

We learn from Mr. McBride, our Minister Resident, that, in accordance with his instructions from Washington, he procured two gold watches, two guns, two silver medals, and a quantity of clothing, to be presented to those persons at the Marquesas Islands who rescued Mr. Whalon, mate of the *Congress*. The Rev. Mr. Kekala and the Rev. Mr. Kāukau, Hawaiian Missionaries, each received a gold watch. One of the guns was presented to a Chief and the other to a German. The watches were suitably engraved with an inscription in the Hawaiian language, and presented in the name of President Lincoln. We learn that the Hawaiian Missionaries have returned becoming letters of acknowledgment, which have been translated and forwarded to Washington.

ANDREWS' HAWAIIAN DICTIONARY.—We are happy to learn that this important work is now ready for sale. It is the most expensive work ever issued from the press at the Islands, after the Bible. It embraces the following departments:

1. A Dictionary of the Hawaiian Language, with English definitions. About 15,500 have been collected and rendered into English.
2. A Vocabulary of the more common English words rendered into Hawaiian, about 4,000 in number.
3. A Chronological Table of events in Hawaiian History.
4. A brief Treatise on the structure of the Hawaiian and other Polynesian dialects.

At some future time, we intend giving a more extended notice.

We would acknowledge the following pamphlets: "Report of the 4th Industrial Exhibition of the Mechanics' Institute, of the city of San Francisco;" also, "Minutes of the 8th Annual meeting of the General Association of California;" also, "Proceedings of the 5th Anniversary of the San Francisco Port Society;" also, "A discourse on the death of *Abraham Lincoln*, delivered in Larkin street Presbyterian Church, of San Francisco," April 16th, by Rev. J. D. Strong, Pastor. It is somewhat remarkable that a San Francisco Pastor could discourse upon President Lincoln's death on the 16th, when he died only the day before at Washington! Truly we live in a fast age, when the news goes by lightning speed.

U. S. SANITARY COMMISSION.—We are glad to learn that our prosperous planters, Capt. Makee and Mr. Cornwell, on Maui, have sent forward large contributions of sugar, to be sold in California for the benefit of this great national charity. Dr. Wood has been recently contributing for the same Association, and also for the Christian Commission. We hope the time will soon come when there will be no more calls for such contributions, but at the very latest dates the calls were made.

ALCOHOL THE DEVIL IN A LIQUID STATE.—A celebrated American Temperance Lecturer, closing one of his addresses, thus said: "In short, good friends, alcohol is just the devil in a liquid state." Many a poor drunkard, dying with delirium tremens, fully realizes the truth of this assertion. Shakspeare fancied that even in wine the Devil was present, although invisible; hence he says: "O, thou invisible spirit of wine! if thou hast no other name to be known by, let us call thee Devil." Many a truthful and sober saying is uttered in jest.

HAWAIIAN EVANGELICAL ASSOCIATION.—The annual meeting of this body will open at the Stone Church, on Wednesday, the 7th of this month. The Rev. Mr. Snow will preach the annual Foreign Missionary sermon, and the Rev. S. E. Bishop the Home Missionary sermon.

We would acknowledge our indebtedness to Capt. Chase, of the *Comet*, Capt. Paty, of the *Whistler*, and Capt. Hempstead, of the *Onward*, for the last San Francisco papers. Shipmasters arriving here from San Francisco, who take the trouble to send ashore a few late papers for "the editors," we regard as public benefactors, and we hope they will always go fully freighted.

John C. Marshall, Wm. Biggs and Edward Reynolds will find letters at the Chaplain's study.

HENRY A. WISE AND JOHN BROWN.—The name of Ex-Governor Wise (and paroled General of the Confederate Army,) and that of the Martyr, John Brown, will go linked together on the page of history, and are almost as inseparable as the "Siamese twins." If Ex-Governor Wise, of Virginia, who approved John Brown's death-sentence, could now enter the parlor of his own family mansion, on the East branch of the Elizabeth river, about eight miles south of Norfolk, he would see there a photograph, handsomely wreathed in laurel, of the man whose "soul is marching on." Wise's farm has been confiscated by the Government, and several schools for contrabands are located upon it; the teachers occupying the house as a residence, and making this appropriate decoration in the parlor. The officers who confiscated the place found in the house, among numerous other papers, a plan of secession, drawn up by Wise in 1857, and approved by Jeff. Davis and several other prominent men in the South. A daughter of John Brown, it is stated in the newspapers, is now teaching a school for negro children in the old Wise mansion!!

THE QUESTION NOT YET DECIDED!—"It is very nearly a hundred years since Dr. Johnson, in one of his letters to Boswell, at Edinburgh, incidentally remarks at the close, 'I long to hear how the negro's cause will be decided. What is the opinion of Lord Auchinleck, or Lord Hailes, or Lord Monboddo.'"

This question will not be satisfactorily decided until the negro has secured to him all those civil, social and religious rights which white men claim for themselves. The sooner nations and individuals yield that point, the sooner the negro question will be decided. The negro is a man, and as such his rights must be conceded, or there will be agitation. It cannot be helped. The South denied the negro his rights, and so came the war. All men are "born free and equal."

SLAVERY DIES HARD.—The newspapers and "everybody" say that slavery is dead. We hope so, but depend upon it, the old spirit of slavery will still show itself in a thousand forms. Mrs. Childs has well expressed this idea in a late "*Independent*:"

"This pro-slavery devil, after he has come out, with such terrible rending and tearing, will assume all manner of Protean shapes for mischief. *He will squat like a toad, twist like a snake, and coo like a dove.*

Fortunately, Charles Sumner carries Ithuriel's spear, and will detect him in all disguises. Beyond all statesmen in this country, or any other, I honor Charles Sumner."

Mr. H. L. Chase has been taking some excellent photographs of the lamented President Lincoln.

We would acknowledge a box of books for seamen, from the Rev. W. P. Alexander; also, papers and pamphlets and books from Dr. Wood; also, illustrated papers for the Reading Room, from Dr. J. Mott Smith. Such contributions are always acceptable. We can dispose of a "cart-load" to good purpose among seamen. In sailing on the smooth waters of the Pacific Jack finds time to read, and he will improve it if furnished with papers and books.

LOST LINK.—If one link is wanting, the chain of Apostolic succession drops. A pamphlet has just been issued from the Roman Catholic Press, in Honolulu, which casts a grave doubt upon the ordination of Bishop Staley, of the Reformed Catholic Church. If he can replace the "lost link" it will be gratifying to all good Churchmen.

THE PHOTOGRAPHIC ART, as now managed by Mr. Weed, is certainly producing some surprising results. It is perfectly wonderful to see the perfection and size of some of his portraits. We suppose there must be some limit to the size of views, but at present it does not seem to be attained. A full length portrait of the Kentucky Giant may yet be taken.

A NOVELTY IN PERIODICAL LITERATURE.—D. M. Gazlay & Co., of New York, have commenced the publication of "Gazlay's Pacific Monthly." This magazine is about the size of Harper's Monthly. It is neatly got up and well edited. The contents relate to the Pacific, including the Sandwich Islands. Two numbers have been received, and afford a favorable presage of what may be expected hereafter. We hope the enterprise will succeed. We shall have occasion to notice the enterprise again.

PRESIDENT JOHNSON ON TRAITORS.—The following is extracted from a speech delivered by Andrew Johnson in the United States Senate in 1861, when he had that arch-traitor Jeff. Davis under his immediate eye, and when the infamous rebellion was just ripening. He spoke from the desk adjoining that occupied by Jeff. Davis, and almost shaking his finger in the face of the arch-traitor, he exclaimed: "If I were President of the United States, I would arrest you as traitors—I would try you as traitors—and if convicted, I would, by the Eternal, hang you as traitors."

A NEGRO ADMIRAL.—The Levant Herald announces that Pir Mehemet Pasha, the only negro Admiral in the Turkish service, died recently at Eyoub, at the advanced age of 92. The sable veteran was the father of Mehemet Pasha, commander of the troops composing the garrison of Pera.

JOHN BROWN'S FAMILY MARCHING ON.—John Brown's widow, accompanied by a son aged 26, two daughters aged 15 and 17, and three merino sheep, have escaped guerillas and Indians, and reached California in safety.

Hawaiian Contributions to the U. S. Christian Commission.

GEO. H. STUART, Chairman, 11 Bank street.
JOS. PATTERSON, Treasurer, Western Bank.
Rev. W. E. BOARDMAN, Secretary, 11 Bank street.
Rev. LEMUEL MOSS, Secretary Home Organization.
Rev. BERNICE D. AMES, Secretary Field Organization.

U. S. CHRISTIAN COMMISSION,
PHILADELPHIA, Feb. 28, 1865. }

Mrs. Kate M. Whitney, Secretary Ladies' Hawaiian Christian Commission:

MADAM:—In the hour of our deepest perplexity for means to carry on the work of Christ, our treasury was replenished and our weak faith was strengthened by your generous remittance of \$5,500. The value of the draft is exceeded by the value of the example of the unity of all true Christian patriots, however scattered over the earth, and of the power of faith and love to wing their way over oceans and continents when Christ and country calls for aid. The Christian women of America have done much to soften the rigors of war, and to infuse into our armies the gentle and powerful influence of the love of Christ; but it is fitting that those who have carried the banner of the cross to heathen lands, and planted it in triumph on the fallen fortress of idolatry, should have the honor of leading the Churches at home by an example of liberality on behalf of their native country, which I doubt not will stir us all up to renewed efforts in our Blessed Redeemer's cause. You will rejoice to learn that a continuous revival of religion has been going on all winter in almost every station of the Commission. One hundred and thirty-seven chapels were added to those previously existing, in each of which a library and papers were placed, and prayer-meeting held every night. In every meeting conversions took place. In one meeting, on a stormy night, only fifty were present, but, on asking those who were concerned for their souls to arise and ask prayer, the whole assembly rose, every man present being under conviction.

The spring campaign is now opened. Our delegates have been coming in for some days from their labors among the wounded of Hatcher's Run. Two delegates report fifty lives saved by their presence on the field. One of our colored soldiers' schools is within range of seventy rebel guns and mortars. Col. Barr has just called in to thank the Christian Commission for saving his life. Could you see his manly form, though one sleeve of his coat is empty, and hear his simple hearty acknowledgments, you would feel repaid for your labors of love. Praying that your works of faith may be acknowledged and rewarded by Him who has said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

Very truly yours, in Christian bonds,
GEO. H. STUART,
Chairman Christian Commission.

We are most happy to learn that Mr. Ingraham's pupils have subscribed about \$130 towards a suitable monument to be erected over his grave. A movement has also been made by the pupils of the late Mr. Johnstone, to erect a suitable monument over his grave. He died July 10th, 1859.

Extracts from an Address at the Funeral
of G. B. C. Ingraham, Esq.,
Principal of Honolulu Free School, who died May
first, 1865.

By REV. S. C. DAMON.

Text—Revelations xiv : 13. "Blessed are the dead
which die in the Lord."

He was known and will long be remembered as the Principal of the Honolulu Free School, which was formerly called the Oahu Charity School. This school has, for more than thirty years, been one of the most important institutions of learning on the Sandwich Islands. Its usefulness and success under the management of Mr. and Mrs. Johnstone were very great. Other teachers succeeded, but during the incumbency of Mr. Ingraham the school has been instrumental in accomplishing an amount of good which language fails to describe. His education and natural traits of character eminently fitted him for this post of usefulness. He was emphatically "the right man in the right place." His energies were all devoted to the physical, mental, moral and spiritual welfare of his pupils. It was not merely in the school room that he labored for their welfare, but out of school his solicitude was even greater. He visited them at their homes, and if any were homeless he did all in his power to provide homes for them. When the time came for them to leave his school he did all in his power to secure for them good and useful employment in stores, in the workshop, on shipboard, and was particularly delighted to see them advanced to schools of a higher grade. It may reasonably be estimated that from three to four hundred pupils, of both sexes, have, during the past twelve years, come under his instruction. His school has averaged from forty to sixty pupils.

I sincerely hope, as has been suggested, his numerous pupils will take some fitting method of testifying their appreciation of his untiring devotion in their behalf. Should you see fit to place a monument over his remains, in Nuuanu Cemetery, upon it you might inscribe,

"Here lies our teacher, our adviser, our guardian, our friend."

His ideas of a school teacher's duty were modeled, one might suppose, after a certain enactment of the General Court of Massachusetts, many years ago, viz :

"It should be the duty of all instructors of youth to exert their best endeavors to impress on the minds of children and youth committed to their care and instruction, the principles of piety, justice, and a regard to truth, love to their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornaments of human society."

His character and influence were not felt alone in the school-room, and among his pupils. He was long a member of the Bethel Church, and during the last years of his life a Deacon. He was a pillar in the Church of Christ. He was always to be found upon the side of truth and righteousness.

Many seamen, who have visited Honolulu and been inmates of the Hospital, will long

have occasion to remember his kindness ; and it was a pleasing circumstance to see so many of them gather around his sick bed, and be ready to watch, or in any other way administer aid.

Mr. Ingraham was a truly patriotic lover of his country. It is a somewhat remarkable fact that the very last audible prayer which he was ever heard to make, was a day or two since, in behalf of his country. He was a native of New England, of Hallowell, Maine, and he fully sympathized with the loyal people of the North in the fearful struggle which has, during the last four years, rent and distracted that land. Before coming to the Islands he had visited the South, and saw with his own eyes some of the evils of slavery, and most earnestly was hoping that when this struggle ceased it would sweep away the last vestige of chattel-slavery from the continent. I rejoice that he was permitted to live long enough to learn that there was a reasonable prospect that the end of the war was rapidly approaching.

I might also refer to the abiding interest which he always took in the progress of the temperance reformation, and the success of the missionary cause, in this and other lands. Although he did not come to the Islands as a professed Missionary, yet as such he has consistently labored, none more so. * * *

His enjoyment of life was never complete until he had communicated with his parents. This is a trait which may not appear of much consequence in the estimation of some, but I am led to think that in these days of fast living and reckless extravagance there is no trait which ought more highly to be prized, especially in the character of a teacher of the young, who need to be taught both by precept and example that filial affection is one of the most desirable and noblest of virtues. * * *

Abraham Lincoln Greeting the Poor Colored People on New Year's Day.

WASHINGTON, Jan. 3, 1865.

A scene occurred at the Presidential Reception yesterday that ought not to be allowed to pass unnoticed. Probably one similar was never before witnessed at the White House.

I had noticed at sundry times during the Summer the wild fervor and strange enthusiasm which our colored friends always manifest over the name of Abraham Lincoln. His name with them seems to be associated with that of his namesake, the father of the faithful. In the great crowds which gather from time to time in front of the White House in honor of the President, none shout so loudly and so wildly, and swing their hats with such utter abandon, while their eyes are beaming with the intensest joy, as do these simple-minded and grateful people. I have often laughed heartily at these exhibitions. But the scene yesterday excited far other emotions. As I entered the door of the President's house, I noticed groups of colored people gathered here and there, who seemed to be watching earnestly the inpouring throng. For nearly two hours they hung around, until the crowd of white visitors began sensibly to diminish. Then they summoned up courage, and began timidly to approach the door. Some of them were richly and gaily dressed, some were in tattered garments, and some of

them in the most fanciful and grotesque costume. All pressed eagerly forward. When they came into the presence of the President, doubting as to their reception, the feelings of the poor creatures overcame them ; and here the scene is one needing an abler pen than mine to describe.

For nearly two weary hours Mr. Lincoln had been shaking the hands of the "sovereigns," and had become excessively weary and his grasp languid ; but here his nerves rallied at the unwonted sight, and he welcomed this motley crowd with a heartiness that made them wild with exceeding joy. They laughed and wept, and wept and laughed, exclaiming, through their blinding tears, "God bless you !" "God bless Abraham Lincoln !" "God bless Massa Linkum !" Depend upon it, those who witnessed this scene will not soon forget it. For a long distance down the walk, on my way home, I heard fast young men cursing the President for this act ; but all the way I kept saying to myself, "God bless Abraham Lincoln !" He has within him a great heart, that feels for his brother man of whatever hue or condition. May the hopes of this down-trodden people soon be realized, and may Abraham Lincoln live to see every yoke broken, and every American citizen rejoicing in the boon of liberty !—Independent.

LETTER FROM PRESIDENT LINCOLN, to Mrs. Gurney, widow of the eminent John Joseph Gurney, which we copy from the London Friend, for March, '65 :

MY ESTEEMED FRIEND.—I have not forgotten, probably never shall forget, the very impressive occasion, when yourself and friend visited me on a Sabbath forenoon, two years ago. Nor has your kind letter, written nearly a year later, ever been forgotten. In all it has been your purpose to strengthen my reliance on God. I am much indebted to the good Christian people of the country for their constant prayers and consolations, and to none of them more than to yourself. The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to perceive them in advance. We hoped for a happy termination of this terrible war long before this ; but God knows best, and has ruled otherwise. We shall yet acknowledge His wisdom and our own errors therein ; meanwhile, we must work earnestly in the best light He gives us, trusting that so working still conduces to the great ends He ordains. Surely He intends some great good to follow this mighty convulsion, which no mortal could make, and no mortal could stay.

Your people—the Friends—have had, and are having, very great trials in principles and faith opposed to both war and oppression. They can only practically oppose oppression by war. In this hard dilemma, some have chosen one horn and some the other. For those appealing to me on conscientious grounds, I have done and shall do the best I could and can in my own conscience, under my oath to the law. That you believe this, I doubt not ; and, believing it, I shall still receive, for our country and myself, your earnest prayers to our Father in Heaven.

Your sincere friend,

A. LINCOLN

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Wilson H. Smith, Connecticut.old 18,560, whilst the Wheeler & Wilson Company, of Bridge
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For the Friend.

Lines

Written on the reception of the news of President Lincoln's Assassination.

Oh! why, tell me why, is mourning thus cast
O'er this city so fair? Hath the terrible blast
Of foul breathing pestilence stalked thro' the land,
And plucked out the fairest from each family band;
Or hath tidings just come from yon field red with gore,
That the mighty hath fallen—your sons are no more?
Hath oppression arisen and conquered the right?
Is the slave again held in its terrible might?
Oh! it cannot be so, for but yesterday gone
Was rejoicing and cheering for victory won.
Did not that bright banner fly high from each staff;
And glad was your song, and cheerful your laugh:
Then why this great change? Now it droops on the mast
Half up to the top. Why in mourning thus cast?

It is not that pestilence hath entered each home,
Or that tidings of evil from battle hath come,
For thanks be to Him who over all reigns,
The victory's ours, and Freedom now gains
Once more and far firmer her sway o'er the soil,
And before her Oppression must swiftly recoil;
For Rebellion hath yielded—surrendered its power;
It is gasping its last, soon approaches its hour.
But we weep for the noble, the true, and the good;
We weep for the Captain, who firmly hath stood
And guided the state-ship, his hand at the helm,
When the waves of rebellion seemed nigh to overwhelm.
We weep: for the traitor of dark, deepest dye;
The coward assassin hath lifted on high
His red reeking hand, and hath done the foul deed;
For this, Oh! for this our heart strings now bleed.
O, infamous name! Oh! carry it down
From father to son; give it darkest renown;
Allied with Monteith, who the Wallace betrayed,
Or yet, darker still, with him be arrayed
Who the Heavenly Savior betrayed and sold,
For the paltry few pieces of perishing gold.

Honolulu, May, 1865.

JOHN VALENTINE.

[For the Friend.]

Hawaiians Mourn the Death of President Lincoln.

MAUI, May 15, 1865.

DEAR EDITOR:—We have just read the details of the sad tragedy at Washington. We have not heard what were the feelings of our friends in Honolulu, or how they manifested them; but here, though we have not the numbers nor the opportunity for public display, there was grief heartfelt and manifest when we heard the news, with irrepressible tears. We have all lost a friend, a father.

I saw tears in the eyes of natives when they heard the sad news. Said one, "I am grieved as if I heard of the death of my King." Well may they mourn, for Lincoln was the true, single-hearted friend of man, of all men, of the poor, the despised, the crushed. How deep must have been the grief of the poor negroes who have so long hailed "Massa Linkum" as their deliverer, and whom last New Year he greeted with such unexpected warmth. Better for the dying man, those tears of the poor, than all the rest of the mourning of his people. For their sakes, will Christ have assured him, "Inasmuch as you did this unto one of the least of these, my brethren, you did it unto me."

God grant that this terrible stroke may incite the nation to no vindictiveness. May they rather, humbling themselves before the Lord, repent of their past complicity with slavery, and of their disposition even yet to make some sort of terms with it. Aroused by this culminating act of its malignity, may they at length, as a whole people, see revealed the depths of its diabolical villainy, and on the grove of their martyred leader, before the Lord, vow relentlessly to extirpate

the last vestige of this thing accursed, which has wrought these four years' horrors of war, fitly culminating in this parricide. May we no longer see good and honorable men tampering with slavery, or tenderly covering up its baseness.

How striking a parallel between the death of Abraham Lincoln and that of the Prince of Orange. Each the idolized and successful leader of his Republic, in a mortal struggle with the principle of despotism, each struck down by the assassin's bullet in the hour of completed victory. Yours, B.

LOYAL AMERICANS IN ENGLAND.—I am not dazzled with the glitter of royalty, but I am forced to feel a sympathizing appreciation of those sentiments which underlie the most fixed and unfaltering loyalty. When I was in a vast assembly recently, not less than ten thousand being present, the choir sang "God Save the Queen." It was in the Crystal Palace, where hats were worn, and at the first sound of the tune, every man rose and uncovered. I could not help doing the same thing. And I was conscious, moreover, of having in my bosom the same warm love for the idea and the fact of Government in our free Republic. This is something which the subject of a kingdom cannot understand. He does not see a king or a queen, or any sacred personality, and hence he doubts the fact of government. Every loyal American can assure the world that *his Government is his Queen*; that this impersonal and invisible thing is a sovereignty in his appreciation; that for this great reality he is willing to suffer, and, if need be, to die. America is proving to-day that Government is a fixed idea, and a real thing, however it may lack the charm of a royal family. May God hold us firmly up to the great experiment, that we may prove to the world that Government in the interest of the people alone is not a dream, but a demonstrated fact.—*Am. cor. in England.*

About 1500 children are already attending the public Schools in Charleston, S. C. There has been no parallel to this fact in the history of any captured city in the insurrectionary States.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- May 1—Am brig Crimes, 31 days from Tahiti en route for San Francisco.
1—Am wh ship Elizabeth Swift, Pontius, from Kawaihae.
2—Am wh bark Nimrod, Clark, from Kawaihae.
2—Am wh ship Arnolda, Hawes, from Kawaihae.
3—Am wh bark Martha, Thomas, from Kawaihae.
7—Am wh ship Benj Cummings, Briggs, from Kawaihae.
8—Am bark N. S. Perkins, Robinson, from Puget Sound.
8—Am bark D. C. Murray, Bennett, 16 days from San Francisco, with mds to Aldrich, Walker & Co.
11—Am wh bark Sophia Thornton, Tucker, from Kawaihae.
12—Am brig Kentucky, Williston, 26 days from Humboldt Bay, with lumber to Aldrich, Walker & Co.
16—Am bark Smyrniote, Burditt, 19 days from San Francisco, with mds to Aldrich, Walker & Co.
17—Am clipper ship, Fearless, 18 days from San Francisco, passed by.
19—Eng ship Bacchante, Taylor, 21 days from San Francisco, en route for Hongkong.
31—Am bark Comet, Chase, 17 days from San Francisco, with mds to H. Backfield & Co.
22—Russ. bark Kaleva, Qeluckstron, 135 days from Cronstadt, via Valparaiso.
22—Am wh bark Jos. Maxwell, Chase from Hilo.
25—Schr Kitty Cartwright, 18 days from Washington Island.
26—Schr Mary, English, 28 days from Faonung's Island.

DEPARTURES.

- May 1—Haw'n ship Polynesian, Green, for San Francisco.
1—Am brig Crimes, for San Francisco.
1—Am wh ship Elizabeth Swift, Pontius, for Arctic.
2—Haw'n bark Kamehameha V., Cunningham, for Phoenix Island.
3—Am wh ship Congress, Wood, for Arctic.
3—Am wh ship John Howland, Frasier, for Arctic.
3—Brig Domitila, Webb, for Victoria.
7—Am wh ship Benj Cummings, Briggs, for Arctic.
9—Am ship Asia, Eldridge, for New Bedford.
10—Haw'n wh brig Victoria, Fish, for Arctic.
18—Am bark D. C. Murray, Bennett, for San Francisco.
20—Eng ship Bacchante, Taylor, for Hongkong.
22—Am bark Whistler, Paty, for San Francisco.
22—Am wh bark Jos. Maxwell, Chase, for Arctic.
23—Russ. bk Kaleva, Qeluckstron, for De Castries Bay.
25—Am brig Kentucky, Williston, for San Francisco.

MEMORANDA.

Report of the Loss of the Ship "Seaman's Bride," at Baker's Island, March 11th, 1865.

After laying off the Islands for 68 days, came to the moorings on Monday, March 6. Discharged what cargo we had for the Island, and commenced to take in cargo, and had got on board about one hundred and fifty tons. Saturday, wind fresh from northeast all day; at six P. M. fell dead calm, and ship swung in shore. From six to eight P. M., light airs from west; at eight P. M. took a heavy squall from west, which drove the ship on the reef, striking very heavily, and she began to fill almost immediately. Slipped the moorings and let her come broadside on the reef, and began to save what provisions we could. The Agent of the A. G. Co. sent his boats and native sailors to our assistance, and we succeeded in saving about sixty days' provisions and part of our personal effects. In half an hour we had to leave the ship, as she was lying nearly on her broadside, heeled off shore, and thumping heavily. During the night the masts went over the side, and in the morning she was all broken up. Sold the wreck to Capt. Babcock, Agent of the A. G. Co., for one hundred and fifty dollars, for the benefit of whom it may concern.

I hereby tender the sincere thanks of the officers and crew, together with my own, to Capt. Babcock, for his uniform kindness to us through all our misfortunes, and also to Mr. Colcord, Foreman of the Island, and Mr. Lake and the natives, for their assistance on the night of the disaster. A. B. WYMAN,
Late Master "Seaman's Bride."

PASSENGERS.

- For SAN FRANCISCO—per Onward, April 29—Capt and Mrs Merrill and child, R Goltrauel, E D Warren, A Drettrich, D S Miller, J R Perham, D Duff, von Haven Hoven—10.
For SAN FRANCISCO—per Polynesian, Mrs Newcomb, W F Roy, J C King, A S Grinbaum, R Mooney, Capt Long, and 5 in the steerage—9.
From SAN FRANCISCO—per D. C. Murray, May 8—Hon E H Allen, lady and ch, Miss Ellen Harvey, Mrs J R Richards and ch, Miss E Peck, C W Gould, Mr and Mrs Lowenhayn, J Callahan, J H Parsons, Mrs Vernon and daughter, W A Aldrich, Mr and Mrs Paulmeyer, Miss Phillips, Mr and Mrs Winslow and child, Miss Winslow, Tobias Kuellerle, J Guilds, M Fenard, J Doyer, W Russell, J Welch—20.
From SAN FRANCISCO—per Smyrniote, May 16—Mrs H W Burditt, Mrs B Bryan, Z A Cotton, C Isenberg, J Crowell—5.
For SAN FRANCISCO—per D. C. Murray, May 18—Mrs Townsend, child and servant, Mrs Joyce, Miss C Bishop, Mrs H Y Ludington and child, Mrs R T Thomas, Miss E A Brown, Mrs White, Capt and Mrs A Whelden and daughter, H Mann, W F Brown, E Bailey, Dr C C Williams, W Chisholm, F Banning, Capt Morell, L Christen, A Bigelow, J Love, W Brash, Mr Hammond, C L Richards, Mr Hunt, J F Jeffries, D J Shiele, D Waters, J Duffery, M G Morse, J E Muway, T Farquhar, R Brown, J Keller—39.
From SAN FRANCISCO—per Comet, May 21—Mr Barstow, J P Overman, J Hall—3.
For SAN FRANCISCO—per Whistler, May 22—Capt R G Spencer, wife and 4 children, J B Mandano, D C McNameid, J H Cording, R A Hughson, J W Trip, D Kuntzgrave, J Gill, J E Fish, C Schrotte, E R Cabut, Mr Gawley, John Jones, W W Martin, Chas Graham—20.

Information Wanted!

Respecting Mr. Davis, who mysteriously disappeared about a year ago, and was supposed to have died in Kalih Valley, Oahu. His brother, who was here at the time, but left soon after, thus writes from San Francisco, under date of April 1, 1865: "My brother had on, when he left me, heavy boots with iron heels, black pants, calico shirt; I forgot the color of his hat." Any information will be gladly received by the editor, or John E. Davis, Coupeville, Island Co., Washington Territory, care of Walter Croket.

Respecting William F. Robbins, who left the Bark "Merlin," Capt. Brownson, He was a cabin boy and 14 years of age. Any information will be thankfully received by the Editor, or Miss Georgianna Robbins, rear of 35 Smith street, New Bedford.

Respecting William Wilson, formerly of the "So. Boston."

DIED.

STANGENWALD.—In Honolulu, on the morning of May 30th, after a short and distressing sickness, Mrs. Mary C. Stangenwald, aged 28 years and 9 months, wife of Dr. Hugo Stangenwald, and oldest daughter of Henry Dimond, Esq. [New York papers please copy.]

RATTERY.—May 1, on board of bark Sunbeam, off Honolulu, Thomas Rattery, of England, aged 26 years.

CATTANACH.—In this city, of consumption, on the 10th inst., John Cattanach, aged 30 years. A native of Elgin, Scotland but for the last nine years a resident of this city.

MAHONEY.—In this city May 26, Jas. Mahoney, Jr., of bursting of a blood vessel, aged 29 years.

FIENNA.—In Honolulu, May 23, Mr. Charles Fisher, a Prussian, late mate of the steamer Kilauea.



New Series, Vol. 14, No. 7.

HONOLULU, JULY 1, 1865.

{ Old Series, Vol. 23.

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THE FRIEND.

JULY 1, 1865.

MISSIONARY DEMONSTRATION.—The largest and most enthusiastic gathering, during the meeting of the Evangelical Association, was held at the Stone Church on Sabbath morning, June 18th. It is estimated that 2,000 persons were assembled. The speakers upon the occasion were Rev. E. Bond, of Kohala, Rev. Mr. Kuaea, of Waialua, Rev. Mr. Forbes, of Molakai, Rev. G. W. Pilipo, of Kailua, and Rev. Dr. Gulick.

This interesting service was followed by one in the afternoon of equal importance, viz: the administration of the Lord's Supper. It is estimated that a thousand communicants were present. The lower part of the large edifice was completely filled.

MISSIONARY SERMONS IN THE HAWAIIAN LANGUAGE.—During the sessions of the Hawaiian Evangelical Association, it is customary to have two sermons in Hawaiian and two in English. We furnish our readers with full reports of the two English sermons, by the Rev. Messrs. Snow and Bishop. The Hawaiian sermons were preached by the Rev. O. H. Gulick, on Home Missions, at the Stone Church, and the Rev. H. Manake, of Honouaula, Maui. The latter sermon, on Foreign Missions, is reported to have been most excellent, and remarkably interesting. Text, Romans x:14,15. "How shall they call on him, in whom they have not believed?" &c. &c. He proceeded to show that there were three methods of extending the Gospel among the heathen. 1st, by going personally; 2d, by giving, and 3d, by praying. The Reverend gentleman was over an hour in the delivery of the discourse.

LATE NEWS.—Texas has surrendered—Jeff. Davis and Gen. Lee are to be tried for treason at Washington, before the United States Circuit Court. A demand has been made upon the British Government by the United States Government, for damages incurred by the *Alabama* and other Rebel cruisers. Senator Sumner had been invited to deliver an Eulogy on President Lincoln, before the citizens of Boston. One hundred and twenty thousand soldiers were present at the Grand Review in Washington.

THE COMING "4TH" IN HONOLULU.—American citizens are making unusual preparations for celebrating the coming "4th." Nearly \$2,000 has been subscribed to defray expenses. The Rev. Dr. Gulick has been invited to deliver the oration. Tables will be provided for 400 guests. The committee of arrangements, we understand, will extend a general invitation to all foreign residents to participate in the festivities of the occasion.

☞ The "Morning Star" is expected to sail for Micronesia on or before the 15th of the month. The Rev. Mr. Doane is expected by the next arrival from San Francisco, and will proceed in the "Morning Star" to his old station, in Micronesia. The Rev. Mr. and Mrs. Snow will also return. The Rev. Mr. and Mrs. Bingham will visit the United States before they return. They are expected to leave very soon for San Francisco.

BIBLES AT COST PRICES.—By the *Arctic* a fresh supply of Bibles, in various styles of binding, was received from the "Bible House" in New York. These Bibles are published by the American Bible Society, and will be sold at Bible Society prices, with the addition of actual expenses of "duties," &c. To be obtained at Depository, Sailor's Home, and at Whitney's Book Store. Prices the same at both places.

FOURTH OF JULY, JR.—It is proposed to call the day on which Gen. Lee surrendered to Gen. Grant the "Fourth of July, Jr."

A SERMON ON HOME MISSIONS ;
Preached in Fort Street Church, Sabbath evening, June 18th, in behalf of the Hawaiian Evangelical Association,

BY REV. S. E. BISHOP,
Pastor of the Church at Hana, Maui.

LUKE iv:18.—"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor."

JOHN xxi:15.—"Feed my lambs."

One of these is of the very earliest of Christ's declarations, at the opening of His earthly ministry. The other, one of the very latest, at its close. Both contain the same spirit and tell of the same work—love and labor for the poor and the weak. In this Christ differed from all heathen teachers and sages. They sought the select few, the wise, the influential, the upper classes. Christ seeks the poor, the humble. He finds his harvest among the lowly, even among the most ignorant and outcast of men. He prizes the little children as His choicest pearls. In this Christ differs also from the spirit of the world now. The first passage Jesus quoted from Isaiah, making it as it were His programme, His manifesto. Coming forth from the bitter storm of Satan's fiery darts, He returned in the power of the Spirit into Galilee. He soon went to Nazareth, and there He stood up in the Synagogue, and in His own home made this significant declaration of His object and methods: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor." It was the very sign of the Divine Spirit in Him. Again, when John the Baptist sent from his prison for evidence of His Messiahship He pointed out to the messengers in ascending climax His deeds of Divine glory, "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." Through his whole course He wrought chiefly among the poor. He chose His apostles from the poor. He gathered congregations—He made the seat of His labors in poor unlettered Galilee, not in proud and cultured Jerusalem. He bent His strength to lifting up the imbruted, the demoniac, the blind, leprous-polluted—those whom moral and physical taint had sealed over to hopeless infamy and misery. To the spiritual mind this will be, I think, the high-

est proof of the Divine origin of the Savior's mission, that He came especially to the poor—that His was that Divine insight which penetrates through all outward incidents and wrappings, and rested on the intrinsic value and power of the human spirit, all the better because that of the poor. "The Spirit of the Lord was upon Him." And when at the close of His ministry, His labors wrought, His sacrifice finished, His flock all blood-bought, He is ready to ascend. See His chief disciple standing before Him in contrite love, and He assigns to his ardent devotion one best and greatest task to fulfill, in proof of his affection. What is it that is to test him as the best and dearest service to his Lord? Is it to head the assault on Satan's fortresses? Is it to rule a mighty Catholic Church, and preside over grand Oecumenical councils? Is it to legislate for the Christian ages, and indite vast tomes of Inspired Theology to anticipate and settle all doctrinal divergences? Not one of these things. It is simply, "Feed my lambs." Not even "Feed my sheep," at first. He gives precedence to the poorest, weakest, tenderest, and therefore most loved and prized—"my lambs, the little children, the weak and ignorant of my flock." "Peter, if thou lovest me, feed my lambs." Then, this highest, most Christ-like work having been assigned, He also commands him, "Feed my sheep."

Why do we find in Christ and His more earnest followers an aim so unaccordant with the common views of men? People have no natural preference for the society of those below them. They do not like to encounter the rude, squalid, offensive aspects which so often attend poverty. They prefer to meet the refinement and elegance of the prosperous classes. Hence schools will always be provided first for the rich. Wealthy Churches will have the choice of preachers. It is not so easy for the poor to be supplied, except where the loving spirit of Christ's mission has thoroughly infected His disciples.

His Spirit is love—love for man—love for rational, spiritual beings, as such. The Lord Jesus does not look at the outward state of a human being. Color of skin, texture of hair, style of dress, are nothing at all to Him in His estimate of a soul's value, or in His regard for it. Wealth is nothing, nor health, nor culture. Christ loves a poor, rude, unlettered, infirm Hawaiian disciple with as tender and cherishing a love as a Henry Martyn or an Isabella Graham.

* * * * *

Jesus knew where best to find His servants. He went straight to the poor. He began His life among them. He made His home among them. He opened His ministry among them. He conducted His main campaigns among them. His labors among the rich were but incidental. His system of labor was with the poor. His apostles were nearly all men of obscurest origin and lowliest station. When the rich enlisted for work their first work was to strip off their riches, and make themselves poor, as He himself did for our sakes.

Wealth and station are not the advantages that most persons imagine them. They are burdensome trappings. The soldier loaded with baggage cannot war. For swift marching, for sharp battle, he must strip off and

cast away tent and garments. With Agur, we may well pray, "Give me neither poverty nor riches, but especially, Lord, give me not riches, if I am to work for Thee."

The poor, then, are most precious to Christ. For the poor His Gospel is preached. The poor are of peculiar value in Christ's service. Where we find the poor, there we are likely to find our best field of labor.

The poor ye have always with you. We are greatly blessed in this, our pleasant home of Hawaii nei, with an abundant sphere of labor among the poor natives of this land.

This land, lately heathen, still later a field of Foreign Missionary labor, has at length become a home for the Gospel and the Church, a home under whose shelter even sects of strange plumage come to lodge, a home from which, in its turn, the Gospel's blessed forces are radiating to still unconquered wastes where our poor brothers sit in darkness.

But the work here is not at an end. It is only fairly begun. The scope and activity of Christian effort increases with the growth of its fruits. For the maintenance of the foreign work alone we need a vigorous and powerful organization of labor among ourselves. Long after Nashville was conquered and a loyal State Government established, military activity did not cease because the seat of war was forced on to Chattanooga. Military affairs only received a fresh stimulus and more varied activity. Fortifications were built and strengthened—supplies gathered—roads built and repaired. In every department, Commissary, Hospital, Engineers', Ordnance, Transportation, as well as in Legislation, the most intense and ceaseless activity grew, to maintain the position—to repel raiders, to protect communications, especially to feed the war beyond. Though usually there were fewer actual soldiers than before, there was a vastly greater army of civilians employed for military ends.

So now, in Hawaii nei we have in our home work, through past success, a demand for work in greater variety and outlay than before. And its peculiar character is that it is a work among the poor. It is for and among this poor and weak Hawaiian race, whom we are to enrich and strengthen with the Gospel light and love. In order to prosper or succeed in pursuing this work we need to be enthusiastic and hopeful workers. We must feel that the work is a good one—a lofty one; a work worthy of our most devoted efforts—of putting into it the strength of our lives and the weight of our forces, or we shall not succeed. Is it not a good work? The Hawaiians are God's poor—the Savior's little ones. Are they weak, ignorant, lowly? So much more precious to the loving Savior. Are they borne down by ancient habits of destroying vice? So much more do they appeal to the eager compassion of the Great Healer. * * * * *

There is one thing which, more than any other, perhaps, has a tendency to dampen our enthusiasm and impair our zeal in devoting ourselves to those modes of labor among Hawaiians which they so much need, and which God's Providence so plainly indicates to us to take up.

It is the feeling that the Hawaiians are a wasting race—that they are dying out, and that no efforts can perpetuate them. I know

how prevalent this feeling is, and I am sensible how discouraging it is. Many labor on patiently and devotedly, feeling that these souls are precious, and their salvation the richest reward, even though they leave no posterity to inherit their names and homes. Yet a painful depression rests on them.

We may reason, too, with great force, that all we do to purify and elevate this lower stratum of society, even though it fail of perpetuating the race, will yet react in blessings on our more favored posterity. Whoever succeeds us, all piety, all goodness wrought in Hawaiians will be bequeathed to them; and so far as Hawaiians are bettered will our posterity be delivered from inheriting their vices. We may so reason, and in such expectations, be incited to do all we ought. Yet does not this unceasing decline of the race, and the faintness of our hopes for its life, very much dampen our zeal?

Therefore, brethren, I would say, let us inquire if we have not been too faint-hearted. Can we not take on more hope? Have we done all that could be done? Has the Gospel yet wrought its full work? Is it indeed true that the full power of Christ's Gospel cannot save a race like this, in the midst of Churches and bibles, and prayer and schools, from continuing its destroying vices until it rots down in the grave of its own pollution, and leaves its homes to other men?

For one, brethren, I must say, I cannot yet give it up. Let us be more hopeful. Let us set ourselves more systematically to develop the fruit of the Gospel in the social and domestic life of the people. Let us manfully strive to save this Hawaiian race as a race, by all those means which God shall give us, and all that wisdom with which he shall endow us. Let us save this Hawaiian race for a trophy of the victory which Christ's healing grace can win over what some term the inevitable decay of weak races in presence of stronger. Let the stronger, then, help the weaker more. Let us also seek to save this race for the noble service they have already begun in carrying the healing light to the still untaught islands of this ocean.

I pass over the schedule of the various instrumentalities which you are using for this saving work, the pulpit, the school, the press; all these you are toiling to keep up, and will not suffer them to decline, as God shall help you.

But may we not inquire whether we cannot find room for a greater development of activity in one sphere. Have we yet given due proportion to the work indicated in the Savior's great command to Peter, "Feed my lambs." Is it not possible that increased effort in the line of this so important and specific direction of the Savior, may effect results not yet attained. The decrease of the race is not so very rapid. The vital power of Christian truth and law holds the poison in check. A little more vitality and the scale will turn; the births will exceed the deaths. The race will begin to multiply.

Let us become more diligent in "feeding the lambs." Let us render them more of our personal attention, instead of leaving them so much to more weak and ignorant instructors. Let the moulding life of the refined and cultured daughters of civilization do more to shape in form their souls. Let

us seek them from their birth and save their frail lives from the perils of maternal ignorance, which are said to destroy more than half the children born.

But especially let us be doing more to supply the lack of moral and spiritual nurture in their homes. Among the heathen the family institution is in ruins. Let us then labor to more thoroughly re-construct it. The family is the very nursery of life—the foundation of the State—the seed-ground of the Church. What will become of our warring Churches unless we more effectually secure the means that the children shall be “trained up in the nurture and admonition of the Lord?”

Is it not a reasonable inference that we must give more particular attention to “feeding the lambs”—yes, the very weakest of the lambs—the tenderer sex, who, in heathen races, are so feeble, so trodden down by brutal lusts? But in Christian lands that sex is the presiding spirit of the household, the most vital, most beneficent power. We are doing something now in this laborious work. We have a hundred or more of these girls in our family schools, training them in the practice of Christian virtue and domestic industry, so that they may have that knowledge, for lack of which in Hawaiian mothers the race is dying out; how to guide their households and train their children. And they in turn shall teach others, until true Christian homes fill the land. But ought we not to throw yet more force into this special work? Is it not time that we had a more decided and definite policy upon the subject, and made it a more prominent part of our Home Missionary system?

In this arduous work of family training schools for Hawaiian girls, as well as in Sabbath and day schools, are the opportunities of most hopeful and interesting labor, of real, patient, and, believe us, most blessed labor for young Christians. In these and many other good works may you try your hands, practice your powers, mature your skill. This shall be a noble apprenticeship for you to a glorious life-work. Take these little ones to your hearts. Learn how to love them. Learn how to love Christ's poor and little ones. Then when your hands are trained, your hearts matured, and you are somewhat approved workers, perhaps the Lord may count you worthy of higher promotion, and call you to go to the heathen. The gate to the foreign work is through this humble home labor.

Grant me a few closing words. Let us beware of striving to be rich, or striving for that social consideration which riches give. Let us rather be rich in faith. Shall we be ashamed to follow Christ, by choosing our lot among the lowly?

Love the poor—look not askance on them. Cherish them with kindly affection and greeting. A Church where the poor are not loved and cared for—where they find no home welcome—but are repelled by cold looks and averted eyes, is a dying Church, a barren Church, though her Sanctuary be radiant with light, and tuneful with sweetest song, and echoing with eloquent service. When Christ's poor are left out Christ himself departs.

Oh! let us live more than we do in view of the endless life. It is of little conse-

quence what enjoyments we lack here, or who smile or frown on us. Soon we shall meet our Savior, whose love treasures up all we do for His poor Children in love to him. He shall say, “Inasmuch as you have done it unto one of the least of these, my brethren, ye have done it unto me.”

SERMON ON FOREIGN MISSIONS:

Preached at Fort street Church, Sabbath evening, June 11th.

BY REV. B. G. SNOW,

Missionary of the A. B. C. F. M., at Ebon, Marshall Islands, Micronesia.

MARK xvi: 15.—“And He said unto them, Go ye into all the world and preach the Gospel to every Creature.”

An old and plain text, for an old and practical subject. Peter and Paul preached it and practised it. And so have all the true missionaries since the days of the Apostles; and so will all the true missionaries till earth is redeemed and time is no more. The Divine Master gave it to the Apostles under such circumstances that it was plain the commission was not limited to them any more than the blessings of the Gospel were limited to them. So that it is a part of the Gospel to make known the Gospel. In that is seen both its Divinity and its perpetuity. In the same Gospel which says “Enter ye in at the strait gate,” it also says “Go ye into all the world and preach the Gospel to every creature.” If one is accepted, the other must be followed. One was given to the disciples upon the Mount of Beatitudes, the other to the same disciples, excepting Judas, upon the Mount of Ascension. So that having received pardon and entered the service, there follows upon that the duty of proclaiming the same good news to all the wide world. The love and joy experienced on the reception of Christ is most happily and affectionately indicated by Paul's question, “Lord, what wilt thou have me to do?” Is there anything, anyhow, or anywhere that I can do? The reply comes with all the touching endearment of a dying request; let me rather put it, dying bequest, of that most loving and glorious Savior, saying, “Go ye into all the world and preach the Gospel to every creature.” This puts it not in the cold, business sense of duty merely; but in the grateful, loving sense of privilege. And let this indicate the train of thought in the present discourse—the privilege of obeying the dying command of Jesus. I have already indicated the universality of its application. It is the duty of every Christian to preach the Gospel, unless he can show good and sufficient reasons why he ought not so to do. After having found that it is not his duty to preach, his next duty is to engage in that calling which will enable him most effectively to spread the knowledge of this Gospel as far and as widely as he possibly can. This is but the plainest teaching of the Gospel. If Christ had left any other conditions the plan would have been incomplete. Our present object is to show that it is the Christian's privilege, his highest joy to engage his whole soul in this work.

I. This may be seen first from the nature of the case. It is one of the instincts of our natures to desire to perpetuate the name and excellence of one who is dear to us—one who

is loved by us. It shows itself all along life's pathway. You see it in the little mound, with its monumental surroundings of flowers or of marble, beneath which is treasured the precious dust of a darling child. You see it in the costlier monuments of the great and good—monuments which bid defiance to the mouldering hand of time. And was it not in accordance with this same principle that this community a few weeks since crowded into this Church to mingle their sympathies and their sorrows at the astounding intelligence of the assassination of President Lincoln—a name which the poor and down-trodden of every land was learning to love? Now let that death have been a voluntary death, and the intensest personal sufferings been connected with it; and in those sufferings the just penalty of a race of rebels; and with the news of that death came the news of free pardon to all repentant rebels, with what exultant gladness should we have gone from friend to friend—from house to house—from island to island—proclaiming with the most jubilant joy the news of that death, the free and easy conditions of pardon and perfect peace! Such a Savior has died, such sufferings have been endured, such offers of pardon have been made; and one of the best proofs of its appropriation and acceptance is the hearty proclaiming this blessed news to all the world. So that from the nature of the case we see a reason why it should be a high privilege to obey the Savior's last command. In fact if it were not so regarded it would indicate a most striking want of faith in the whole scheme, a want of belief in the very Gospel itself. That dying command contains a dying blessing. It gives vastly more than it takes.

II. The privilege is seen in the second place from Christian experience. The history of the Church in every age shows that those who have been most laborious in the direct propagation of the Gospel, whether in the home or the foreign field, have been the happy men of the world, have died the happy deaths, and have left that upon record which bears the truest impress of immortality upon it. * * * * *

III. The privilege of this work is seen in the promises of the Gospel. I am quite at a loss to designate just what promises belong peculiarly to the missionary. Though, if I am allowed to be a little foolish, as Paul was, and refer to my own experience, I should say that the richest portion out of all of them belonged to the missionary. And then if there were any peculiar ones exclusively his, he would have those over and above the rest. That one which is always coupled with the commission, “Lo, I am with you always, even unto the end of the world,” is perhaps the most marked and the most precious of the peculiar ones. * * * * *

IV. This privilege is seen in the fourth place in the light of the prophecies. Never were the glorious things of prophecy—those pertaining to the triumphs of the Gospel—more rapidly unfolding than at the present day. Never was there a time in which it could so truly be said, it is a privilege to live,—a privilege to act—as in these times in which we now live.

“Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's War.”

It is being seen more and more clearly that the great conflict is Zion's conflict, Zion's war. Even the darkest cloud that fills the horizon has a bow of promise more or less distinctly seen upon it. It is true the Devil is doing his work with terrible violence, for he sees that his time is short. But it is evident from every point of view that his kingdom is wavering. That stone which was cut out of the mountain and is to fill the earth is enlarging to wonderful proportions and moving on with mighty power. We can turn from prophecy to fact, and from fact to prophecy, and begin to trace with tolerable minuteness the adjustment and fitness of their parts. Both prophecy and fact show that the conflict may be terrible. The history of the past four years teaches that the kingdoms of this world may become the kingdoms of our Lord and of His Christ with an awful baptism of sufferings and of blood. Since nations, as such, will not accept the blood of Calvary as an atonement for their sins, neither can they, as such, be punished beyond their own temporary existence. I see not but that their own blood must be their atoning sacrifice. For without the shedding of blood there is no remission of sins.

* * * * *

I used to think that it was one of the glorious things in the work of redemption that "The poor had the Gospel preached to them." The disciples of John learned that fact from Jesus himself, if the evangelists report correctly. Now I put it to you, where in all the wide world can you find a poorer field commercially than Micronesia? It is no mystery to me why my devoted brother Bingham and his equally devoted companion long so earnestly to return to their chosen field of labor, those poor Gilbert Islands. I know of no field on earth that adjusts itself more beautifully with the loving spirit of prophecy, which says "The Spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor." If pride is ever to be allowed, it seems to me that you might exercise a comfortable share of it, that the Divine Master allowed one of your sons the honor of becoming the pioneer in that work. And it is surprising to me that you are so willing to transfer the honor of carrying on that work to Hawaiians alone. Verily, the fathers are learning meekness! And I am sorry that so many of their children are willing to have it so. I don't know as you could appreciate it if I should tell you that, when my dear brother thought himself so near the grave that he might wake up on the morrow and find himself in Paradise, among his last requests was this, that his poor body might be taken back and buried in the garden by his Banner cottage.

It is a shame to our Christianity that the tens of thousands in Micronesia for whom Christ died as truly as for you and me, should be turned aside so slightly because (as some put it) the chances are so poor of making money out of them. Because there is no gold to be dug out of their coral reefs. Put our sufferings and deprivations all these long years in Micronesia in one scale, and the sufferings and deprivations of those who have gone to the Guano Islands for digging muck in another scale, and the proportion would be as one to a hundred, if not one to a thousand. And then look at the loss of

ships and exposure to life! All legitimate business and honorably followed, so far as I know. When as many missionary packets have been stranded upon our coral reefs in Micronesia as noble ships that have gone down beside those muck deposits, the Guano Islands, then we might have more patience with the long discussions and correspondence about a cheaper craft, and a less expensive way for carrying the Gospel to islands beyond. After being engaged in such things it is refreshing to go to one's closet and sit down with the old Prophets and read of the incoming glories of the latter day. Such as "Who are these that fly as a cloud and as doves to their windows?" "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far." "And the sons of strangers shall build up thy walls, and the kings shall minister unto thee." But I trust none will understand me as complaining at the treatment we are receiving in a personal way. Nothing could be farther from my intent. It is only as these things help us to see more impressively the comparative interest and earnestness in worldly matters on the one hand, and the work of evangelizing this lost world on the other. Let me call your attention to more hopeful things. The danger is that we shall think too much of ourselves—think that our dollars and our doings are the great essentials to the grand movements of the world. We forget that God can make more effective the two mites of the poor widow than the thousands which may be offered in pride. While such wonders have been wrought through the contribution box and prayer, and still greater things are to be wrought through the same instrumentalities, the day is not far off when these things will not satisfy the growing love of the friends of Jesus. We shall hear from unexpected quarters, "Here am I, send me." Mothers will bring their first-born to the altar and plead that they may be sent to some benighted post, as one pleadeth for an only child. While those who see their duty and make light of it—praying to be excused, that they may go, the one to his farm, and another to his merchandise, they will not defeat the great Wedding, nor rob it of a single guest, except it be their own ungarmented souls. How those who have tasted this blessedness can advise a son or a daughter to engage in any other calling till they are satisfied of their utter incapacity to engage in this, is a problem I am utterly unable to solve. Satan knows the game. He has played it long and successfully. Christ put the stake clearly when he said, "How hardly shall they that have riches enter into the Kingdom of God." "And the disciples were astonished at his words." But many hear that saying with no astonishment at all till it is too late. So Jesus put it again, and more tenderly, saying, "Children, how hard is it for them that trust in riches (not them that get rich,) but them that trust in riches, to enter into the Kingdom of God." I will not press this point. Last year some of you heard a graphic view of the past forty years in the Pacific from our brother Damon. The changes have truly been wonderful. But to the changes of the next forty years they have been as the dawn of day to the meridian sun. For with all the light, there is deep and gross darkness

upon the Islands, and a deep and gross darkness upon the sea. But Satan is not always to roll his slimy length through this beautiful Pacific. None can catch him better, or inflict a deadlier wound than those who battle with the monsters of the deep. Our best and ablest coadjutors are to be the sons of the ocean. Ere long every ship will be a missionary packet and a bethel, and every Island will be vocal with the praises of the living God. The hulas and wild ruoios are to be exchanged for the song of Redemption, and to echo and re-echo through all the corridors of those coral isles. Your General Meetings are to be from the different groups of this wide Pacific instead of Hawaii nei, with her few forlorn children from far off Micronesia. My hopes and expectations are that the first of that series of meetings will be inaugurated in this city in 1870. I hope some definite arrangements for such an object will be entered upon ere these fathers and brethren return to their several fields of labor. Though all may not come of it which might be desired, it will go far towards uniting and developing the interests of evangelical religion throughout this whole Pacific. We need to see and feel and act as though our cause were one, and our Master one, even Jesus. But ere this is seen we must accept the baptism of the Spirit upon ourselves, upon our families, upon our Churches, and upon our fields. The Spirit is already brooding over us like as it did upon the day of Pentecost. Brethren and fathers, shall we grieve Him away? Let us rather open our hearts and be filled with his power, and rejoice in his love. Then we shall not go forth doubtful and despondent, but we shall catch the spirit of the martyr Williams when

"He stood on Tanna's strand,
And with prophetic fire,
Told of the mighty band
Would join the angelic choir,
And from the islands of the Southern sea
Become the servants of the Eternal Three.
Then "Blow ye the trumpets, blow,
Who still fight in the field;
And let the nations know,
Ye cannot, will not yield,
Till the wide Pacific from her idols free,
Shall shout o'er Satan's kingdom
Victory! Victory!! Victory!!!

Letter from Micronesia.

Remarkable Effects of Lightning—Singular phenomena of Tides—Burning of Mission Church.

ASCENSION ISLAND, Jan. 6, 1865.

MY DEAR BRO. DAMON:—Capt. James, in his report of the last trip of the "Morning Star," speaks of his visit to Providence Island, a little islet between this and Strong's Island. You comment upon his description of the appearance of violence by fire as likely to have been the work of internal fire. I am sorry I did not read his report soon enough to have asked him particularly about it, but my first impression was that it was simply the effects of lightning; just such falling of trees and tearing up the ground are common here. Soon after you left here, in July, 1861, I was startled one night from my slumbers by a terrific clap of thunder. I thought our house must have been struck, but on examination found all right. Some months afterwards, when working in the mangroves, near by, I came upon a little patch of trees, of perhaps a quarter of an acre, torn, splintered, some thrown down, all dead. On asking the natives the cause, they told me it was the lightning. I cannot say

why so many trees in this salt mud or water should be destroyed by a single stroke, when a single tree only is rent on uplands.

Any one who has traveled much over the prairies of our Western States has wondered at what seemed to be the furrow of a plow, making nearly a half circle, with a radius of some fifteen or twenty yards. This furrow is made by the lightning, and remains plain for years, no grass growing in or about it. Lightning freaks on those prairies and in these salt water swamps are not unlike. I think the run-away natives on Providence Island have blamed the clouds rather than old Pluto for their alarm.

You have heard something about the tides of these parts, not to say seen them. You remember how much we were bothered to get about here in the day time during your visit. That was in June, when the tide rises but little in the day, but very high at night. This is the case when the sun is north of the line; when it is south the opposite takes place—that is, day tides are high and night tides low. The extreme high day tides are in December, and the extreme night ones in July. I have noticed that the December tides were higher each succeeding year from 1852 (the year of our landing here) till about 1858 or 1859; since which time there has been a gradual falling off. My mark for high tide in December, 1855, was not reached last December by at least one foot. My old neighbor, Mr. Cook, (whose door step is his tide mark, and entirely away from all currents and fresh water streams,) says two feet. How long this annual increase was going on before 1852, I have no means of knowing, or how long it is now to keep on decreasing. I shall have my eye on this freak of the tides. In the meantime, will you ask the astrologer and geologist to say whether Sol or Pluto is cutting up capers with our tides! I think the former is. Let me tell the geologist why, lest he report us as another instance of the "depression and elevation of lands." I cannot discover that the low tide mark varies from year to year. Our flats at low tides give us just as much dragging of canoes one year as another.

FEB. 26.—And now something worse than old Pluto and Neptune has been playing his pranks. If Capt. James comes along here months hence and finds nobody, but the earth torn up, and the trees all around scorched and killed as if by fire, and if you, in commenting on his report, suggest the idea that the regions below have been stirred up, you may do so, nobody will doubt your inference! Hell only could furnish the heart or firebrand that robbed us of that great gothic Church, four weeks ago last evening. Oh! what a fire was that. Why was such a building, erected at such cost, and in such circumstances, and so much needed, why was it allowed that our high chief, in a drunken revel, should come with his torch and commit such a deed? The Devil dies hard here, as he does over on the other side of the world, and the burning of our Church is one of his desperate deeds, and, we could hope, his last greatest wickedness here, if he did not seem still alive, and still threatening. If you hear of a Dixie over on that side of the world, I am sure we see one here, and we are not sure more of it is not yet to come. We keep our pickets out constantly, not knowing the hour

the enemy will be upon us again. I hope there will be no more fires for a while, at least. We shall find it pretty difficult to get along, sleeping on mats and eating native food, at least dear wife and the little one would—as we may have to do before the return of the "Morning Star!"

But that Church! How many times do I look out from our back porch, and almost fancy it there! And when the Sabbath morn comes, how instinctively do we wait to hear the sound of that sweet toned bell! Oh! when will our hearts get done aching over the sad desolations of that fire? Shall we ever see such another edifice on Ponape? God only knows when, and how it is to come. It is not in me to go through what I did to get that one.

All around the Island the prospect is very bright. The little flames are brightening and multiplying. We have made two tours of the Island since the "Star" left. Four have been admitted to the Church. We trust a brighter day is dawning. Slavery and the Devil will soon fall.

Your brother, A. A. STURGES.

The Rev. H. H. Parker's Sermon on 1st of June.

The church-going people of Honolulu have been favored with several sermons during the past month, out of the ordinary method upon the sabbath. The month opened with a sermon, by the Rev. Mr. Parker, on the occasion of the appointment of President Johnson, of a Day of Humiliation and Prayer. This sermon was preached in Fort street Church, from II Chronicles 33:12—13, "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers. And prayed unto him, and he heard his supplications, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God."

We regret that our narrow limits will not allow us to present our readers with this sermon in full, or even with lengthy extracts. It was a well written and eloquent discourse, some paragraphs were beautifully turned with apt historical references and poetical extracts. Mr. Parker's object was to show, "how and why God afflicts nations."

It is but seldom that the English speaking portion of the community is favored with a sermon by Mr. Parker, but whenever he does preach, his efforts are appreciated. Those acquainted with the Hawaiian language, often speak of the delight and profit which they experience in listening to his sermons in the native language, when the easy flow of his periods is not interrupted by manuscript-notes and memoranda.

The leading article in the "North American Review," for April, takes strong ground against war between the United States and England on account of the *Alabama* and other Confederate vessels.

During the past month there have been several school examinations, which we should gladly notice in our columns if our neighbors, the *Advertiser* and *Gazette*, had not given such full reports. The college at Punahou, the Royal School, Honolulu Free School, and the several native schools have been doing an admirable work during the past year. We honestly think the Board of Education has made a grand mistake in not continuing in pay such Educators of the Anglo-Hawaiian youth as Mr. Beckwith, Mr. Hitchcock, of Hilo, and Miss Paris, of Molokai. We are glad to learn that the people on Molokai and at Hilo are going to retain their teachers. Mr. Beckwith has been invited to the vacant professorship at Oahu College, but has declined, as he expects to open a private school in Honolulu. Mr. Brigham has done good service at the College during the past year, but declines to teach any longer. He expects to proceed to the United States via China and India. Before leaving, however, he proposes to make an accurate survey of the great craters of Kilauea and Haleakala.

Readers of the "New Englander," a Quarterly published in New Haven, Ct., and of the "Presbyterian and Theological Review," published quarterly in New York, will find lengthy articles on the Hawaiian Islands, and the Reformed Catholic enterprise. Articles upon the same subject have appeared in English Quarterlies.

We learn the Rev. Mr. Hall, the Irish Presbyterian clergyman who has been spending some weeks upon the Islands, is expecting to leave on board the "Morning Star" for the Gilbert Islands, en route for New Zealand, hoping to find at those Islands some English vessel bound to Auckland or Sydney.

We are glad to learn that the Rev. S. E. Bishop, of Hana, has been appointed by the Board of Education to a Professorship at Lahainaluna, vacated by Prof. Samuel Alexander.

The Ladies' Strangers' Friend Society recently held its 13th anniversary meeting, and re-organized for another year. During the past year the Society has expended about \$450.

Andrews' Hawaiian Dictionary is now for sale at the book store. It should be in the possession of every foreigner upon the Islands.

The Chaplain has received letters for George K. Dunbar and James Hussey.

ABRAHAM LINCOLN'S OPINION IN 1861.—"Now, in my view of the present aspect of affairs there need be no bloodshed or war. There is no necessity for it. I am not in favor of such a course, and I may say in advance that there will be no bloodshed unless it be forced upon the Government, and then it will be compelled to act in self-defence."

"Our Native Village," Again.

"Breathes there a man with soul so dead,
Who never to himself hath said
This is my own, my native land?
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?"

In our issue of June 1, 1864, we made a few remarks respecting Holden, the little New England town where we were born. We have occasion to know that our remarks were read with interest by many of our general readers. By the last mail we received our usual exchanges, and in glancing over the *Boston Congregationalist*, the *Massachusetts Spy* and *Ægis & Transcript*, we met with the following short editorials respecting Holden, and we hope our readers will pardon us for publishing them. We do not, of course, suppose our readers will peruse them with the same interest that we have done, and yet it should be remembered that America is made up of such villages, or townships, and to understand America, says the great and keen-sighted French writer, De Tocqueville, a person must understand the civil and political organization of a New England Township:

HOLDEN.—The parishioners and friends of Rev. Dr. Paine, in Holden, surprised him by a visit at his residence on Thursday evening, when he was presented with a purse of over one hundred dollars in money. The ladies presented him an elegant dressing-gown, and the young ladies drew him up a barrel of flour on a hand-sled, and there were besides donations of wood and other articles, all amounting in value to about two hundred dollars.

Deacon Newell Moore made the presentation of the money, accompanied with appropriate remarks in behalf of the donors, and Mr. J. H. Wright was the spokesman for the ladies. Dr. Paine made a feeling response. The occasion was an exceedingly pleasant one to all concerned. The reverend gentlemen has officiated as Pastor over the Church for thirty-two years, and well deserves the compliment extended to him, as a mark of regard and esteem from those he has so faithfully served.

HOLDEN.—The citizens of Holden, upon the receipt of the news from the seat of war, [surrender of Richmond,] last Friday evening, gave expressions to their joy by the ringing of bells, the firing of cannon, and the illumination of their dwellings. On Sabbath morning, Rev. Dr. Paine preached a very interesting sermon from the following words: "Babylon is fallen, is fallen." The congregation joined the choir in singing "America," and responded to the patriotic sentiments of the sermon with a hearty amen.

HOLDEN.—By a council held in Holden, March 28th, Mr. Cyrus M. Perry, of the Senior Class in the Union Theological Seminary, N. Y., was ordained as Chaplain in the U. S. Army.

Invocation and Reading of Scriptures by Rev. Wm. Phipps, Paxton; Sermon by Rev. Seth Sweetser, D. D., Worcester; Ordaining Prayer by Rev. Clarendon Waite,

Rutland; Charge by Rev. Wm. P. Paine, D. D., Holden, (pastor of the candidate;) Right Hand of Fellowship by Rev. A. H. Ross, Boylston; Concluding Prayer by Rev. Wm. Murdock, West Boylston.

HOLDEN.—Town Clerk, Isaac Damon; Moderator, Wm. C. Metcalf; Selectmen, Ira Broad, Sumner Chamberlain, J. W. Rogers, Church Howe, Alfred Sawyer; Assessors, Isaac Damon, Nathan Howe, Austin Flagg; Overseers of Poor, Charles Knowlton, George S. Goddard, John Adams; Treasurers, Charles Knowlton, Gates Chapman; School Committee, Samuel Warren. Voted to build a new road from Lovettsville to Howe & Meyers' woolen-mill, on the Princeton Road.

Our readers are here presented with a picture of a New England Township. It is eminently Republican. The people govern themselves. They select their own religious teachers and pay them. They meet in town-meeting, choose their town-officers, viz: Selectmen, Town Clerk, School Committee, Overseers of the Poor, &c. These officers are chosen annually, and all labor for the most part gratuitously. Here is the foundation of the Republican institutions of America. Townships form counties, counties form States, and States the Union. A township has no more right to secede from a county than a State from the Union.

De Tocqueville says: "In the American townships, power has been disseminated with admirable skill, for the purpose of interesting the greatest number of persons in the common weal." "The native of New England is attached to his township because it is independent and free." These remarks on the excellency of the civil and religious organization of the American system are eminently just. Strange as it may seem, this French writer appears to have arrived at a better understanding of the Democratic and Republican system of America than any other European author.

The common people of other countries and nations may enjoy blessings peculiar to themselves, but we do believe the people of America enjoy civil, social, political and religious privileges fully equal to those of any other part of the world. There the Church is free from a cumbersome and unwieldy State establishment; there the school system is worked by the people; there the people rule and govern for themselves.

The town of Holden is situated in the very centre of the State of Massachusetts. It contains 2,000 inhabitants, about the average of the three hundred towns of the old Bay State. It has two religious societies—a Congregational and a Baptist Church. From the incorporation of the town in 1741 it has been without a resident lawyer, except for a few months. The people are neither rich nor poor, but thrifty farmers and mechanics, intelligent, quiet, orderly and re-

spectable. We are confident there is not a native of the town who is unable to read and write. From that town many have gone to settle in the Western States. Several have gone as Missionaries—to Turkey, to Africa, to China, and among the Indians.

We honestly take some little pride in our native town, not because it is great or rich, but because the people are virtuous, industrious, intelligent, patriotic, and possess those other virtues which go to make *men and women worthy of the name*. It is a pleasant thought that among such a people,

"Where heaves the turf in many a mould'ring heap,"

lies buried all that was mortal of parents, grand parents, and many other departed kindred. It is also a pleasant and inspiring thought that throughout the loyal States there are thousands of such rural towns or villages, well-ordered and well-governed. America may possess cities great and populous, but her real strength and glory are in her flourishing villages and rural districts. These are what makes America

"The land of the free,
And the home of the brave."

JEFF. DAVIS ON TREASON.—Jeff. Davis, in the summer of 1858, in Faneuil Hall, pronounced an anathema upon traitors and treason in language to be remembered, now that he is captured, and the leaders banded with him in the sacrilegious attempt to overthrow the sacred edifice of the Constitution which they had sworn to support, and which has given them their welfare. It was in such words as these that the chief of the traitors invoked confusion to traitors six short years ago:

"Among culprits, there is none more odious to my mind than a public officer who takes an oath to support the Constitution—the compact between the States binding each other for the common defence and general welfare of the other—yet retains to himself a mental reservation that he will war upon the principles he has sworn to maintain, and upon the property-rights, the protection of which are part of the compact of the Union."

"It is a crime too low to be named before this assembly. It is one which no man with self-respect would ever commit. To swear that he will support the Constitution—to take an office which belongs in many of its relations to all the States, and to use it as a means of injuring a portion of the States of which he is thus the representative, is treason to everything honorable in man. It is a base and cowardly attack of him who gains the confidence of another, in order that he may wound him."

JEFF. DAVIS' OPINION IN 1861.—"The time for compromise is now past, and we are now determined to maintain our position, and make all who oppose us smell Southern gunpowder and feel Southern steel."

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THE FRIEND:

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE.

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

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Two copies, " . . .	3.00
Five copies, " . . .	5.00

New Hawaii.

A new order of things has been fairly inaugurated in the affairs of the American Mission on these Islands. The wheels were set in motion during Dr. Anderson's visit in 1863, but it has taken two years to get the ecclesiastical machinery into good working order. The "General Meeting" this year has just closed. The native element outnumbered the foreign. By reason of age the American Missionaries are passing away, but it is most gratifying to see that Hawaiian ministers are coming up to take their places. We think many of our readers will be interested to see how largely the Hawaiians were represented in the "General Meeting":

FROM THE ISLAND OF HAWAII.

Waiakea, Hilo, Rev. D. B. Lyman, Rev. T. Coan; Hakalau, Rev. Tim. Pohano; Kapaleka, Kau, Rev. J. Kauhane; Waiohinu, Kau, Rev. O. H. Gulick; Kaawaloa, Kona Hema, Rev. J. D. Paris; Kapalilua, Kona Hema, Rev. S. W. Papaula; Helani, Kona Akau, Rev. J. W. Kupakee; Kailua, Kona Akau, Rev. G. W. Pilipo; Kohala Akau, Rev. E. Bond; Kohala Hema, Rev. A. Pali; Kohala Komohana, Rev. S. C. Luhinu; Hamakua Komohana, Rev. S. Kukahekahe.

Lay Delegates—Hooluhi, Mokapu, Haae, Manuia, Hon. J. G. Hoapili.

FROM MAUI AND MOLOKAI.

Lahaina, Rev. D. Baldwin; Lahainaluna, Rev. J. F. Pogue; Wailuku, Rev. W. P. Alexander; Honuaula, Rev. Ho. Manake; Hana, Rev. S. E. Bishop; Molokai, Kaluaaha, Rev. A. O. Forbes; do., Rev. Kuaihelani; Molokai, Halawa, Rev. S. W. Nueku.

Lay Delegates—Dan. Puihi, Hon. Kahale, Puukila.

FROM OAHU.

Kaneohe, Rev. B. W. Parker; Waialua, Rev. M. Kuaea, Rev. J. S. Emond; Waianae, Rev. A. Kaoliko; Ewa, Rev. J. Bickwell; Kawaiahae Honolulu, Rev. H. H. Parker; Honolulu, Rev. L. H. Gulick, Rev. A. Thurston, Rev. A. Bishop, Rev. P. J. Gulick, Rev. L. Andrews, Rev. S. C. Damon, Rev. E. Corwin, G. P. Judd, S. N. Castle, W. D. Alexander.

Lay Delegates—Maj. Moehonua, Sol. Kumuhoonua, Waka, Ili.

FROM KAUAI.

Waioli, Rev. E. Johnson; Anahola, Rev. Helekunihii; Koloa, Rev. Dr. Smith; Waioli, H. G. Wilcox.

Lay Delegates—Wana, Kauai, Lilikalani.

FROM MICRONESIA.

Rev. B. G. Snow, Rev. H. Bingham, Jr.

Honorary Members—Hon. Ioane Ii, Mea Kiekie M. Kekuanaoa, Mea Hanohano P. Kanoa.

It does not come within our province to report the proceedings of this Ecclesiastical body, but we would merely add, that it was exceedingly gratifying to witness the order and decorum which prevailed. Hawaiian Pastors and their delegates entered most freely and harmoniously into the discussion of all questions which came up for considera-

tion. There is hope for Hawaii. Man—individuals may die—but the Church lives. God has raised up for himself a people on these shores. The Missionaries and their fellow laborers, the native Pastors, returned to their respective Churches and fields of labor buoyant and hopeful. All felt on separating that only one thing was now needed, and that was a genuine revival of religion. All felt, too, the importance of returning home and praying for the Holy Spirit.

DASHAWAY SOCIETY.—We rejoice to know that a flourishing Dashaway Society exists in Honolulu. Meetings are held on Saturday evenings at the Bethel vestry. Keep the ball in motion.

Monsieur de Tocqueville's Fourth of July Speech in Paris.

A number of years ago, says a writer in the *Democratic Age*, happening to be in Paris on the 4th of July, with many other Americans, we agreed to celebrate "the day" by a dinner at the Hotel Meurice. There were seventy-two of us in all. We had but one guest. This was M. de Tocqueville, who had then rendered himself famous by his great work upon Democracy in America. During the festivities in the evening, after the cloth had been removed, and speechifying had commenced, some gentleman alluded *en passant* to the fact that he was born in Connecticut.

"Connect-de-coot," exclaimed Monsieur de Tocqueville, as he suddenly rose with the enthusiasm of a Frenchman. "Vy mesieurs, I will tell you, vid the permission of de Presidante of this festival, von very leetle story, and then I vill give you von grand sentiment, to dat little State you call Connect-de-coot. Von day ven I was in de gallery of the House of Representatif, I held one map of the Confederation in my hand. Dere was von leetle yellow spot dat dey call Connect-de-coot. I found by the Constitution, he was entitled to six of his boys to represent him on dat floor. But ven I make de acquaintance personelle with de member, I find dat more than tirty of the Representatif on dat floor was born in Connect-de-coot. And then ven I was in the gallery of the House of the Senat, I find de Constitution permit Connect-de-coot to send two of his boys to represent him in dat Legislature. But once more ven I make de acquaintance personelle of the Senator, I find nine of de Senator was born in Connect-de-coot. So den, gentlemen, I have made my leetle speech; now I vill give you my grand sentiment:

Connect-de-coot, the leetle yellow spot dat make de clock-peddler, de school-master, and de senator. De first give you time; the second tell you what you do with him; and de sird make you law and your civilization,—and then as he was resuming his seat amidst roars of laughter, he rose again, and with that peculiar gesticulation which characterizes all Frenchmen in moments of excitement, he shook his finger tremulously over the assembled *confreres*, and exclaimed to the top of his voice, 'Ah! gentlemen, dat leetle yellow State you call Connect-de-coot is one very great miracle to me.' "

A PROPHET IN SOUTH CAROLINA.—There has been at least one true prophet in South Carolina. In 1860 Mr. Boyce said, "If secession shall take place, of which I have no idea,—for I cannot conceive of such stupendous madness,—I shall consider the institution of slavery as doomed, and that the great God, in our blindness, has made us the instrument of its destruction."

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- June 1—Eng schr Alberni, Dabryneple, 23 days from Alberni with lumber to Janion, Green & Co.
6—Am clipper ship Panther, Lathrop, 14 days from San Francisco.
6—Am bark Cambridge, Brooks, 17 days from Astoria, with mdse and lumber to Aldrich, Walker & Co.
8—Peruvian clipper Compania Maritima del Peru No. 1, Perez Saul, 14 days from San Francisco, en route for Hongkong.
15—Haw'n bark Arctic, Hammond, 240 days from Boston via Port Stanley, with mdse to C. Brewer & Co.
14—Am clipper ship Golden Fleece, Hubbard, jr., 14 days from San Francisco, en route for Manila, passed by after leaving a few papers.
17—Am bark Onward, Hempstead, 13 days from San Francisco, with mdse to Aldrich, Walker & Co.
19—Haw'n ship Polynesia, Green, 16 days from San Francisco, with mdse to H. Hackfeld & Co.
22—Schr Pfeil, Ziegenhirt, from Marquesas.
28—Am clipper ship Cutwater, 12 days from San Francisco, bound for Manila, she left a few papers and went on.
29—Am bark Constituion, Clements, 23 days from Port Angeles.

DEPARTURES.

- June 1—Schr Odd Fellow, Cluley, for Baker's Island.
1—Schr Kitty Cartwright, Reese, for Fannings Island.
6—Am bark Smyrniote, Burditt, for San Francisco.
7—Am bark Comet, Chase, for San Francisco.
8—Am clipper ship Panther, Lathrop, for Baker's Island.
9—Peruvian ship Compania Maritima del Peru No. 1, Saul, for Hongkong.
17—Eng yacht Themis, Hanham, for Hilo.

PASSENGERS.

- For SAN FRANCISCO—per Smyrniote, June 6—Miss L Irish, Mrs S Peck, Mrs Rosa Fuller, Mrs Gough, Mr and Mrs Jas B Williams, Capt and Mrs Berrill and 4 children, Mrs G B C Ingraham and 2 children, Capt Wyman, Wm Kincaid, Wm Booth—18.
For SAN FRANCISCO—per Comet, June 7—Mrs T B Peck, Mrs J M Oat and son, Mrs Harris, Messrs Chanfa, Chulan and Barstow, M Migall, T Sullivan, B H Bertlemann, N W Drew, N Marsh—12.
From SAN FRANCISCO—per Onward, June 17—Miss C R Coit, Mrs Isabella Mire, Mr and Mrs Estwell, and 6 children, Wm Millett, F B Severe, H Hollingworth, J Nutt, D French, J Wolcott, A Kidder, T Eastwood, R Clemens, G W Mitchell—19.
From SAN FRANCISCO—per Polynesia, June 19—Miss Lucia Green, Miss Louisa Johnson, Mrs Sean, Mrs A W Allan, Mr and Mrs O F Pfuger, Mr and Mrs H Marsh, Mr and Mrs Wyncoop, A O Fowles, Mrs Hunter, Mrs Austin and 3 children, P Gough, O Janson, G Plucker, W Slamber, H Fichtenstein, E W Gallagher, W Hunter, S Ertch, and 10 Chicanes—34.
From MARQUESAS—per Pfeil, June 22—Mrs Brown and 2 children—3.
For PORTLAND—per Cambridge, June 24—Mrs Austin and 3 children, Jas Reddish—5.
For SAN FRANCISCO—per Onward, June 28—J Halstead, R S Hollister, H Allen, Col M S W Kitchen, E Wesson, C W Gould, J Vaunent, T Kehoe, H vonHolt, S Ayer, B B Hempstead—12.

MARRIED.

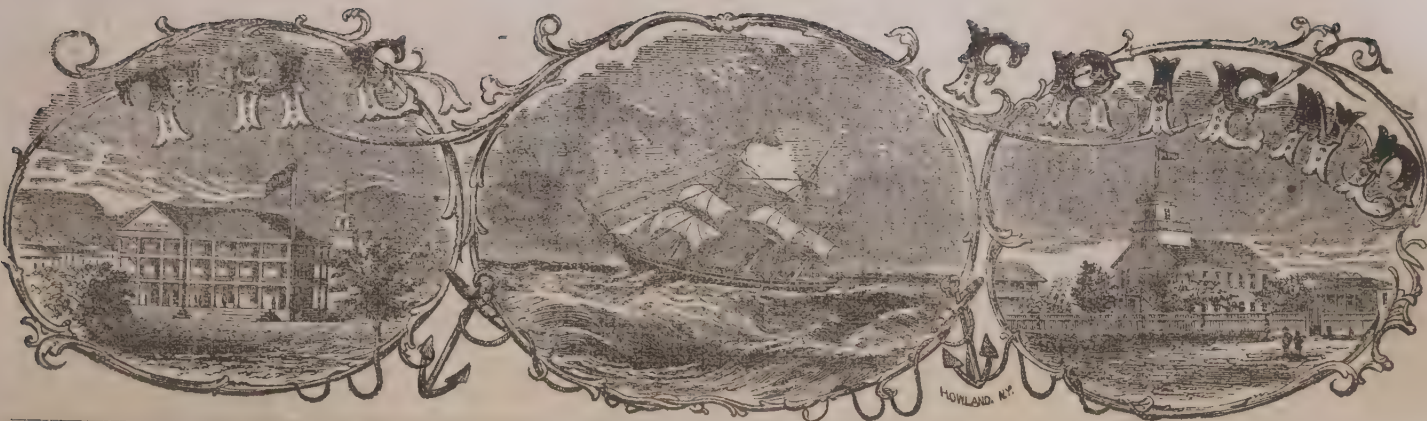
- ATHERTON—COOKE—By the Rev. E. Corwin, at the residence of the bride's father, Mr J. B. Atherton, to Miss Juliette M. Cooke, daughter of A. S. Cooke, Esq., of this city.
WARD—ROBINSON—In Honolulu, June 1st, by Bishop Staley, at the residence of the bride's father, Curtis Parke Ward to Miss Victoria Robinson, daughter of James Robinson, Esq. No cards.
DOANE—STRONG—In Dundee, Ill., April 13th, by Rev. S. J. Humphreys, Rev. E. T. Doane, of Ebon Island, Micronesia, to Miss Clara H. Strong, of Dundee.

DIED.

- BUSH—Suddenly, May 16, from rupture of a blood-vessel, on board the schooner Odd Fellow, on the passage from Baker's Island to Honolulu, Captain William H. Bush, aged 31 years and 5 months. [New London papers please copy.]

Information Wanted!

Respecting Edward B. Beardsley, who belonged to ship *Ocean*, Capt. Clark, he remained on board about three years, and then left, and is reported in 1862 to have gone to San Francisco. Any information will be most gladly received by the Editor, or by Sarah J. Beardsley, his sister, Boston, Mass.; or by Mrs. Betsy A. Curtis, corner of Humphrey and State streets, New Haven, Connecticut.



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THE FRIEND.

AUGUST 1, 1865.

Restoration Day, July 31st.

The echoes of the shoutings and rejoicings on the 4th of July had scarcely died away ere there were heard the notes of preparation for the celebration of the "31st." Hawaiians were resolved that they would not be outdone by Americans. Yankees having had a good time on the "Fourth," Hawaiians determined that they would have a better time on the anniversary of the day commemorative of the Restoration of the national flag, on the Thirty-first of July. Preparations were made upon an extensive scale. Report says 3,000 dollars were subscribed to defray expenses. We are most happy to report that when the time came the public was not disappointed. Tables were spread for 2,000 and more guests. It was an interesting spectacle to see so large an assembly sit down to the bountifully provided tables.

His Excellency Governor Kekuanāo'a presided upon the occasion, and we know of no one who appears to better advantage on such public occasions. It was an anniversary in which he takes a deep interest. The Governor's dignified and noble appearance is rendered profoundly interesting from the fact that he has been a most prominent and active member of the Hawaiian Government for well nigh forty years. He was a member of the suite of Kamehameha II., during his

visit to England in 1823. He was in the midst of the company of Chiefs when His Majesty Kamehameha III. yielded up the sovereignty of his Islands and the National Flag under a protest. The Governor was born about the time of Vancouver's visit in 1792, and is now over seventy years of age; and for one of his years and labors preserves a vigor and energy quite remarkable. Long may he live! The Honorable David Kalakaua was the Orator of the Day, and the Rev. H. H. Parker Chaplain. In response to several appropriate sentiments addresses were made by Prince Lunalilo, Chief Justice Allen, Judge Davis, Mr. Caldwell, the United States Consul, Mr. Green, H. B. M. Acting Consul General and Commissioner, C. C. Harris, Esq., Dr. Judd, S. N. Castle, Esq., Mr. Kamakau and Mr. Hassinger. Mr. Ragsdale, "Translator" upon the occasion, deserves much praise for the happy and felicitous manner in which he discharged his duty. After these exercises were closed the company was entertained by native games.

We have heard some persons express much surprise that the Hawaiians should keep up the observance of the "31st," and really make it the great national holiday of the year. No one would make such a remark if he could realize the intense feeling of humiliation which the King and Chiefs experienced when compelled to surrender the sovereignty of the Kingdom on the 25th of February, 1843, and the unbounded joy which was expressed when the flag was restored on the "31st" of July the same year, by Rear Admiral Thomas. Prince William vividly portrayed those scenes in his timely and eloquent address. Well do we remember those days, and most vividly can we recall the leading incidents of the year 1843. It was a year to be remembered in Hawaiian annals. What "1776" and the "Fourth of July" are to a loyal American, "1843" and the "31st of July" are to a loyal Hawaiian. Let no one be surprised, then, that Hawaiians should observe "the 31st," with bon-fires, salutes, processions, fire-works, feasts, games, and all the usual and unusual methods of public celebrations, or that the name of Rear Admiral Thomas should be kept in perpetual remembrance, and that his portrait should adorn the walls of the Palace.

We conclude our remarks by expressing

our delight at the quiet, order and propriety which characterized all the festive and joyous proceedings of the day. Hawaiians have come to conduct their public festivities and holidays in a manner becoming a Christian and civilized people.

The Fourth.

Our neighbors, the *Advertiser* and *Gazette*, reported most fully the proceedings of the Fourth of July. The American portion of the foreign community made most generous provision for the due observance of the day. Never was the day observed upon so extensive and expensive a style on the Sandwich Islands. A general invitation was issued for all foreigners to occupy a seat at the amply supplied tables.

The Rev. Dr. Gulick was orator of the day, and a most eloquent oration was delivered by him. It has been published, together with several other appropriate addresses, in reply to the usual sentiments on such occasions. In the oration of Dr. Gulick there was one thought that merits repetition, until Brother Jonathan and all other members of Uncle Sam's large family, at home and abroad, shall act in accordance with the suggestion:

"Brother Jonathan may and must now give over the swaggering of his younger years. He is no longer an untried youth. He is a man and a Power on this earth. Let him put his hat squarely on his head, and walk like a man among men. He need not bully anybody, but he may calmly insist on fair play."

DECIDEDLY RICH.—In a late number of the *Hawaiian Gazette*, we read with interest a correspondence between Brigham Young and Governor Dominis, of Oahu, writing in the name of His Majesty. Brigham's letter was perfectly characteristic of Mormonism, while Governor Dominis' letter was curt, spicy and to the point. We doubt not Editors in Europe and the United States will copy these letters in extenso, for it is but seldom that gentlemen of their standing correspond upon religious topics.

[For the Friend.]

A Chapter upon the Puritans of America.

BY THE REV. A. BISHOP.

It is one of the peculiarities of these times that history is being expurgated of ancient errors. The old and unauthentic traditions which have found a place in the histories of the past are being examined and sifted of their absurdities. Old records, long lying overlooked in the public archives, are being brought to light, either to confirm or refute the received texts of history. To take as an example, the histories of Clarendon, Hume and Macaulay, concerning the Puritans, we have handed down to us the remarkable story of a race, as uniting the love of liberty, submission to civil authority, pious and peaceful at home and abroad, lovers of learning, and anxious for the education of their children in letters and the useful arts, and along with these traits they are described as possessing a gloomy and fanatical religion, as a ranting race of ignorant fanatics, who worship God without any true knowledge of his character, and without "decency or order." And while compelled to admit that England has twice been indebted to them for the preservation of civil liberty, these same writers still persist in casting contempt upon their memories. It is to aid in removing this undeserved stigma from the minds of the readers of this sheet, that I have attempted an essay on the past, the present and the future of the Puritan race in America.

In my brief mention of their origin in England I shall be obliged to allude to the causes of their expulsion from the Church, and their emigration to the wilds of America to avoid the persecution that followed them at home. And while I cannot apologize for the rancor of their enemies, yet it is but justice to them to say that civil liberty and religious toleration was unknown in those times, and that all State Churches felt it a conscientious duty to enforce conformity upon all recusants.

This race had their origin in the days of Edward VI., contemporaneous with the settlement of the Church of England, under Archbishop Cranmer. They embraced a large portion of the more pious and learned of the clergy and laity of the Church, who dissented from the many compromises adopted by Cranmer in retaining the Romish vestments, and many parts of the Romish ritual in his book of Common Prayer. In the reign of Queen Mary many of these remonstrants perished, either in prison or at the stake, for adherence to their Protestant principles, and others escaped to the continent, while the Popish part of the clergy, and those less settled in their religious convictions returned to Romanism. Upon the accession of Elizabeth, the religious state of the Church was again reversed; those who had fled again returned to England, and resumed their former functions, being still more confirmed in their new principles, by their intercourse with distinguished Protestants of Europe. But Elizabeth was decidedly inclined to the old ritual, and the leading majority of the Church went with her. Thus the ritualistic party prevailed, and required the party of non-conformists in the wearing of vestments to comply with the established

order of worship, on pain of ejectionment from their livings. Accordingly, thousands of the most learned and pious men in England were ejected and forbidden to preach, while others, ignorant and bad men, were inducted into their places. The people, hungering for the bread of life, which they could not obtain at the parish Churches, flocked to the Conventicles to hear their former ministers. Thus there arose the great schism in the Church, which has continued down to the present time. These schismatics were called Puritans by way of reproach. This was never a denominational name, but was applied to certain men both within the national Church, and to others without who were agreed in certain evangelical doctrines and morals. When the Churches became forsaken and the conventicles filled, then began a series of persecutions, imprisonments, banishment from every town, and confiscations, attended with poverty and misery of suffering families. These afflictions and persecutions became the cause of the Puritan migrations to the wilds of New England. And it was only in the times of these persecutions that they emigrated in any large numbers. For during the civil wars in the days of Charles I., and until after the accession of the Second Charles, this emigration ceased. It began again, however, in the persecutions that continued through the reigns of the two last Stuarts, and was arrested again at the Revolution of 1688. It required a more than ordinary portion of personal courage to pass from the warm precincts of English civilization to the labors and privations of an uncultivated wilderness. Accordingly, we find that it required a series of fiery persecutions to induce men of culture, and ladies of refinement to leave forever the land of their birth, and the endearments of a home society, in exchange for a foreign, inhospitable shore. But in confirmation of this historic fact, we find a large sprinkling of aristocratic names among the Puritan families of New England, and who still retain their ancient coats of arms. The common people who emigrated were from the intelligent middle classes. New England was never a penal colony like Virginia, and never had a class of helpless and ignorant paupers to maintain in the early days of her settlement. Only the more intelligent and enterprising of those times had the fortitude to encounter the trials and privations of colonial life. The Puritan emigrant took his wife and children on a perilous voyage of six weeks or more to a howling wilderness, to be exposed to the tomahawk and scalping knife of the prowling savages, rather than submit to the necessity of denying his faith in his own country, or be sent to rot in prison. He had no clear idea why a good God who had promised to his children the blessings of this life and of that to come, should suffer him to be driven forth from his native land to dwell in a far off and desolate wilderness. He knew not that it was to found an Empire of Freedom, reaching across a broad continent, and from the frozen zone to the tropics, and destined to become the refuge of the oppressed from every land. But he fulfilled his mission just as well as if all this had been revealed to him. There was no romance in the life of the Puritan at his new home; it was all a stern reality of heavy work which

he faced. His first labor was to level the forest and burn off the fallen timber, to clear a place for a habitation, and cultivate a patch of ground for the subsistence of his family. When a little settlement had been formed by himself and neighbors, his next care was to build a school house at some spot where two roads crossed each other, for the instruction of his children in the rudiments of letters and the teachings of Christianity. Reading, writing and arithmetic were the principal branches of knowledge, making the Bible the reading book in the primary schools. It was the Puritan principle to educate every child in the rudiments of learning, and in scripture doctrines and history. As Churches multiplied in the land, and the want of an educated ministry began to be felt, then a college was endowed for the higher branches of a liberal education. These principles have been literally adhered to by their descendants, wherever they have spread themselves, down to the present time. Emigrants poured in from England and Scotland, families grew up and spread themselves over the country, towns and villages multiplied, and industry reaped its reward in a smiling plenty. Few became wealthy in those early days, but industry and frugality was sure to secure a competence, and squalid poverty was unknown.

At the time of the American Revolution, a century and a half from the landing of the first pilgrims in New England, not thirty thousand emigrants had come over to settle. This was the original Puritan stock which peopled America. They had increased at that time to more than half a million, and were mostly confined to the north-eastern States. And now, at a rate of increase equaling the fecundity of Israel in Egypt, their direct descendants number *ten millions*, and are spread over the whole breadth of the continent, from Maine to California. Besides this direct line of descendants, all of whom can trace their pedigree to the immigrants, they have infused their blood more or less into nearly every family of the land. I speak now of the Northern States, for a distinct race and separate civilization took possession of the Southern portion of the country. They also may be found scattered all over the earth, in every city and seaport, and engaged in every important enterprise. At these Islands they are the holders of the greatest share of foreign capital, which is developing the capabilities of the country, and furnishing the revenue of the Kingdom.

In the United States they are the moving power in all the great enterprises, civil, religious, scientific and military. They are heads and professors of colleges, academies and schools of all kinds. They are directors and stockholders in railroads, manufactures and mining. Their ships whiten every ocean, and moor in every port, and they have given their civilization to the whole northern portion of the nation. All other races in the country become Puritanized in their descendants by being educated under the tuition of Puritan teachers.

What are the characteristic tenets of the Puritan faith? They are not Calvinism, as such—they are not Arminianism as distinctive from other creeds, for Puritanism is not denominational, but constitutes the spiritual elements in all the Protestant Churches.

Nor in Church organization are they peculiar to any form of Government. As before stated, the English Puritans originated in the Episcopal Church, and, as a body, they would have continued there, had they not been ejected for non-conformity in vestments and rituals. Such as consented to conformity remained, though holding a faith in common with those ejected. These were driven forth into independency and Presbyterianism as a matter of necessity. In England they were mostly Calvinists until the rise of the Wesleyans within the national Church, for these were also Puritans in reality, though called *Methodists*. In Scotland they constituted that portion of the Presbyterian Church which refused the forced conformity to prelacy attempted to be imposed by the Stuarts.

All these adhere to the great Protestant principle of justification by faith; the reception of the Scriptures of the old and new Testaments as the only rule of faith and practice; and that no precept not there inculcated is binding upon the conscience of the believer, as necessary to salvation. That all Church ordinances not found in the scriptures are non-essentials to a true Church. And that while not denying the validity of Episcopal ordination, they maintain the equal validity of Presbyterian ordination, as the true manner of the early New Testament Churches, before prelacy became developed.

In regard to the Christian Sabbath, they hold that the fourth command of the Decalogue is still binding upon the Church. That as one of the precepts of the Moral Law, it has never been rescinded, and is to continue binding on all as it was from the beginning, at the creation of man. And that rest from labors and worldly cares on one day in seven is essential to the moral and physical welfare as much as is the observance of any other divine law.

One other distinguishing feature of the Puritan faith is that Regeneration is the work of the Holy Spirit alone, on the mind and heart of the subject, and that Baptism is only the outward sign of the inward Spiritual grace; just as the bread and wine of the Lord's Supper symbolize the broken Body and spilled Blood of the Atonement on the Cross.

In a word, then, the tenets of Puritanism are not denominational, for no sect was ever named Puritan, but that common belief of the pious in all Protestant denominations, which being equally recognized by all as scriptural, and not of human authority, are essential to purity of faith and practice. The denominational peculiarities of each sect are considered non-essentials, and ought not to hinder their mutual charity for, and interchange of mutual communion with each other, while each is allowed to cherish his own peculiar preferences without destroying Christian charity towards others.

While the English Puritans emigrated to New England, there were also a portion of the Scotch Church driven from their homes by the attempt of the Stuarts to force the prelatical ritual and rule upon them. These emigrants settled mostly in the Middle States. They were men and women of like faith and fortitude with the English Puritans, and not a whit behind them in general intelli-

gence or piety, and their descendants are at this day among the *elite* of the land. Their Churches too have kept the faith of their fathers, and with the English among them constitute the Presbyterian Churches of America. Both races freely fraternize one with the other, and when living in proximity unite in the same ecclesiastical connections.

This remarkable race of Christians has been blessed beyond that of any other in these modern days. Their children are not all Christians—some of them indeed have forsaken the faith. But as a race whom God has blessed, there is no other like it. He has owned and multiplied them, has opened a wide continent for their free culture, has given them homes of peace and plenty, their children have been reared to useful industry, and good moral and religious principles. They go forth into the world to act each his part, carrying with them a self-respect, a love for law and order, and with an intelligence which ensures success in life. Habituated to a regular attendance upon Divine worship, and to abstain from worldly avocations on the Sabbath, they carry these habits with them, and are found among the warmest supporters of Gospel institutions, if not the leaders in the Churches.

But the mission of the Puritan is not yet fulfilled. There is another wide region now opening to his enterprise. For two hundred years the fairest portions of his country have been shut out from his occupation, by another and inferior civilization. The old organizations of that region have lately been broken up and desolated by the scourge of war. He has spied out the land with arms in his hands. He has seen it a broad and goodly land, with a genial climate, and fertile beyond the acres of the North—its bowels stored with inexhaustible and unworked minerals, but it has been left solely to the imperfect cultivation of the slave, and whose labor has hitherto been held in dispute by the white man. As peace returns, there will begin the tide of emigration. A better system of labor will ensue, the construction of a better civilization. Those plains so recently disturbed by the din of war, will smile as never before under the tillage of a scientific culture. Capital will flow in from the North and from Europe, and the enfranchised black, and the degraded white man will unite in labor for stipulated wages. The Puritan schoolmaster and preacher will be the first on the ground to teach and elevate the ignorant masses into an enlightened social condition. Already these things have been in progress, wherever the success of the armies have given them a foothold. Hereafter it is to be the great missionary field for the Churches of the north during many years. Such is the future mission of the Puritan race.

☞ The material losses of the Slave States in the products of labor, from the rebellion, doubtless largely exceed at the present day a thousand millions of dollars in gold, leaving out of calculation the terrible destruction and reductions entailed by the war upon the population of the Slave States.

☞ The plowman's is a dangerous occupation around Richmond and Petersburg, because of the unexploded shells.

Missionary Items.

THE BOARD OF THE HAWAIIAN EVANGELICAL ASSOCIATION.—This is the executive body of the Hawaiian Evangelical Association. Its second Annual Report was rendered to the General Association at its recent meeting in June. From that Report we learn that the contributions by the Hawaiian Churches to the treasury of the Board during the year ending May 31st, 1865, were.

For Foreign Missions	\$2,060.15
“ Home Missions	679.05
“ Publications	56.10
Undesignated	1,670.39
Total	\$4,465.69

In addition to which there had been forwarded to the treasury of the American Board, Boston, from Hawaiian Churches, \$842.88, and from the infant Churches of Micronesia, \$88.12.

Two Churches alone had received Home Missionary assistance during the year. Seven pupils of the Theological school at Wailuku, had found fields of labor. The Kau Female School closed in May with 26 pupils. Nearly 3,000,000 pages of printed matter had been put in circulation. The receipts for the sale of books during the year were \$1,491.08.

SHIPWRECK OF REV. E. T. DOANE.—Mr. Doane and wife took passage in the “Golden Rule” from New York on the 20th of May, for San Francisco via Nicaragua. In the Caribbean Sea they were wrecked, through the most culpable carelessness of the Captain and officers, on Roncador Reef. Over 600 souls escaped with scarce anything but the clothes in which they slept, for it was about 3 o'clock A. M. when they struck. After two days they were taken by two Government steamers to Aspinwall, and from there were sent to San Francisco, arriving there probably on the 1st of July. The “Morning Star” had been detained a number of weeks for Mr. Doane, but on the receipt of the above news on the 15th, it was thought best to despatch her without delay.

THE MORNING STAR.—On the 17th inst. the “Morning Star” sailed on her tenth missionary voyage to Micronesia. The Rev. B. G. Snow and wife and two children returned in her to their home on Ebon of the Marshall Islands. Rev. J. S. Emerson went as Delegate of the Hawaiian Board to visit the several missions, and especially to communicate with the Hawaiian missionaries, of whom there are now nine families. R. Maka and wife, of Koolau, Oahu, also went as missionaries, appointed for Gilbert Island. His location will be determined after his arrival there. It is expected that a new station will be taken on Butaritari or Pitts Islands, the most northern of the group. The Rev. John Hall also took passage from there to Sidney in some of the coconut oil traders.

REV. H. BINGHAM, JR.—Mr. Bingham and wife sailed for California on the 19th inst. in the *D. C. Murray*, and will immediately go on to the Eastern States. His health has been much improved during his six months residence on these islands; but a visit to a colder climate will be essential to a full restoration. He will return to his work on the Gilbert Islands, Micronesia, as soon as his medical advisers permit.—*Ka Nupepa Kuokoa*, July 22.

THE FRIEND.

AUGUST 1, 1865.

Information Obtained.

Our readers are familiar with the heading "Information wanted," and the question is often asked, "do you ever obtain information respecting seamen advertised in your paper?" Very frequently we do. An instance of this description occurred since the issue of our last number, which is worthy of record:

Capt. Hammond, master of the *Arctic*, applied for information respecting Daniel C. Gray, belonging to Salem, Mass., who left home in September, 1861, on board ship *Andes*, bound for China. He had not been at home since that date, and the report was that after leaving his ship in China he came to the Sandwich Islands. While conversing with Capt. H. respecting the young man, our remarks attracted the attention of Capt. Clements, master of the lumber vessel *Constitution*, from Puget Sound. Greatly to our surprise, Capt. C. reported that this young man, D. C. Gray, together with two others, was drowned in the "Sound" last Christmas day, while crossing over to the British coast. The young men were in an Indian canoe. At the time of his death he was known as William Forsyth, but Capt. Clements was confident that his real name was Daniel C. Gray, for he had conversed with him respecting his friends and the manner of his leaving home. Michael Smith was the name of one of the other unfortunate men who were drowned. The name of the other Capt. C. could not recall.

As seamen read this incident, we hope it may suggest to their minds the importance of keeping their friends constantly informed of their wanderings. Write every time you visit port, and do not fail to visit home whenever an opportunity occurs.

"**RAGGED SCHOOL.**"—We notice in the Report of the Missionary Children's Society that \$100 has been appropriated for what is denominated a "Ragged School." Now we do hope that term "ragged," as applied to a school, may never become popular and current on the Islands. Our objection is that it casts a reflection upon the young urchins' wardrobe, which is anything but respectful. We are aware that it is a common term applied to a certain class of schools in England, but it always struck our mind in an unpleasant way. Suppose a lad wears a ragged pair of pants, he does not wish to be reminded of it. We hope the members of the M. C. S. will not infer that we disapprove of the object for which they contribute their money. By no means; we only do not approve of the term "ragged," as applied to a school.

Music and Literature.

A German, who has had much experience in teaching music in Honolulu, and is conversant with the musical talents of our people, recently informed us that there were over 300 pianos (many of them of a superior quality,) and melodeons upon the Islands. By almost every arrival from San Francisco, Boston and England, new instruments are imported. Among our foreign resident population there is a marked tendency to cultivate the musical talent. The Amateur Musical Society has had a good influence. The practice of music, both vocal and instrumental, has had its influence among the native population. We rejoice to learn that many of the better educated Hawaiians are good performers on the melodeon and piano. The missionaries have always encouraged efforts of this nature, and in some of the Churches good choirs have been organized. It is gratifying also that our foreign resident population is inclined to reading. Books and periodicals of every description abound in all parts of the Islands. Some possess good private libraries, not large, of course, but yet an amount of good reading matter which is exerting a most happy influence upon the rising generation. The Hawaiians have now their two weekly newspapers, which are extensively circulated. The number of persons among foreigners and natives who are able to write interesting and able articles for the newspapers is quite large. These facts speak well for the present and future of the Hawaiian race. Those influencing the public tastes of the people in music and reading may well take courage and press forward. Music, reading and genuine refinement, combined with an elevated Christian sentiment, are the highest ornaments of civilized society. We see no good reason why the inhabitants of the Sandwich Islands may not rise to a high and elevated state of social, moral and refined excellence.

☞ In the "American Quarterly Church Review and Ecclesiastical Register," published in Boston, for April, 1865, we find a Review of Dr. Anderson's book, and Manley Hopkins' work. In this article we see the Sandwich Islands viewed from an extreme High Church point of view. Really, *we Kanaakas* ought to consider ourselves highly favored, while viewed and re-viewed by "so great a cloud of witnesses." The style of this review is in that of Bishop Staley's Pastoral and Appendix. The writer thus quotes a remark of Dr. Anderson: "We yield our full assent to the Doctor where he says that, 'considering the time, there is nothing like it in the Missions of this age, or of any other.'" The reviewer adds, "We venture to hope, for the honor of Christianity, that there never will be anything like it, in all time to come."

Hawaiian Mission Children's Society.

A society among the children of the American Missionaries on the Islands has been in existence about thirteen years. The XIIIth Annual Report now lies before us. It is customary for the members to address each other as "cousins." The objects of the society are to keep up mutual and friendly correspondence with each other, preserve a record of their wanderings, and at the same time aid to forward the good work of Missions. From the Treasurer's Report we learn that during the past year the society expended \$1,001.48. They support one Hawaiian Missionary at Marquesas, another at Micronesia, and assist schools on these Islands. They hold monthly meetings, which are reported as very interesting and entertaining. At these meetings correspondence is read, and a manuscript newspaper, entitled the "Maile Wreath." The value and importance of the organization cannot be overestimated.

From the Corresponding Secretary's Report we take the liberty of quoting the following paragraphs, respecting the soldier-cousins in the American war:

"Under this head we will place first Col. S. C. Armstrong, (though Capt. Conde has already been spoken of,) because he so faithfully remembers us in all his wanderings, and even snatches time amidst all his multitudinous cares to write the Society, or sends directions for his home letters to be shared by us. His account of Thanksgiving in camp, published in the "Maile Wreath," was enjoyed by all who read that paper; and his last letter, dated in camp during Christmas and New Year's week, was a most valuable one, giving much information as to the amount and kind of work he has to perform in commanding a regiment. Our Cousin is now Colonel in the regular army, 8th United States colored troops, 25th Army Corps. At the issue of our last report he was stationed at Port Royal, South Carolina. During the past year he went on an expedition to Florida, and returned safely. At the opening of Grant's campaign south of the James, he was recalled to Virginia. Here in the trenches before Petersburg he spent some months of most laborious service. He fell ill from exposure and the want of sleep, and was in the field hospital a few weeks, but soon resumed his station. In March of this year he took a furlough and visited New York, and at last accounts had again taken his position at the front, and we confidently hope we shall be able to record that he was one of the victorious favored heroes who entered proud Richmond and witnessed the finale of the war.

JUNE 10.—Since reading this report, news has been received confirming our hopes, but the particulars are meagre, for our Cousin wrote with his left hand, his right arm having been broken. He was in Fortress Monroe Hospital, and had received while there his commission as Brevet Brigadier General.

Soon after our last annual meeting the sad news was received of the death of Lieuten-

ant Joseph C. Forbes, instantly killed on the 31st of May, 1864, at Dallas, Georgia, by a rebel sharp-shooter. His remains were embalmed through the efforts of his brother William, and sent to his parents in Kendallville, Indiana. So here we add a second name to "Hawaii's noble dead" from our ranks.

William T. Forbes, who was transferred during the year 1863 from the Army of the Potomac to the West, was engaged in many battles, among them Missionary Ridge and Lookout Mountain, participated in all Sherman's noted campaigns, went with him in the world-renowned march through Georgia, and was a while in Savannah. While there he was virtually Governor, being appointed Assistant Adjutant General and Chief of Staff with Major General Geary."

NEGRO SUFFRAGE.—In glancing over files of the American papers, the most prominent question of discussion appears to be the status of the negro. Shall he, or shall he not be admitted to all the civil and political rights of the white inhabitants? This is the question. Of course there is a great difference of opinion upon the subject. Such men as Chief Justice Chase, Senator Sumner, and a host of leading men of the Republican party, take the ground that the negro should now be permitted to vote and enjoy all the civil and political rights and privileges of the white population. In our opinion these men occupy the only consistent and correct ground. The negro has nobly fought for the country, and now not to allow him all the privileges and rights enjoyed by his fellow soldiers, would be wrong. A loyal negro, true to his country and flag, is surely as good a citizen as a *rebel*, although he may have recently taken the oath of allegiance. We hope Americans will start aright this time. Give the colored man a fair start, and let him try for himself. We believe most fully in the doctrine that all men should enjoy equal civil and political rights. The tendency is towards that point in all lands. Revolutions go not backward.

☞ We are happy to welcome J. Q. A. Warren, Esq., late editor of the "California Stock and Wool Journal." Mr. Whitney writes us under date of San Francisco, May 1st, bespeaking for a brother of the editorial fraternity a kind welcome. We are always glad to meet with those whose services are devoted to "enlightening the public" through the columns of some daily, weekly or monthly journal. Editors may be given to abusing one another before the public, but it is generally the case that, like the two lawyers who were given to "abuse before the Court," in private they were very good friends. We hope our editorial brother will meet with a kind reception wherever he travels upon the Islands.

☞ A brig, en route from San Francisco to Japan, lately touched at Koloa, having on board as passenger Wyllie Lougum, Esq., the newly appointed U. S. Consul to Japan. While on shore, the guest of Dr. Wood, he remarked (he is from North Carolina,) that there "was a majority of 60,000 against secession at the time the leaders forced the State of North Carolina out of the Union, and that a large majority of the South who now see how they have been misled by Jeff. Davis, would rejoice in his execution."

THE REV. E. T. DOANE.—We rejoice to welcome this earnest missionary on his return to his old field of labor in Micronesia. He expects to leave with his wife and son in two or three days, passengers on board the schooner *Pfjel*. The vessel will sail direct for the Marshall Islands, and may possibly reach Ebon before the *Morning Star*. Mr. Doane's former experience in Micronesia admirably fits him to enter upon his missionary labors with the most encouraging prospects. He is familiar with the languages of the natives upon both the Marshall Islands and Ascension. Long may he be spared to labor among those islanders who do so much need the labors of earnest and devoted missionaries.

☞ Much has been published respecting the costume in which "Jeff. Davis" was taken. The following, copied from a late American paper, appears to embody the most satisfactory statement upon this *delicate* subject:

"Col. Pritchard, of the 3th Michigan Cavalry, who commanded the party which captured Jeff. Davis, arrived at Washington May 25, bringing with him Col. Harrison, the arch-rebel's private Secretary, who has been provided with quarters in the Old Capitol. Col. Pritchard also brought the genuine disguise in which the chivalric Jeff. was endeavoring to sneak off, like "Jack and Gill, to get a pail of water." The disguise was a lady's large tweed cloak, with sleeves, ties to fasten it round the waist, and a fine black shawl with a scroll border, which was pulled over the head and around the face of the fugitive, concealing his whiskers. The disguise was taken to Gardner's photographic gallery, where it was arranged on a man of the same size and build as the rebel leader, who then stood for his photograph. Copies of it will no doubt be in great demand all over the country. Mrs. Jeff. Davis wore the water proof cloak during the voyage, and was loth to give it up when Col. Pritchard demanded it; while Mrs. C. C. Clay, who is a very accomplished person, advised her to keep the coveted garment, even if she was wounded by the soldiers. Mrs. Jeff. was wiser and gave up the disguise."

Editor's Table.

A DISCOURSE delivered in the village Church, in Amherst, Mass., March 2d, 1864, at the funeral of the Rev. Prof. Edward Hitchcock, D. D., L. L. D., by William S. Tyler, Professor in Amherst College.

The Reverend Professor chose for his text 1st Kings, 4:33. "And he spake of trees from the cedar-tree that is in Lebanon, even unto the hyssop, that springeth out of the wall: he spake also of beasts and of fowls, and of creeping things, and of fishes." A most apt and appropriate text from which to draw suggestions, at the funeral of one who had devoted his long and useful life to the study of natural history or the physical sciences. The perusal of this admirable discourse revives in our mind the most pleasing recollection of one of America's noblest sons. Few men on the continent of America have done so much for science as Prof. Hitchcock. He was passionately devoted to the study of Geology and affiliated sciences. However ardently he loved his favorite studies, yet he ever walked humbly with God, and most reverently bowed to the God of Divine Revelation. He saw "God in Christ reconciling the world unto himself." His work, "Religious Truth, illustrated from Science," is one of the most suggestive and readable books. But we need not attempt to spread the fame of one who was so extensively known throughout the scientific and religious world.

It was our privilege to attend several courses of Lectures under Prof. Hitchcock during the years 1834, 1835, and 1836, and also to have heard him preach very frequently in the College Chapel. Although thirty years have since passed away, yet the impressions which he left upon the mind have not been effaced by contact with the rough scenes of busy life in other climes. The author of this discourse was a fellow Professor in College for more than thirty years, and we can well imagine he must have taken a wonderful delight in thus depicting the character of one so well and familiarly known to him. During their connection with the college the institution had passed through most trying scenes, but they had lived to see the dark clouds pass away, and the college to become richly endowed. By a recent paper we learn that a legacy of \$250,000 has been left to the institution.

☞ We would acknowledge a pamphlet of 24 pages, containing a Review of Dr. Anderson's work upon the Hawaiian Islands, by Prof. A. P. Peabody, D. D., of Cambridge University. In this Review we have the Hawaiian Islands viewed from a Unitarian stand-point. This reads vastly different from that of a pamphlet written by a Unitarian lady, belonging to Salem, Mass., many years ago, professing to review a "Tour around Hawaii." Prof. Peabody possesses most certainly the somewhat rare traits of candor, fairness and love of truth. The contents of this pamphlet appeared in the *Boston Review* for May.

A Sailor's Yarn.

The Captain's wife and daughter generally accompanied him in his voyages. The latter was one of those sweet creatures that one cannot see without admiring, and cannot admire without loving. You may easily suppose, then, from the numerous opportunities which circumstances gave me of meeting and conversing with her, that it was not long before I began to feel a more than ordinary pleasure and interest in her society. But I soon discovered the hopelessness of my feelings beyond esteem for her virtues, and respect for her person, for we had not been above a week at sea, when I saw tokens of reciprocal attachment between her and Tom Truehold. Nothing particular occurred during our voyage. One afternoon, as I was walking on the deck, Truehold came up to me, in a state of great agitation, and told me that the Captain had just ordered him out of the cabin.

I asked him what he meant.

After a few minutes he told me that he and the Captain's daughter had long cherished an affection for each other; and that he had just asked her father's permission to marry her when we arrived again in port. On hearing which the Captain had flown into a violent passion, and ordered him to go on deck, never to enter his cabin again in future, and never to dare to mention the subject to him again.

In the meantime the Captain had called his daughter into his cabin, and told her—with a threat of solitary confinement in case of disobedience—never, under any circumstances, to allow any communication to take place between her and Truehold, unless in his own presence, which she—too well knowing the inflexible nature of her father to think lightly of his threats—for some time tried to obey.

For the first month or six weeks of our voyage the painful injunctions of the Captain were, to all appearances, strictly observed by his daughter and Truehold. But the effects of so terrible a struggle in her heart were soon evident; and, in spite of all that both the Captain and his wife could do to cheer their daughter, her spirits sunk, the ruddy tinge disappeared from her cheeks, and she gradually drooped, till at length the slender thread of her earthly existence seemed all but broken. In all his anxiety for her—for the Captain really loved his daughter—perhaps it never once entered into his mind that her illness was only the result of his own unnatural severity; nor did she disclose to her mother the secret that preyed upon her heart, and beneath which she was sinking.

We had been at sea about six weeks, as I said, when one night, after having been relieved from my watch, I remained for some time walking the deck, admiring the beautiful scenery of the skies above me. After having remained a short time in conversation with Truehold, who took charge of the watch, I bade him good night, and went below to my berth; but, feeling rather disinclined for sleep, I sat down, and, taking up a volume which lay by me, commenced reading. I had not read above fifteen or twenty minutes, when I thought I heard a slight sound like the opening of a door. I listened

for a few seconds, but hearing nothing more I again turned to my book. After the space of about five minutes, I was again startled by a creaking noise like the opening of another door, which, from the direction, I knew to come from the Captain's berth. Surprised, I attentively listened, putting out my light to avoid drawing attention to me, and immediately heard a heavy foot cross the cabin, and cautiously proceed toward the stair, as if for the purpose of going on deck. With a noiseless step I left my berth, and on reaching the bottom of the stair I saw the Captain crouching within the shade of the binnacle, apparently watching something on deck. After a moment he sprang forward, exclaiming:

"Ha, you villain! I have caught you then!"

Alarmed and wondering what this could mean, I instantly followed; and on reaching the top of the stair I saw him grasping Truehold by the collar, while his daughter was clinging to his knees in terror and supplication.

"Get up!" said the Captain, addressing his daughter, and spurning her from him. "Get up! I shall put a stop to your moonlight assignations in future. Go; get below with you! Up, up, I tell you!" cried he, with increasing wrath, as she still clung to his knees. "And you, sir," he continued, addressing Truehold, "I shall take care you don't neglect your duties any more. From this moment consider yourself discharged from all responsibility on board the ship. Go below, Sir; go below to your berth, or I shall send you down in chains."

"Oh, father!" exclaimed his daughter, in a wild and beseeching tone; "oh, father!"

"Silence!" he cried, interrupting her fiercely, seizing her by the arm, and dragging her after him. "I have long tried to catch you at your midnight meetings, and have succeeded at last."

"For Heaven's sake, Captain," said Truehold, unable to restrain his feelings any longer, "do not use your innocent daughter so harshly."

"What!" cried the Captain, still more fiercely; "what! will you dare to interfere? Go; get you below this instant!"

"I will not, Sir," replied Truehold, firmly.

"Eh! you won't do you say?" exclaimed the Captain, grinding his teeth with rage. "You won't?" he reiterated, drawing a pistol from his pocket. "Then, by Heaven! I shall send you to a berth you don't expect!" and, without further warning, fired the pistol, which, fortunately missing its mark, entered the mast close by where Truehold stood. In a moment the Captain, dashing the pistol on the deck, pulled out another, and proceeded to take a more deliberate aim at Truehold, who stood without attempting to move from his position; but at the moment the Captain's finger was on the trigger I sprang forward, and seizing his arm, tried to turn the pistol from his intended victim. In the short struggle that ensued the pistol went off, and shot his daughter through the shoulder. A half-suppressed cry burst from her lips; and, while a faint smile passed over her pallid features, she sunk into the arms of Truehold, who caught her as she was falling.

Petrified with horror, thinking he had killed his daughter, the Captain dropped the

pistol at his feet, and stood for a few moments as if every sense and feeling had left him. Then uttering a wild shriek, he cried:

"Oh, my daughter! I have murdered my daughter!" and before any one was aware of his intention threw himself overboard.

At the same moment his daughter opened her eyes, and, conscious of what had occurred, looked up in Truehold's face with an expression of mingled entreaty and affection faintly saying, "Save my father! I'm not much hurt! Save my father!"

"I will, or perish!" replied Truehold, pulling me back as I was about to leap over after the Captain; and motioning me to take charge of her, ordered the ship to be brought to and a boat to be lowered, at the same moment throwing off his jacket and springing with a bound into the sea.

A boat having, meanwhile, been lowered, in a few minutes they were all extricated from their perilous situation and placed in safety on deck.

The Captain, who was carried below in a state of insensibility, was immediately attended by the surgeon belonging to the troops, and was soon restored to animation.

In the meantime I had conveyed his daughter below; where, finding her wound was in nowise dangerous, I consigned her to the care of the assistant-surgeon of the troops, and hurried into the cabin where the Captain had been carried, who was just becoming sensible as I entered.

"My daughter!" he exclaimed, opening his eyes and looking wildly around him. "Ah! I have no daughter! I have murdered her! She is dead! O, my daughter, my daughter!"

"She still lives," returned the doctor, undisturbed by the violence of his patient. "She still lives; and, if you will keep calm, she will soon be well again."

"Then I will be calm," he replied, assuming a sudden composure, which continued but for a few moments; for he almost immediately exclaimed, "No, no, you only try to deceive me; she is dead!"

"No, I do not deceive you," said the surgeon. "She still lives, and if you will promise to remain quiet, I will bring her to you!"

The surgeon retired, and soon returned with the Captain's daughter, whose wound having been dressed, a shawl was thrown over her shoulder to hide all appearance of it from her father. She paused, tremblingly, as she entered, for at that moment the excited tones of his voice met her hear.

Looking round, the Captain now saw his daughter, and raising himself up—"My child, my child, thank God for preserving you!" he cried, as he stretched out his hands toward her, while she sprang forward to meet his embrace, and sunk into his arms, too much overcome by her feelings to speak.

For a few moments not a sound was heard but the suppressed sobs of the father and his daughter, and not a word was spoken. Every one looked on, as if afraid to break the solemn silence of the scene. At length, gently extricating himself from the embrace of his daughter, the Captain looked round the cabin, and seeing Truehold watching him with a look of deepest sympathy, he motioned him to approach, and pressing his hand, said,

"Forgive me, Truehold, for the suffering I have caused both you and myself." Then taking his daughter's hand, and placing it in Truehold's, he continued, "Take her, and may God bless you both!" The Captain paused, deeply affected, but evidently happier; while Truehold, with a look of mingled surprise, love, joy, and sadness, clasped her to his bosom, whose heart had so long been his.—*Harpers Weekly.*

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Many of our readers having contributed at various times to the funds of the U. S. Sanitary Commission, will be interested in the perusal of the following letter from the Rev. Dr. Bellows, President of the United States Sanitary Commission, addressed to Dr. Wood:

UNITED STATES SANITARY COMMISSION, 823 }
BROADWAY, NEW YORK, May 15, 1865. }

Dr. R. W. Wood, Honolulu.—Dear Sir:—I have to-day had the pleasure of receiving a draft from Sather & Co., for seven hundred and twenty-three dollars and fifty cents, (\$723.50,) being the proceeds of the sale of \$500 in coin, sent by you to the Sanitary Fund. In acknowledging this generous donation I congratulate you and all the friends of our case in Honolulu upon the glorious success of our arms and the essential finish of the Confederacy! The capture of Jeff. Davis in his wife's petticoat has added a ludicrous finale to the capture and surrender of Lee's and Johnston's forces. All here feel that the work of crushing the Rebellion is essentially done, and that we have now only to close up the wounds the war has made. There seems no reason to fear any great difficulty in this. The South knows it is beaten, and that Slavery is dead, and seems ready to accept the fact. We do not anticipate either a guerrilla war or a long public disturbance. We expect the States to gravitate back into their old positions—minus the peculiar institution.

The Sanitary Commission will continue its work for at least a year, in collecting pensions, looking after disabled soldiers, and seeing the returning army safely restored to civil and domestic life. We shall establish temporary homes and sanitariums, which will demand a good deal of money. Thanks for your present help. With hurried regards to all friends in the Sandwich Islands, I am your obliged friend,

HENRY W. BELLOWES,
President U. S. Sanitary Commission.

DECIDEDLY LAUGHABLE.—Some of the holders of Confederate Bonds in England are discussing the question, through the columns of the *Times*, whether the United States Government is not bound to pay the debts of the so-called Confederate States. They may safely refer the question to the Hon. Mr. Mason, Minister of the so-called Confederacy. He will be able to enlighten the good people of England upon the subject.

CHASE'S PHOTOGRAPHS.—Below will be found a list of Photograph Cards for sale at H. L. Chase's Gallery:

Kamehameha I., II., III., IV., V., and Chiefs; Native woman horseback; Crater Kilauea; Crater Haleakala; Volcano Kilauea at night; Pali; View from the Pali; Peepee Falls, Hilo, Hawaii; Rainbow Falls, Hilo, Hawaii; Waialea Falls, Kauai; Kealahou Bay, Hawaii; Punahou College, and a variety of other pictures.

Also for sale a life size bust of the present King, painted by E. W. Perry, Jr.—a good likeness.

Many of our readers having contributed to the funds of the United States Christian Commission, will be interested in reading the following extracts from a letter written to the Editor, by Mr. James Daly, well known in Honolulu:

CAMP STONEMAN, near Washington, D. C., June 12, 1865.

DEAR BRO. DAMON:—*** "I am in charge of the Christian Commission Station in the 1st army corps, Hancock's Veterans. We live in tents. With such assistance as I could pick up, I built a large chapel for this station. It will seat 400 easily. On the day it was completed a tornado came, and away it went. The great canvas roof went up like a balloon, taking the frame with it. However, I built it over again, and I hope it will stay now. This humble canvas chapel has been the means, under God's favor, of much good. We have preaching in it every night. I know of several conversions, several re-conversions of backsliders, and there is now a quiet but deep interest prevailing through the camp. I have nowhere seen better prayer meetings than we have seen here. Four hundred men in prayer meeting is a goodly number. Men are coming from noted gambling tables to converse with me upon the soul's interest.

I hope some day to be permitted to sit on a Sabbath in the old place in the Bethel, and to hear your voice again, as in the years gone by.

My work here will close about the 1st of July. Then I will return north for vacation, and preparation for my next Senior year.

How gloriously God has vindicated our cause. The collapse of the proud rebellion is completed, and so sudden it surpasses all expectation.

I saw the great review of the armies of Grant and Sherman in Washington last month. I saw, I suppose, 160,000 veterans under arms. It was a splendid pageant. Now the great armies are rapidly and noiselessly melting away to enjoy their accomplished work.

I have heard of the safe arrival in New York of Rev. L. Smith's family, and hope to meet them at the Williams College Commencement."

LATE NEWS.—New York, June 27.—The *Herald's* Richmond and Petersburg correspondent says that General Terry, commanding at Richmond, has issued an order announcing that slavery has ceased to exist in Virginia; all State and municipal laws restricting the liberty of colored persons have become obsolete; and hereafter colored people will enjoy the same personal liberty as whites, and be subject only to the same restrictions. The punishment of vagrancy, however, will not be permitted on the part of negroes any more than on that of whites. The testimony of colored persons will be received in all cases before the Military Courts in this department.

Gen. Hartsuff, Commanding at Petersburg, has forbidden, in an official order, the holding of any meetings by the planters to establish a fixed price for the labor of negroes, nor to make distinctions prejudicial to their interests. No difference in the rate of labor by whites or blacks will be allowed.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- July 4.—Bremen bark Brema, Breithaupt, 172 days from Bremen, with mdse to Melchers & Co.
5.—Am bark D. C. Murray, Bennett, 12 days and 19 hours from San Francisco, with mdse and passengers to Aldrich, Walker & Co.
6.—Am bark Whistler, Paty, 15 days from San Francisco, with mdse to Hackfield & Co.
11.—Haw'n bark Kamehameha V., Cunningham, 44 days from McKean's Island.
12.—British topsail schr Domitilla, Webb, 27 days from Victoria, with mdse to Janion, Green & Co.
15.—Am clipper ship War Hawk, Dunbar, 14 days from San Francisco.
15.—Am clipper ship Fair Wind, Taylor, 30 days from San Juan.
19.—British clipper ship Golden West, Jewett, 32 days from Hongkong.
19.—Chilean bark Matador, Rasmussen, 42 days from Macao, China.
22.—Am clipper ship Ceylon, Woods, 115 days from Boston, with mdse to C. Brewer & Co.
25.—Am bark Smyrniote, Lovett, 12 days from San Francisco, with mdse to Aldrich, Walker & Co.
28.—Am bark Torrent, Calhoun, 27 days from Port Gamble, with lumber to H. Hackfield & Co.

PASSENGERS.

FROM TREKALET—per Constitution, June 29.—Dennis Lawlor From SAN FRANCISCO—per D. C. Murray, July 5.—Mrs A. L. Smith, Mrs Maria L. Nebeker, Mrs Sarah Boyden, Mrs Anna World, Mrs Louisa Bell, Mrs Mary Ellen Cluff, Mrs Emma B. Wright, Mrs Harriet Lawson, Mrs Mary Green, Mrs Milly D. Randall, Miss Amelia World, Miss Amy World, Miss Mary Jane Cluff, Miss Alice Boyden, Miss Ella Green, Miss Mary Elizabeth Wright, Miss Emma S. Wright, Miss Mary Boyden, Miss Anna Maria World, Miss Eliza World, Miss Sylvia Bell, Messrs Charles Wolcott Brooks, W. D. McDaniel, Samuel Welsh, William Braash, C. Clark, A. W. B. Ladd, Francis A. Hammond, Peter Pugsley, Caleb World, Eli Bell, William B. Wright, James Lawson, Ephraim Green, Alfred Randall, George Nebeker, Charles Boyden, Amy Smith, Willard Smith, William G. Nebeker, Henry J. World, John Thomas World, Benjamin Cluff, George Cluff, W. B. Wright, Jr., C. Louis, Robert Braun, G. O. Gorham, John Young—49 cabin and 4 steerage passengers.

FROM SAN FRANCISCO—per Whistler, July 6.—Mrs. Catherine Dunne, Mrs. R. V. Husbands, Miss Husbands, J. O. Cording, Wm. Barton, Jos. Gaverly.

FROM SAN FRANCISCO—per Polynesian, July 8.—Mr and Mrs G. Rhodes, Dr E. Hoffmann, W. F. Allen, D. C. Waterman, Hou G. M. Robertson, Mr Lucius, E. Hoffmann, Jr., Aug Roluis, H. Macdiggall—10.

FOR PORT ANGELOS—per Constitution, July 9.—H. Beasley.

FROM VICTORIA—per Domitilla, July 12.—A. Brest, wife and child, C. Kierman, Mr Birtz—5 cabin and 1 steerage passenger.

FOR SAN FRANCISCO—per D. C. Murray, July 19.—Mr and Mrs I. Bartlett and 3 children, Mrs H. Cornwall, Mrs Stean, Mr and Mrs G. E. Beckwith, Mr and Mrs Gozelle and family, Mrs Richards, child and servant, Mr and Mrs H. Bingham, Miss Godfrey, Miss Hattie Castle, J. Louzada, E. W. Perry, J. Prince, J. Smith, C. Clark, C. Carupe, C. Cascino, C. P. Emerson, C. Clements, E. G. Raimers, A. W. Carter—38.

FROM SAN FRANCISCO—per War Hawk, July 15.—A. B. Cleg-horn, Capt E. W. Stone—2.

FOR BAKER'S ISLAND—per Fair Wind, July 19.—Capt E. W. Stone.

FOR MARQUESAS—per Morning Star, July 17.—Rev B. G. Snow, wife and 2 children, Rev J. Hall, Rev J. S. Emerson, Mr Maka and wife—8.

FROM HONGKONG—per Golden West, July 19.—Geo R. Powers, Messrs Ahchuck, Ahoo, Ahsing, Ahchong, Ahlum, Ahyoung, Ahsook, Pakfoo, Ahwoo, Ahchee, Ahchong, Ahntu—13 cabin and 20 steerage.

FROM SAN FRANCISCO—per Smyrniote, July 25.—Capt H. W. Burditt, Rev Mr Doane and wife, Master Edward Doane, Miss Hattie Howell, Mr Curtis J. Lyons, Mr J. Q. A. Warren and wife, Mr S. B. Kinney, wife and child, Mr John Katanach, Mrs S. A. Thurston and child, Mrs Coolidge, mother and 2 children.—STEERAGE—Mrs Mary Robinson, Mr H. J. Coolidge, Mr E. Fockers, Mr L. F. Warner, Mr E. Keller, Mr Joseph Goldsmith, Mr and Mrs Ching—13 cabin and 8 steerage.

MARRIED.

ALLEN—IOANE.—In Honolulu, July 23d, Mr J. F. Allen to Miss Kula Ioane, by the Rev. S. C. Damon.

PETERSON—AUSTIN.—In Honolulu, July 1, by Rev. S. C. Damon, I. B. Peterson to Miss Henrietta O. Austin, daughter of James Austin, Esq., of this city.

TAYLOR—LIKAPEKA.—June 7, by Rev. S. C. Damon, James Taylor to Likapeka.

DIED.

ARNOLD.—At U. S. Hospital, July 10, George H. Arnold, belonging to Roxbury, Mass. His mother resides at No. 6 Orchard Street.

HOLBROOK.—At Queen's Hospital, July 10, Mr. William alias Orlando Holbrook, aged 27 years, belonging to Mercer, Maine. An uncle resides there by the name of S. C. Holbrook.

ALLY.—At the Queen's Hospital, Richard H. Ally, aged 27 years, a native of the Island of St. Helena.

GAY.—On the 9th of February, suddenly, on board of the bark *Bessie*, at Newcastle, New South Wales, Capt. Thomas Gay, on the voyage to the Sandwich Islands, deeply and sincerely regretted by his family and friends.



New Series, Vol. 14, No. 9.]

HONOLULU, SEPTEMBER 1, 1865.

{Old Series, Vol. 23.

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THE FRIEND.

SEPTEMBER 1, 1865.

"Burn, Sink and Destroy."

One of the shipmasters, recently arrived from the Arctic ocean, in order to prevent the burning of his vessel, endeavored to reason the question with Capt. Waddell, but the discussion was very abruptly brought to a close, by the remark, "My orders are to 'burn, sink and destroy.'" We are not surprised at such an order. It is fit and becoming that the so-called Confederacy should have sent forth armed vessels, to cruise under such instructions. It harmonizes with the policy of a set of men, who did not blush to publish to the world that they were founding a Government with "negro chattel slavery as the corner-stone." It is also in keeping with the policy of the rebel leaders for Captain Waddell to express his ready assent to the report of President Lincoln's assassination, but to be incredulous respecting the surrender of Lee, the fall of Richmond, and the collapse of the so-called Confederacy. The conduct of the commander of the *Shenandoah* harmonizes with the policy of a Government which could approve of the Fort Pillow massacre and the starvation of Union prisoners held as prisoners of war. No wonder, while executing such an order, he was unwilling to look his captive skippers in the face.

As this is an age of retributive justice, or, as some style it, of poetical justice—in other

words, a fast age—we may expect soon to hear that the *Shenandoah* has been "spoken" by some American or English war-ship. Justice does not nowadays travel at a snail's pace. Davis is safely lodged in Fortress Monroe, Stephens in Fort Warren, and about thirty of the rebel leaders have been indicted for high treason, while Lieutenant Maury, so long the pet of the Government at Washington, after spending four years in England abusing his native country, is now begging a pardon! We did not think that such men as Commodore Tatnall and Lieutenant Maury would ever beg that they might be allowed to take the oath of allegiance. Verily, Southern chivalry is at a discount. No, it has not quite expired. One more spark flashes out amid the burning and sinking wrecks of the helpless whalemens in the Arctic Ocean. Captain Waddell declines to "burn, sink and destroy" the *James Maury*, because Mrs. Gray, wife of the late master, is on board. On first hearing this report, we felt that Capt. Waddell was really one of those chivalric sons of the South we have read of; but, oh, what a come-down, when we learned that he had "bonded" the vessel for about forty thousand dollars. Let no Southerner, after this act of meanness, talk about the Yankees' love of the almighty dollar. He knew that a few ships must be spared, but to select the *James Maury* as one, and then say that he did it out of respect to the late captain's wife, by no means elevates his character in our estimation. If Capt. W. had been the gentleman he claims to be, he would have said nothing about the "bond." Waddell, like Shylock, would exact a "bond," but we fancy that when he would collect the "bond," he will find himself in a worse dilemma than was Shylock, who claimed his "pound of flesh," but barely escaped with "a halter gratis, nothing else."

Not only was the *James Maury* "bonded," but compelled to take on board near two

hundred of the crews of other ships, besides supplying another of the "bonded" ships with thirty barrels of provisions. We think, however, Capt. Waddell's generosity, humanity and chivalry culminated in that beautiful quotation from the lingo of a Feegean cannibal. When the master of one of the "bonded" vessels remonstrated, saying that there were not sufficient provisions on board to supply the ship's company until the vessel should arrive at San Francisco, Capt. Waddell bluntly and gruffly blurted out the remark, "Eat a kanaka." It must have been some members of the Waddell family, we opine, who were in command of Andersonville, Libby, Castle Thunder, Belle Island, and other noted Southern prisons.

"MAGNIFIQUE, EXCELLENT, PRETTY FAIR!" On beholding Weed's large photographic views of scenery on Maui and of Honolulu, we involuntarily exclaimed in the above language of the Frenchman, whose astonishment on a certain occasion well-nigh overcame him. The age of wonders and art has not passed away. Knowing the difficulties attending the ascent of Haleakala, we are more than astonished to learn that he succeeded so well in taking views of the largest crater in the world. In a double sense the old Latin phrase, "*Res magna est*," will apply, to which phrase our late jocose President Lincoln is reported to have furnished the following apt translation: "It is a big thing."

A letter dated Bangkok, Siam, April 29, 1865, and written by the Rev. Dr. Dean, of the American Baptist Mission, has been received, informing the editor that a sealed tin box, containing rare and valuable seeds, has been sent to his address. The letter was received by the *Onward's* mail, but the box has not come to hand. Any person in San Francisco, or any shipmaster, having said box in possession, will confer a great favor by forwarding the same, and all expenses will be paid.

Wreck of the 'Brother Jonathan'

Loss of Nearly All the Passengers.

From the S. F. Bulletin.

JACKSONVILLE, OREGON, August 1, 10 P. M.—A soldier arrived this evening from Camp Lincoln bringing a dispatch to Colonel Drum. He reports the *Brother Jonathan*, with Gen. Wright, staff and family, and between two and three hundred passengers, lost near Camp Lincoln on July 30th, except fourteen men and one woman, who were saved. No particulars yet.

ADDITIONAL PARTICULARS.

The steamship *Brother Jonathan*, had the engines which were in the steamship *Atlantic*, which dragged her anchors, drifted on shore and was wrecked at Fisher's Island, Long Island Sound, on Thanksgiving night, November, 1848. She was cut down and rebuilt under the supervision of Capt. Aaron M. Burns, in this city, two years since, and was considered one of the staunchest vessels afloat in the waters of the Pacific. The *Brother Jonathan* was owned by the California Steam Navigation Company. She left here on Friday last, at 10 A. M., under command of Capt. S. J. DeWolf. We learn that the only staff officer who went up with General Wright was Lieutenant E. D. Waite, his Adjutant. Mrs. Wright accompanied her husband. The General, as has heretofore been announced through the columns of this journal, was en route to Fort Vancouver, to take command of the Department of the Columbia, to which he had lately been assigned by the General Government. The following dispatch has been placed at our disposal:

CAMP LINCOLN, (via, Jacksonville, Oregon,) July 31st, 1865.—[Received at San Francisco, August 1st, 1865, at 10 P. M.]

To Col. R. C. Drum:—At 2 P. M., yesterday, the steamer *Brother Jonathan* struck a sunken rock, and sunk in less than an hour, with all on board, except 16 persons, who escaped in a small boat, the only survivors of the ill-fated ship. No trace of the vessel is left. I was out last night on the beach with fourteen men; shall keep a party out on the beach. General Wright, family and staff are supposed to be lost. Full particulars by mail.

THOS. BUCKLEY,
Capt. 6th Infantry, C. V., Commanding.

PASSENGER LIST.

The following is the list of passengers, as obtained from the office of the California Steam Navigation Company. It will be seen that Brig. Gen. Wright and wife, Dr. Ingram, U. S. A., Capt. Chaddock, U. S. R. S., Lieut. E. D. Waite and Governor Henry, of Washington Territory, were among those on board. Who are saved, it is impossible to state at present:

Brig. Gen. Wright, U. S. A. and wife, Lieut. E. D. Waite, U. S. Army, Miss Mary Berry, S. Meyer, David McHardie, A. L. Styles and wife, W. M. Logan and servant, James Nesbit, James E. Trites, M. Crawford, T. Dawson, Miss Mary Place, Mrs. Stackpole, infant and child, J. Weil, Mrs. Anna Craig, Mrs. Lee and infant, Gov. A. C. Henry, L. G. Tuttle, B. H. Stone, wife and infant, Capt. Chaddock, U. S. R. S., Mr. Jno. C. Keenan and seven ladies, S. B. Morgan, S. N. Luckey, wife and child, Miss Forbes, Charles N. Belden, Albert Mickett, Geo. Wedekind, Jos. Berton, Thos. Moyle and wife, Robert M. Frazer, John R. Craig, Wm. Billmisky, J. S. Binn, Mrs. Woodlock, Conrad Adams, Fred. A. Pound, Gilman Clindman, James Lynch, C. Bisner, A. Ingraham, M. D., U. S. Army, Jas. R. Richards, Victor Smith, Miss E. P. Snow, James Connell, J. G. Gay and wife, Miss N. Shipser, M. L. Hefron, Geo. W. Pollock, Chas. C. Northrop, J. C. Hunsacker, Mrs. A. C. Brooks, Miss Hemsley, Wm. Logan and wife, D. Crandall, Mrs. C. Fountain, daughter and child, D. C. Powell, wife and four children, A. A. Stone, wife and infant, Mrs. J. Stanford, Mrs. James Church, Mrs. Wendell and child, P. Leffer, J. S. Geddes, B. Matherson, Mrs. Luckey and two children, Maj. E. W. Eddy, U. S. A., G. Carell, Moses Bertier, Jos. Orselli, H. Deffanie, Geo. W. Annis, J. Strong, S. P. Craig, Mary A. Tweedle, Patrick Dwyer, John Adams, Two Indians, R. S. Manly, Henry Abrams, Thos. Gullan, Jas. W. Jennings, and Wells, Fargo Co.'s Express Messenger.

FURTHER PARTICULARS OF THE LOSS OF THE STEAMSHIP "BROTHER JONATHAN"—POSSIBILITIES OF OTHERS BEING SAVED—LIST OF OFFICERS AND CREW.

Since our first account of the loss of the *Brother Jonathan* was received, we have obtained the follow-

ing facts which will be of interest to the public, in lack of direct intelligence from the scene of the wreck. The *Brother Jonathan* had six boats on board, three of which were Francis' Patent Life Boats, and the others common ships' surf boats, of capacity to carry 250 people, which is more than the whole number on board. Capt. Connor, of the *Sierra Nevada*, who arrived from the North on Monday, reports that he passed the reported scene of the wreck, at 11 A. M., on Sunday, and expected to meet the *Brother Jonathan* near that point, to exchange papers, but saw nothing of her. There was a strong wind and heavy sea at the time. He thinks that she foundered about 25 miles to the north of Crescent City. There are two places a few miles apart in the vicinity, at which boats could land, and he thinks it possible that some of the passengers may have landed in the other boats, at a point eight miles from Chetkoe Harbor, where those reported saved came ashore. Captain Jackson, of the *Del Norte*, thinks the *Brother Jonathan* may have foundered at a point ten miles above Crescent City, in which case some of the boats may have run down to that point.

It is to be regretted, in view of the ravages of the pirate *Shenandoah*, and this great public calamity, that not a Government vessel of any description is now here, except the revenue cutter *Joe Lane*, either to protect our commerce or render assistance in recovering the bodies of the victims of the disaster, and ascertaining whether any not yet reported have survived.

Mr. Nesbit, of the *Evening Bulletin*, was on a trip to Oregon, Washington Territory and British Columbia, and started with the intention of being absent four or five weeks. He was unmarried, and leaves no relatives in this country. Mr. Richards was of the firm of Richards & McCracken, well known merchants of this city.

Victor Smith, formerly Collector at Port Angeles, Puget Sound, was wrecked on the *Golden Rule*, on Roncador Reef, last month, and the illness which he contracted from exposure at that time was the cause of his remaining here when the lost steamer sailed.

James R. Richards was a member of the well-known Front street firm of Richards & McCracken. He was on his way to Victoria to meet his wife, who was en route from Honolulu to Victoria, on one of the vessels to the firm. He leaves several children here.

J. S. Geddes was of the firm of Bosworth & Geddes, another prominent Front street firm.

Major Eddy, was going North as Paymaster at Fort Vancouver, at his own request, in place of Major Fay, first designated for the post.

Joseph A. Lord, (brother of Charles Lord, of the firm of Nudd, Low & Co.) supposed to have been lost in the *Brother Jonathan*, was thirty-six years of age, and a native of Woodstock, Vermont; leaves a wife and one child. He has been an express messenger for Messrs. Wells, Fargo & Co., on the Northern Coast, since 1858, and was one of the most faithful, capable and amiable of men, unflinching in the discharge of his duties, kind and courteous to all.

LIST OF THE SAVED.

CRESCENT CITY, July 30th, (via Jacksonville, Oregon.)—Received in San Francisco, August 2d.

California Steam Navigation Company:—Steamer *Brother Jonathan* struck a sunken rock off St. George's Point, eight or ten miles northwest from Crescent City, about half-past one o'clock P. M., to-day, and went down about forty-five minutes afterwards, and all on board are supposed to be lost, except seventeen adults and three children, who came ashore with men in the ship's life-boat at this place about five o'clock P. M. All the small boats at this place have gone to the rescue. No hopes of saving any one. Two boats swamped alongside of the ship, and there were three boats left on steamer. Passengers cared for by the citizens here.

The following is the list of those saved:—James Patterson, third officer; David Farrell, steerage steward; Henry Miller, baker; Patrick Linn, fireman; Wm. Lowry, fireman; Wm. E. Shield, waiter; Stephen Moran, waiter; Mrs. Mary Ann Tweedle; Mrs. Mina Bernheart and child; Mrs. Martha E. Wilder; Mrs. Martha Stott and child; And four colored seamen.

Eight o'clock.—Boats returned, and nothing seen of wreck. We have given up all hopes.

JAMES PATTERSON, Third Officer.

The *Jonathan* was originally constructed in the East, but was rebuilt in this city in 1861. She was limited to 230 steerage and deck passengers, but there was no limit to the number of cabin passengers, the length of route being less than 1000 miles.

News from the "Shenandoah."

Wholesale Destruction of American Whalers.

From the San Francisco Bulletin.

The correctness of the speculations in yesterday's *Bulletin* as to the whereabouts and probable operations of the rebel pirate *Shenandoah* has been only too speedily verified. The arrival of the whaling bark *Milo*, Capt. Hawes, in our harbor, this morning, brings us news of the most extensive and wholesale destruction of American shipping yet committed by any rebel pirate since the beginning of the war. We will commence the story by a

Chronological Account,

as near as can be ascertained, of the operations of the *Shenandoah*. The pirate boarded a Hawaiian schooner on the 30th of March, in lat. 3 53 N, lon. 167 W, which was the last news we had respecting her. He inquired of the captain of the schooner the location of our whaling fleet, and, it appears, immediately steered in that direction. Two days afterwards, on the 1st of April, the pirate reached Ascension Island, where she found lying at anchor the San Francisco whaler *Edward Carey*, Capt. Baker, with 275 bbls sperm oil; the Hawaiian bark *Harvest*, Capt. Eldridge, with 300 bbls; the American bark *Pearl*, Capt. Thompson, empty, (sailed from Honolulu,) and the ship *Hector*, Capt. Chase, with 275 bbls. All of these vessels were burned, and their officers and crews, with the exception of those men who joined the pirate, were left on Ascension Island. The *Shenandoah* then set sail for the Ochotsk Sea, where, on the 27th of May, she captured the whaleship *Abigail*, Capt. Nye, with 80 bbls sperm oil. After remaining alongside the *Abigail* one day, and taking from her such clothing, small-arms and liquors as were wanted, she was committed to the flames, and, with the *Abigail's* crew on board, the pirate set sail for the Arctic Ocean. Soon after the crew of the *Abigail* went on board the *Shenandoah*, T. S. Manning, who had been her second officer, John A. Dowden, boatsteerer, and thirteen men, mostly Sandwich Islanders, joined the pirates, and are probably still with them. Manning, it may be well to state, was last year third officer of the ship *Hillman*, from this port. He has a wife living in New York city. He joined the *Shenandoah* as pilot, and not only steered the pilot towards our whaling fleet, but gave the rebel commander the first information as to where it lay. The *Shenandoah* arrived off Cape Thaddeus, at the entrance to the Arctic Ocean, on the 20th of June. Here she encountered the *Euphrates*, Capt. Hathaway, with two whales, which was burned on the 21st of June. The next day she fell in with and burned the ship *William Thompson*, Capt. Tucker, and the *Jireh Swift*, Capt. Williams, having four whales each. Three of the crew of the *William Thompson*, all Englishmen, forthwith joined the pirate. A day or two after, she captured the *Milo*, Capt. Hawes, with two whales. The captives had by this time become so numerous that Capt. Waddell, the commander of the rebel cruiser, concluded to bond the *Milo* instead of burning her, which he accordingly did, in the sum of \$46,000, and, putting all his prisoners, who had not deserted their flag, on board of her, gave her a clearance for San Francisco. Just before the *Milo* set sail for this port, (June 23) the *Shenandoah* had captured the *Susan Abigail*, Capt. Redfield, of San Francisco—a trading brig—and was lying alongside of her taking in booty when the *Milo* left. The *Milo* has been 27 days on her passage to this port, and brings Captains Tucker, Williams, Smith and Hathaway, and about 180 officers and men of the captured vessels.

A Large Fleet of Whalers Near By.

Near to where the *Shenandoah* was last seen was a large fleet of whalers, comprising about sixty vessels, mostly ice-bound, and it is the opinion of the officers who arrived by the *Milo* that they have all ere this fallen a prey to the pirate. The evening before the *Milo* left, Capt. Nye, one of the captains who had been put on board of her to be sent to this port, left her in a boat, under cover of a dense fog, with the design of going to the fleet of whalers and giving them warning. Whether he reached the fleet or not is unknown, but even if he did, it is thought to be very doubtful whether the vessels would be enabled to escape from the pirate. It is believed that the commander of the *Shenandoah* de-

signed to fit out one or two of the captured vessels as privateers, with which to destroy the vessels above spoken of, and also all other American ships that may be found in these waters. He did not wish to risk the *Shenandoah* by running her into the fields of ice. Capt. Waddell was very anxious to induce the men he captured to enlist under his flag, probably for the purpose of getting crews to man the new pirates that he designed fitting out. Very few Americans, however, were persuaded to join him.

How the *Shenandoah* is Manned and Equipped.

From one of the captains, who was 27 days a prisoner on board the pirate, we learn the following particulars about the rebel craft: She has six guns—two rifled guns at the bow, two heavy guns amidships and two small guns aft. She is a full-rigged ship, with iron frame, iron masts, and iron lower yards. Her length is about 250 feet. She is slight built, and could be easily destroyed by the poorest of Uncle Sam's naval vessels, provided she could be got in range, but she is very fast, and few vessels in our navy or any other would be able to catch her in a fair chase. Her crew consists of about 160 men, mostly English and Irish. She has a large amount of shot, shell, &c., sufficient to fit out two or three more cruisers like herself. The following is a list of her officers: Captain, James I. Waddell, formerly lieutenant in the U. S. Navy; First Lieutenant Whipple, also formerly of the U. S. Navy; Second Lieutenant, Schells; Third Lieutenant, Lee, a nephew of Gen. Robert E. Lee; Fourth Lieutenant, Scales; Fifth Lieutenant, Miner, formerly second officer of the bark *Alice*, of Cold Spring, Long Island. This Miner acted as pilot of the *Shenandoah* in the Ochotsk Sea.

Where She Gets Her Coal.

During his stay on board the *Shenandoah*, Mr. Tabor, the mate of the *Abigail*, became quite intimate with several of the officers and men, and, in conversation, he learned that the *Shenandoah* was to be kept supplied with coal by the English at Melbourne. As confirmatory of this information, it is a noteworthy fact that, on the 18th of June, the schooner *William Gifford* spoke a large merchantman which refused to answer the hail, and it is believed that this was the coal supply ship on her way to the pirate from Melbourne.

What Capt. Waddell Thought of the Rebellion.

On the arrival of the *Shenandoah* at Cape Thaddeus, where she captured the *Euphrates* and other vessels mentioned above, Capt. Waddell was informed of the fact that Lee had surrendered, Richmond was taken, and President Lincoln had been assassinated. He replied that he was prepared to hear of the assassination of Old Abe, for he had expected it, but declined to put credence in the statement of the surrender of Lee and the capture of Richmond. On being assured that such was the fact, he still pretended to disbelieve it, and proceeded to destroy the vessels as though the "Confederacy" was still a power in the earth, and he was one of its "gallant" naval heroes.

Treatment of the Captives.

The officers and crews of the vessels captured by the pirate were generally well treated while on board the *Shenandoah*, that is to say, they were not put in irons, or otherwise ill-used, but all their money was taken from them; and, although they were told that they could keep their clothing and private property, yet when they took an inventory of the same they found that it had all been overhauled by the pirates and everything of value stolen.

We subjoin the following statements, which will give such further details of interest to the public as could be gathered from the officers who arrived by the *Milo*:

Statement of Capt. Hawes.

On the 22d of June, while off Cape Thaddeus, observed a large ship, which we at first took for a whaleship, but, on coming up with her, discovered her to be a steamer. Upon coming within speaking distance, her character was apparent, and it was then plain to all that she was a Confederate pirate. The captain of the pirate came on the quarter deck of his ship, and called out in a sharp, peremptory manner:

"Ship ahoy! come aboard and bring your papers."

Captain Hawes—"What ship is that?"

Answer—"Never mind. Come aboard and bring your papers, and bear a hand about it, too."

Upon that, Capt. Hawes went on board the *Shenandoah*, and was received at the after gangway by a lieutenant, who ushered him into the cabin and in presence of Capt. Waddell, who motioned him to a seat, when the following conversation ensued:

Captain Waddell—"Captain, I have to inform you that you are on board the Confederate man-of-war *Shenandoah*. Before proceeding any further, I propose to lay you under a solemn oath to tell the truth."

An oath to truly answer such questions as might be propounded was then administered.

Capt. Waddell—"What is the value of your ship?"

Capt. Hawes—"Forty-six thousand dollars."

Capt. W.—"What quantity of oil and bone have you on board?"

Capt. H.—"One hundred and fifty barrels of oil and three thousand pounds of bone."

Capt. W.—"How many pounds sterling is your oil worth?"

Capt. H.—"I am not accustomed to reckon sterling money. It is worth one dollar per gallon."

Capt. W.—"And your bone?"

Capt. H.—"Two dollars per pound."

Capt. W.—"That makes fifty-five thousand dollars in all."

Capt. H.—"No; taking into consideration the wear and tear of the vessel, it is not worth over forty-six thousand dollars in all."

Capt. Waddell then drew up a bond for \$46,000, payable upon the acknowledgment of the independence of the Confederate States of America, and compelled Capt. Hawes to sign it, on pain of having his ship ransacked and burned. The bond having been signed and delivered, "Now," said the pirate, "I shall put on board of your ship ninety paroled prisoners of war."

Capt. Hawes remonstrated, as he had not the necessary provisions and water to take so large a number.

Capt. Waddell replied that he didn't care; "You had better send your boats for the prisoners as quick as you can, as I shall detain your clearance until it is done. Come, come!" said he, impatiently; "bear a hand about it, I have other work to do."

While Capt. Hawes was complying with the demands of the pirate, the *Sophia Thornton* was captured. The *Milo* had then on board the crews of the *William Thompson*, *Euphrates* and *Abigail*. A prize crew was then put on board the *Sophia Thornton*, and the *Shenandoah* made after the *Jireh Swift*, which she captured and burned. The pirate then returned and spoke the *Milo*, asking Capt. Hawes, very politely, if he "would be kind enough" to come on board. Upon going into the cabin, Capt. Waddell informed him that Capt. Williams, of the *Jireh Swift*, wished to see him, to engage passage for San Francisco. The same objection regarding want of provisions and water was made as previously. Capt. Waddell then said, "If you want provisions you must take them from the *Sophia Thornton*, and you must take her crew also," which order was obeyed. Upon leaving the *Shenandoah*, his ship's papers were returned to him, with the exception of the register, for which a receipt was given, and a clearance, which read as follows:

This is to certify that I have this day taken the register of the ship *Milo*, of New Bedford, that vessel having been ransomed by me this day, for \$46,000 under a ransom bond.

C. S. steamer *Shenandoah*, at sea, June 22, 1865.

Witnessed by

W. B. SMITH,

Acting Assistant Paymaster, C. S. N.

This is to protect Capt. Hawes, of the ship *Milo*, from capture, on his way to San Francisco, California.

JAMES I. WADDELL,

Lieut.-Commanding, C. S. Navy.

Behring Sea, 22d June, 1865.

While conversing in the *Shenandoah's* cabin, Capt. Waddell remarked, "This is a deplorable war." "Yes," replied Capt. Hawes, "and no one deplores it more than I do."

Capt. Waddell continued: "I suppose, of course, you look upon this matter as the fortune of war, and understand that I have no personal feeling?"

Capt. Hawes made no reply. During the conversation, Capt. Hawes remarked that he first supposed the *Shenandoah* to be one of the Russian telegraph vessels. Capt. Waddell rejoined: "Yes, I am a telegraph."

Capt. Hawes describes Capt. Waddell as a man about 40 years of age, 5 feet 9 inches high, of a dark complexion, pleasant spoken, and polite and gentlemanly in his demeanor. The officers of the *Shenandoah* are mostly young men; their uniforms are of

a sort of grayish blue, and very similar to those of our own navy.

Captain Waddell had read in some of the Northern papers that there would be no danger of the piratical craft appearing in those waters, as her officers and crew could not stand the cold. When the paroled prisoners were being transferred to the *Milo*, he remarked to one of the captains, "You will soon be in San Francisco; give the naval officers my compliments, and tell them we stand the cold first rate."

Statement of Capt. Tucker, of the "Sophia Thornton."

On the 22d of June, the *Shenandoah* came up with the *Thornton* about forty miles northeast of Cape Thaddeus. Upon her approach, the former ship attempted to escape by pushing into the ice, when the *Shenandoah* fired two shells over her, which brought her to. She was then boarded by a boat commanded by Lieut. Scales, and the captain ordered on board the steamer, and directed to bring the ship's papers. Upon arriving on board, pretty much the same process was gone through as with Capt. Hawes. He was sworn as to the value of ship and cargo, and finally asked if he had any specie on hand. Capt. Tucker replied that he had ninety dollars, which Waddell demanded. Capt. Tucker then handed him the money, at the same time telling him he should be destitute upon arriving at San Francisco, and asked a portion of it back. "No, sir," said Waddell, "your people have begged me and my family and taken away all our property, and I can't see any good reason for accommodating you."

The *Thornton* was subsequently plundered of everything the pirate needed, and then set on fire.

Statement of Capt. Hathaway, of the "Euphrates."

Was off Cape Thaddeus on the 22d of June, when a large steamer made her appearance, with the Russian flag at her mizzen peak. Her actions in the fleet appeared singular, and the *Euphrates* was put about and ran from the suspicious craft. The steamer, however, was too fast, and soon overhauled the *Euphrates*, when a boat came alongside, and the captain was ordered to gather up his ship's papers, take two suits of clothes, and report immediately on board the *Shenandoah*. Some men from the boat then boarded the ship and were ordered to build a fire in the hold, and the ship was soon in flames. Capt. Hathaway and the crew of the *Euphrates* were then taken on board of the steamer and paroled, and on the next day took passage on the *Milo* for this port.

The statement of the other paroled captains are all to the same effect, and do not differ materially. In every instance the ship was robbed of her papers, nautical instruments and small stores.

Whereabouts of Uncle Sam's Navy—

The U. S. Navy on this coast consists of the following vessels: The *Cyane*, *St. Mary's*, *Saginaw*, *Saranac*, *Lancaster*, *Waterlee*, and *Camanche*. Unfortunately all these vessels, with the exception of the latter, are absent from the port. The first two—the *Cyane* and *St. Mary's*—are sailing vessels, and are now at Panama. The *Waterlee* sailed for Panama some three months since, and was last heard of at Salvador. The *Saginaw* is cruising off the Central American coast, and has been away some time, as has also the *Saranac*, now at Acapulco. The *Lancaster*, with the Admiral on board, sailed for Acapulco about a week ago. The monitor *Camanche* is at Mare Island, and, of course, cannot be sent outside the heads.

This disposes of the Pacific squadron, excepting the revenue cutters *Shubrick* and *Joe Lane*. The only thing that can be done is to notify the Admiral, who is on his way to Acapulco, of the doings of the rebel pirate, and this the Navy Agent proposes to do in a dispatch to him, to be sent by the *America*, which leaves this afternoon for San Juan del Sur, and will stop at Acapulco. The only available vessel in the fleet which can at all cope with the *Shenandoah* in point of speed is the *Saranac*, which it is supposed the Admiral will immediately dispatch on receiving the news, on a cruise in search of the pirate. All the vessels along the coast, as far as possible, will also be notified of the near approach of the *Shenandoah*. She is represented to be a very fast sailer, though of slender build, and could easily be managed by the *Saranac*, provided she could be overtaken. The impression is, however, that she is now far away, and will be abandoned as soon as enough booty has been captured to enrich her piratical crew.

THE FRIEND.

SEPTEMBER 1, 1865.

The Discoverer of Columbia River.

"Capt. I. Loring, at present residing in Auburn, recently presented to the Free Public Library a manuscript journal, kept by his brother, Capt. C. Loring, on a voyage from Canton to Boston, in the *Columbia Rediviva*, in 1793. This ship, commanded by Capt. Robert Gray, was then on her homeward passage from a voyage round the world, she having left Boston in 1791. In May, 1792, Capt. Gray discovered the mouth of the Columbia River, on the north-west coast of North America, to which he gave the name of his ship. This was the first voyage round the world made from an American port in an American vessel.

"Capt. Loring and his ship had recently been wrecked on the Nicobar Islands, from which he found his way to Canton, and from thence to Boston, in the *Columbia*, where, acting in the capacity of first mate, he kept the journal above mentioned."

We copy the above from the *Ægis and Transcript*, published in Worcester, Mass. It was our privilege to visit Oregon in 1849, on board the good steamer *Massachusetts*, Capt. Wood. At that time we took some interest to investigate the merits of the different navigators claiming to have discovered the mouth of Columbia River, and the following paragraphs were penned at that time in "Our Log Book." (See FRIEND, of Sept. 1, 1849.)

This is a spot replete with associations of the deepest interest. Not sixty years have rolled away since the first vessel from a civilized nation anchored within the bar. For ages, the Columbia, or, as it was called by the Indians of the country, "the Great River," had poured its full tribute of waters into the Pacific, although its existence was unknown to the civilized and commercial world. A Spanish navigator, Bruno Hecate, commanding the corvette *Santiago*, sailed along this coast in 1775, and is supposed to have been the first who expressed his decided opinion that a great river here entered the ocean. "These eddies and currents cause me to believe," he remarks, "that the place is the mouth of some great river, or some passage to another sea." The north cape he calls "Cape San Roque," the south "Cape Frondoso," and the bay "Assumption."

Three years pass, and in 1778 an Englishman, by the name of Meares, commanding a Portuguese vessel, attempts to discover this "great river," but failing in his enterprise, blots "Cape San Roque" from the chart and writes "Cape Disappointment," and for "Assumption Bay" writes "Deception Bay." Quitting the coast, Meares records in his journal, "We can now with safety assert that no such river as that of Saint Roque exists, as it is laid down on the Spanish charts."

A few years more elapse, (1792,) and the distinguished navigator Vancouver, is found glancing his keen eye along the same rugged coast. His vessel sails within three miles of

the breakers, but they extend across the mouth of "the great river." He looks in vain for an entrance. "Not considering," remarks Vancouver, in his journal of April 27, "this opening worthy of more attention, I continued our course to the northwest." Only two days afterwards, Vancouver spoke the Boston ship *Columbia*, Capt. Gray, by whom he was informed that the *Columbia* had "been off the mouth of a river in the latitude of 46 10, where the outset, or flux, was so strong as to prevent his entering for nine days." (Vancouver's Journal.) This statement of the Yankee captain was doubtless received with some incredulity by the English navigator, for only two days previously his vessel was off the very same opening, which did not appear "worthy of more attention."

The vessels of Vancouver and Gray parted, the former sailing north, but the latter sailing south. Capt. Gray doubtless concluded that he would forever decide the point whether there was or was not a great river emptying into the ocean south of Cape Disappointment. "On the 11th of May, Gray arrived opposite the entrance of the river, and, heedless of the risk, in his ardent spirit of enterprise, dashed boldly through the breakers on the bar, and in a few moments slid out upon the tranquil bosom of a broad and majestic river." The great question was then forever settled. Hecate was right when he said a great river here entered the ocean, and Meares was wrong when he asserted no such river was in existence. Capt. Gray commenced trading with the Indians, exploring the surrounding bay, and ascending the river fifteen or twenty miles. He now assumes the prerogative of altering the names upon charts: "On leaving the river," an anonymous writer remarks, "Capt. Gray bestowed on it the name of his vessel. The southern point of land he called Cape Adams, and substituted the name of Cape Hancock for that of Cape Disappointment. Neither Cape Hancock nor Cape Adams have taken an assured place on the maps. * * * The name of the good ship *Columbia*, it is not hard to believe, will flow with the waters of the bold river as long as grass grows or water runs in the valleys of the Rocky Mountains."

The discovery of the Columbia Captain Gray communicated to Vancouver, (accompanied by a rough chart,) who, in the autumn of the same year, dispatched Lieut. Broughton, commanding the *Chatham*, to make an exploration. This enterprise was most successfully accomplished, Lieut. B., with boats, ascending as far up the river as Fort Vancouver, about ninety or one hundred miles from its entrance. On his return down the river, the *Jenny*, a vessel belonging to Bristol, England, was found anchored in the bay, within Cape Disappointment. This noted bay was denominated "Baker's Bay," by Lieut. Broughton, in compliment to Capt. Baker, commanding the *Jenny*, which vessel took the lead on leaving the bay, and was followed by the *Chatham*.

☞ The Rev. T. Dwight Hunt, formerly of the Sandwich Islands and San Francisco, is now settled in the First Presbyterian Church, at Niles, Michigan.

Disbanding the Armies.

Four years ago the world was astonished at the uprising of a great people, and the mustering of immense armies. The wise-acres, however, predicted that trouble would come when the war closed and the immense armies were disbanded. How happily have such predictions all failed! Including the rebel armies, not less than 500,000 have been or will be disbanded. The New York *Herald* thus speaks of the dissolving of the Union armies:

Over 120,000 soldiers have been disbanded within three weeks, and 80,000 have, since the 1st of June, passed over the railroads from Washington. But a short time ago, the thought of this disbandment, and of the return of these soldiers to their Northern homes, filled many persons with alarm. It was feared that these men, used to the rough life of camp, habituated to the use of deadly weapons and to scenes of blood, would be a wild and reckless element in our society; that our streets would teem with scenes of violence, and that murders and robberies would become frightfully frequent. These were fears justified to some extent by the experience of other countries that had suddenly disbanded large armies. But our experience has been very different from that of any other country in this respect, and all these fears have proved entirely groundless. It would not be possible to bring into our cities any equally large number of men with so few scenes of violence or so little disturbance of public order as has been occasioned by these soldiers.

We see the soldiers everywhere. They march up our streets and stack arms, and indulge in a thousand antics of delight. They scatter out in all directions and buy. They are honest, hardy fellows, ragged enough, and happy "as troutlets in a pool." They are bronzed with the suns of fifty Austerlitzes. They have more vim and humor than you can find in all the theatres the winter through, but withal they are the most orderly of men. Here and there one, under the influence of rum, may be a little noisy and pugnacious, but even this is not so frequent as one might naturally expect it; and its rarity calls attention only the more strongly to the vast number of returned soldiers that do not outrage public propriety even in that way. The vast majority of these returned soldiers are intent only on going home, seeing home, seeing their families and friends, and finding once more the places in society that they left to serve their country.

PERSONAL.—Letters have been received from the Rev. L. Smith and family. They were visiting among friends in New England, and were expecting to be at Williams College, to attend Commencement exercises, about the 1st of August. Mr. Smith is a graduate of that College. Four young men belonging to the Islands expect to graduate at that College this year, viz: Justin Emerson, N. Emerson, Thomas Gulick and Albert Lyons.

[Communicated.]

The Sandwich Islands Indebted to Mariners.

We know of no class of men to whom the world is more indebted for its material prosperity than that body rendered illustrious by the names of Vancouver, Cabot, Kane, Ross, Franklin, and a host of others. Especially is this true of these Islands. Captain Cook was our Columbus, and his name is identified with our history, while that of Vancouver, "the good," will last as long as that of Kamehameha the First, the earliest hero name of our written history.

Obliged by our position to be a maritime people, it is fitting that we should be under obligations to great sea-captains, and that we should appreciate the blessings they have conferred upon us. Perhaps a short review of the past may enable us to do so justly.

According to native traditions, swine were first introduced here from a foreign ship, the officers of which "wore uniforms, cocked hats and swords." In 1778, Captain Cook introduced, for the first time, sheep and swine of British breed, besides the melon, pumpkin and onion. Shortly after, Captain Colnet introduced sheep upon the Island of Kauai. To Captain Vancouver we are indebted for goats, sheep, cattle, the orange-tree, geese, and a variety of other precious objects. To Captain J. Manghan belongs, we believe, the honor of having first introduced the Irish potato. To Capt. Cleveland, an American, commander of the *Lelia Byrd*, belongs the honor of having introduced horses, in 1802 or 1803. They were sent as a present to the "famous King Kamehameha," by the "good old Padre of San Borgia, Mariano Apolonario," of California.

Nor have we by any means exhausted the list of those noble-hearted mariners who have been at great pains and expense to enrich these Islands by valuable acquisitions of useful animals and plants; but we have said enough to prove that the former race of sea-captains were not a whit behind those of our own times in public spirit and an unselfish desire of benefiting others. As for the miserable accusation that they also introduced diseases, not the worst of which was the small-pox, they might as well be accused of being wingless! Writers about the Islands are almost sure to tell us of such "merderies" (pardon an energetic word of Rabelais) as the place where and the time when mosquitoes and fleas were introduced,* but when it comes to be a matter of real information, lo! they are off on the interminable theme of their own contemptible exploits, nicely seasoned with reflections upon their betters, who, by the introduction of foreign plants and animals, have won the lasting

honor and gratitude of our countrymen. If, however, we award the praise due our marine, both domestic and foreign, it is not our intention to reduce them into retirement under the foliage of well-earned laurels; on the contrary, we wish to encourage them, by a full appreciation of their past services, to renewed exertions on this subject.

We are persuaded that there are few captains, regularly visiting our ports, who could not earn an ever-green memory by the importation of some useful plant or animal from other countries. No one could do this so well, as they have facilities for transport and the care of such objects which cannot be commanded by mere passengers. For instance, deer, the whole host of insectivorous birds, the edible frog, swans, besides other animals of which they may become acquainted, to say nothing of seeds and plants. Both China and California are uncommonly rich in things of this kind, and, as our mariners have not been behindhand on former occasions, they will not, we feel sure, be behindhand in continuing that good reputation which their former good deeds have so richly merited.

Now, here is a chance for distinction, really worth more than cuff-bands or epaulettes to our marine officers, both of national and merchant services, and if they miss immortality it is not our fault. Introduce but one new and useful plant or animal into these Islands and the thing is done. The fountain of perpetual youth was a mere fable, that never immortalized any one; but our receipt is a good one, and we earnestly hope that it will induce many among our mariner friends to lay hold of the matter, that our future history may hand down a long list of benefactors that flourished in the early days of Kamehameha V, all of whom were worthy of following in the footsteps of Cook and Vancouver. OUTRE PALI.

Change in the Tone of English Newspapers.

It is quite amusing to read the recent comments of English newspapers, and compare them with the tone of their remarks during the early period of the great American civil war. Some of these papers have only "hailed" a point or so, to use a nautical term, while others have "wore ship," and come quite around on the Federal side. The *London Patriot* says, "We have blundered in our estimate of Lincoln's character, and we cannot afford to make an equal blunder in regard to Johnson." The *London Spectator* says, "The English ruling class have made one great blunder about the power and temper of the United States;" while the *Times*, "with some preliminary vibrations, is coming slowly round." But no one has so gracefully dropped into the Union ranks as *Punch*. Referring to the assassination, that paper says:

Beside this corpse, that bears for winding-sheet
The stars and stripes he lived to rear anew,
Between the mourners at his head and feet,
Say, scurrile jester, is there room for you?
Yes, he that lived to shame me from my sneer,
To lame my pencil, and confute my pen—
To make me own this hind of princes peer,
This rill splitter a true-born king of men.

From the Boston A. S. Standard.

Andrew Johnson and Jefferson Davis.

In December, of 1860, while the traitors in Congress were deliberately preparing to destroy the Republic, and when they had finally resolved to steal the forts, and navy-yards, and arsenals, to carry off the public treasure, to violate oaths—in a word, to use all the materials and means of the Government which had sheltered and protected them, to consummate its overthrow—there was only one Southern man bold and brave enough to defy them; only one to expose their treason; only one to admonish them of their guilt, and to declare his sacred limits of the Union. That man was Andrew Johnson, of Tennessee. He began his conflict with the traitors on the 18th of December, 1860, and continued it until the session in March, 1861. We have more than once in these columns referred to that memorable period. He was, beyond all question, the most conspicuous character in it, as well because of his courage and ability as on account of the solitary and splendid position he maintained, towering high above the crowd of traitors. Thousands will remember those days, but none can forget the hauteur, the insolence, the indignation, and the attempts to brow-beat Governor Johnson on the part of the conspirators, as they were forced to submit to his continued and fearless chastisement. When it was first intimated that he intended to take issue with them, they resorted to cajolery, promises, and at last to the most humiliating entreaties. He was threatened in secret at the start, but finally, when, in utter defiance and contempt alike of their bribes and their intimidations, he spoke out, the whole pack was let loose upon him. Davis, Benjamin, Toombs, Mason, Wigfall, Slidell, and poor Joe Lane, having trained themselves for the struggle, determined to bully and brain the daring man who had audaciously spoken of them in that high presence, and in the hearing of the men and women they had summoned to what they had resolved to be, and what really was, the first scene of the rebellion. But in vain. Proudly through all he bore himself, and heard their taunts, their jibes, their abuse, with calm and even unruffled temper, as one conscious of the rectitude of his course, and reckless of all consequences personal to himself. Where are these same braggarts now? Davis is a prisoner at Fortress Monroe; Toombs an outlaw by proclamation of the President; Mason and Slidell a pair of gentleman vagabonds in Paris, looking vainly to see the shores which they left in the hope of returning despotically to rule. All—whether those caught or running, whether those confined in prisons or waiting to fly to foreign lands, or living away from their own homes—all these tyrannical traitors, all, all of them are now at the mercy of that single Senator, who, in 1861, denounced their treason and predicted their overthrow.

At the present moment, when the whole civilized world is watching the new phase of the close of the rebellion presented in the capture of Jefferson Davis, and he himself is enclosed in the strong walls of Fortress Monroe, the words addressed to him by Andrew Johnson, on the 6th of February, 1861,

* "Sandwich Islands, by a Haole" "Omoo," by H. Melville.

in the United States Senate, may be appropriately and profitably reproduced. They are as follows:

"I was speaking of the proposition to raise fifteen regiments in my own State, which has been brought forward. Sir, as far back as the battle of King's Mountain, and in every war in which the rights of the people have been invaded, Tennessee—God bless her—has stood by that glorious flag, which was carried by Washington and followed by the gallant patriots and soldiers of the revolution, even as the blood trickled from their feet as they passed over the ice and snow; and under that flag, not only at home, but abroad, her sons have acquired honor and distinction, in connection with citizens of other States of the Union. She is not prepared to band with outlaws, and make war upon that flag under which she won her laurels. Whom are we going to fight? Who is invading Tennessee? Conventions are got up; a reign of terror is inaugurated; and if, by the influence of a subsidized and mendacious press, an ordinance taking the State out of the Confederacy can be extorted, those who make such propositions expect to have an army ready, to have their bands equipped, to have their prætorian divisions; then they will tell the people that they must carry the ordinance into effect, and join a Southern Confederacy whether they will or not; they shall be lashed on to the car of South Carolina, who entertains no respect for them, but threatens their institution of slavery unless they comply with her terms. Will Tennessee take such a position as that? I cannot believe it; I never will believe it; and if an ordinance of Secession should be passed by that State under those circumstances, and an attempt made to force the people out of the Union, as has been done in some other States, *I tell the Senate and the American people that there are many in Tennessee whose dead bodies will have to be trampled over before it can be consummated.* [Applause in the galleries.] The Senator from Mississippi [Jefferson Davis] referred to the flag of his country; and I will read what he said, so that I may not be accused of misrepresenting him:

"It may be pardoned to me, sir, who, in my boyhood was given to the military service, and who have followed that flag under tropical suns and over Northern snows, if I here express the deep sorrow which always overwhelms me when I think of turning from the flag I have followed so long, for which I have suffered in ways it does not become me to speak of, feeling that henceforth it is not to be the banner I will hail with the rising sun and greet as the sun goes down; the banner which, by day and night, I am ready to follow. But God, who knows the hearts of men, will judge between you and us, at whose door lies the responsibility of this."

"There is no one in the United States who is more willing to do justice to the distinguished Senator from Mississippi than myself, and when I consider his early education, when I look at his gallant services, finding him first in the Military School of the United States, educated by his Government, taught the science of war at the expense of his country, taught to love the

Constitution, afterwards entering its service, fighting beneath the stars and stripes to which he has so handsomely alluded, winning laurels that are green and imperishable, and bearing upon his person scars that are honorable, some of which have been won at home, others of which have been won in a foreign clime and upon other fields, I would be the last man to pluck a feather from his cap or a single gem from the chaplet that encircles his illustrious brow. But when I consider his early associations, *when I remember that he was nurtured by this Government, that he fought for this Government, that he won honors under the flag of this Government, I cannot understand how he can be willing to hail another banner, and desert the one of his country, under which he has won laurels and received honors.* This is a matter of taste, however; but it seems to me that, if I could not unsheath my sword in vindication of the flag of my country, its glorious stars and stripes, I would return the sword to its scabbard; I would never sheath it in the bosom of my mother; never! never! Sir, my own feelings in reference to that flag are such as must have filled the heart of that noble son of South Carolina, Joel R. Poinsett, when, nearly thirty years ago, in an address to the people of Charleston, he declared:

"Wherever I have been, I have been proud of being a citizen of this Republic, and to the remotest corners of the earth have walked erect and secure under that banner which our opponents would tear down and trample under foot. I was in Mexico when the town was taken by assault. The house of the American ambassador was then, as it ought to be, the refuge of the distressed and persecuted; it was pointed out to the infuriated soldiery as a place filled with their enemies. They refused to attack. My only defence was the flag of my country, and it was thrown out at the instant that hundreds of muskets were leveled at us. Mr. Mason—a braver man never stood by his friend in the hour of danger—and myself placed ourselves beneath its waving folds, and the attack was suspended. We did not blanch, for we felt strong in the protecting arm of this mighty Republic. We told them that the flag that waved over us was the banner of the nation to whose example they owed their liberties, and to whose protection they were indebted for their safety. The scene changed as by enchantment; those who were on the point of attacking and massacring the inhabitants cheered the flag of our country, and placed sentinels to protect it from outrage."

"Fellow-citizens, in such a moment as that, would it have been any protection to me and mine to have proclaimed myself a Carolinian? Should I have been here to tell you this tale if I had hung out the Palmetto and single star? Be assured that, to be respected abroad, we must maintain our place in the Union?"

"Sir, I intend to stand by that flag, and by the Union of which it is the emblem. I agree with Mr. A. H. Stevens, of Georgia, that 'this Government of our fathers, with all its defects, comes nearer the object of all good Governments, than any other on the face of the earth.'"

"I have made allusion to the various Sen-

ators who have attacked me, in vindication of myself. I have been attacked on all hands, by some five or six, and may be attacked again. All that I ask is that, in making these attacks, they meet my positions, answer my arguments, refute my facts. I care not for the number that may have attacked me, I care not how many may come hereafter. Feeling that I am right—that argument, that fact, that truth are on my side—I place them all at defiance. Come one, come all; for I feel, in the words of the great dramatic poet,

"Thrice is he armed that hath his quarrel just;
And he but naked, though locked up in steel,
Whose conscience with secession is corrupted."

"I have been told, and I have heard it repeated, that this Union is gone. It has been said in this Chamber that it is in the cold sweat of death; that, in fact, it is really dead, and merely lying in state waiting for the funeral obsequies to be performed. If this be so, and the war that has been made upon me in consequence of advocating the Constitution and the Union is to result in my overthrow and in my destruction, and that flag, that glorious flag, the emblem of the Union, which was borne by Washington through a seven years' struggle, shall be struck from the Capitol and trailed in the dust, when this Union is interred I want no more honorable winding-sheet than that brave old flag, and no more glorious grave than to be interred in the tomb of the Union. [Applause in the galleries.] For it I have stood; for it I will continue to stand; I care not whence the blows come; and some will find, before this thing is over, that while blows are given there will be blows to receive; and that while others can thrust there are some who can parry. They will find that it is a game that two can play at. God preserve my country from the desolation that is threatening her, from treason and traitors!

"Is there not some chosen curse,
Some hidden thunder in the stores of heaven,
Red with uncommon wrath, to blast the man
Who owes his greatness to his country's ruin?"

THE WIDOW'S TESTIMONIAL.—In noticing the decorations in New York in honor of President Lincoln, the *Evening Post* says:

"From a window in New York hangs a crutch shrouded with crape, and inscribed with the words, 'Our loss.' Thereby hangs a tale. A woman sits at the window who has given her all to the country. No panoplied catafalque covers the remains of her husband, yet she sorrows with the emblem most expressive of her loss. She gave him up for her country's sake, and he lies on Gettysburg's bloody field. With a leg gone, he was slowly moving about, when he was stricken down again. Our late President, visiting the hospitals, saw his death struggles, and heard his last words, 'Good-by, Carrie—meet me in Heaven.' The President's heart was opened. He stopped a moment, and wrote a letter of consolation to the widow of John Dinsmore, to be sent with his crutch, and \$50 from his own purse. The widow has a sacred right to mourn such a loss."

Rich men have usually more need to be taught contentment than the poor; because all men's expectations grow faster than their fortunes.

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THE FRIEND:

**A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,**

**PUBLISHED AND EDITED BY
SAMUEL C. DAMON.**

TERMS:

One copy, per annum,	\$2.00
Two copies, "	3.00
Five copies, "	5.00

AN ENGLISH CURE FOR DRUNKENNESS.—There is a prescription in use in England for the cure of drunkenness, by which thousands are said to have been assisted in recovering themselves. The receipt came into notoriety through the efforts of John Vine Hall, commander of the *Great Eastern*, steamship. He had fallen into such habitual drunkenness that his most earnest efforts to reclaim himself proved unavailing. At length he sought the advice of an eminent physician, who gave him a prescription, which he followed faithfully for seven months, and at the end of that time had lost all desire for liquor, although he had been for many years led captive by a most debasing appetite. The receipt, which he afterwards published, and by which so many other drunkards have been assisted to reform, is as follows: Sulphate of iron, five grains; magnesia, ten grains; peppermint water, eleven drachms; spirit of nutmeg, one drachm; twice a day. This preparation acts as a tonic and stimulant, and so partially supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows a sudden breaking off from the use of stimulating drinks.

A SAILOR'S LOVE OF FAIR PLAY.—In a shipyard, one day, a tar from a man-of-war was observed watching two men dragging a seven-foot cross-cut saw through a huge oak log. The saw was dull, the log very tough, and there they went, see-saw, see-saw, pull, push, push, pull. Jack studied the matter over a while, until he came to the conclusion that they were pulling to see who would get the saw; and as one was an immense big chap, while the other was a little fellow, he decided to see fair play; so, giving the big one a blow under the ear that capsized him, he jerked the saw out of the log, and giving it to the small one, he sung out, "Now run, you beggar?"

The Chaplain has letters in his possession for James Hussey, George K. Dunbar, Josephus Austin, John J. Coleman, Silas B. Edwards, Roderick McKenzie, Jas. M. Rice, Edward Reynolds, William Beggs, Charles H. Perry, Pearce H. Ogden, Chas. Yanch Tentzseh, J. C. Marshall.

The Shenandoah's Work.

The arrivals of the American clipper ship *Reynard* from San Francisco and the American whaling bark *Joseph Maxwell* from the Arctic Ocean on Thursday morning, brought us intelligence of the destruction of fourteen whaleships by the pirate *Shenandoah* and of the probable destruction of a larger portion of the Arctic and Ochotsk fleets.

In our issue of June 24, we gave the statement of the captain of the Hawaiian schooner *Pfeil*, who reported having been spoken by a strange vessel near Ascension, and being boarded by officers who reported the stranger as the British ship *Miami*. We then gave it as our opinion that it was the *Shenandoah*, and by the news received it has proved too true. Upon leaving the *Pfeil* she squared away for Ascension and there burned four vessels and left their officers and crew on the island. The *Shenandoah* then shaped her course for the Ochotsk

Sea, and captured another vessel, from which she obtained men and provisions, one of the men acting as pilot and taking the vessel to the Arctic Ocean, where she destroyed ten more ships, of which the following is a list furnished by Captain Chase of the *Joseph Maxwell*: Bark *Coral*, Crandall; ship *Gen'l Williams*, Benjamin; bark *Isabella*, Winslow; bark *Sophia Thornton*, Tucker; bark *Gypsey*, Robinson; ship *Euphrates*, Hathaway; bark *Jireh Swift*, Williams; ship *Wm. Thompson*, Smith; ship *Hector*, Chase; and bonded the ship *Milo*, Hawes, and sent her into San Francisco with the officers and men of the ships destroyed.

Capt. Nye of the *Abigail*, Fish of the *Haw. brig Victoria*, Mammen of the Oldenburg bark *Oregon*, and Vauxpres of the French ship *Gustav*, used every means in their power to warn ships of the danger, Captain Fish pulling fifteen miles in one instance to do so. Through the exertions of these gentlemen the *Joseph Maxwell*, *Arnolda*, *Bart. Gosnold*, *Ben. Cummings*, *Canton Packet*, *Eliza Adams*, *Europa*, *Capt. Milton*, *Merlin*, *Mt. Wallaston*, *Wm. Gifford*, *Richmond*, *Splendid*, *Vineyard*, *J. D. Thompson* and *Minerva*, will owe their escape.

The *Emily Morgan* and *John P. West* were warned, but had squared away for the Ochotsk Sea for a fare, where the pirate will no doubt find them. There were in the straits and for which there are small chances of escape, the *Congress*, *Congress 2d*, *Corinthian*, *C. Howland*, *Elizabeth Swift*, *Europa*, *Florida*, *Favorite*, *Geo. Howland*, *Helen Snow*, *Martha*, *Martha 2d*, *Mercury* and *Sunbeam*. The *Gen. Pike*, *Crowell*, we learn had also been bonded. Captain Gray of the *James Maury*, had died of inflammation of the bowels, his wife being with him at the time. Captain Waddell refused to burn the ship as there was a lady on board.

This wholesale destruction of ships and the scattering of the few who may escape must seriously affect those in these islands who do business directly with the fleet, while it will doubtless damage every branch of business on the islands to a greater or less extent.

The *Pearl*, destroyed at Ascension was owned by parties in this city. The *Harvest* was also owned in this city, by Messrs. Pfluger, Dowsett and Molteno, neither of whom are Americans, and the vessel was also under the Hawaiian flag. We are told the *H.*, was insured in Europe.

LATER.

Since the above was written, the American bark *Richmond* and American ship *James Maury* have arrived. From them we glean the following particulars: The *Shenandoah* had burnt the American whaleship *Catherine*, Phillips; bark *Nimrod*, Clark; *Wm. C. Nye*, Cooty; brig *Susan Abigail*, Redfield; ship *Hillman*, Macomber; ship *Nassau*, Green; bark *Martha 2d*, Macomber; bark *Favorite*, Young; bark *Waverly*, Holley; bark *Congress 2d*, Wood; *Isaac Howland*, Ludlow, and bark *Covington*, Jenks, making total of 25 burned and four bonded. The *Richmond* spoke the *Gen'l Pike* on the first of July with two hundred and fifty-two persons on board bound for San Francisco, and at the earnest request of captains of vessels destroyed, consented to take on board and bring to this port fifty seamen, mostly Hawaiians. The men were all well supplied with clothing, as Captain Waddell is said to be rather partial to Hawaiians, several of them having shipped on his vessel, notwithstanding the neutrality proclamation of H. M.'s Minister of Foreign Affairs.

The *Nile* before reported burned had been bonded and sent to San Francisco with one hundred and fifty men, and the *James Maury* was bonded and brought one hundred and fifty men into this harbor.

The *James Maury* reports having seen four more vessels burning the day they left.

The *Brunswick*, Potter, had been stove by ice. A survey was held, and the vessel condemned, when the pirate took possession and set fire to her.—Advertiser.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- July 29—Am bark *Comet*, Stott, 14 days from San Francisco, with mdee to H. Hackfeld & Co.
31—Schr Odd Fellow, Cluney, 29 days from Baker's Island.
10—Am clipper ship *Reynard*, Lymour, 14 days from San Francisco.
10—Am wh bark Jos. Maxwell, Chase, from Arctic, with 125 bbls wh oil, 2000 lbs bone.
10—Am wh bark *Richmond*, Weeks, from Arctic, with 65 bbls wh oil, 1500 lbs bone.
11—Am clipper ship *Midnight*, Crosby, 12 days from San Francisco, en route for Hongkong.
11—Am wh ship *James Maury*, Cunningham, from Arctic, with 200 bbls oil, 2500 lbs bone.
12—Eng bark *Harwood*, 25 days from San Francisco, in distress.
13—Eng schr *Alberni*, Dalrymple, 17 days from Alberni with lumber to Janion, Green & Co.
16—British ship *Dennis Brundrit*, Whiteway, 130 days from Liverpool, with mdee to Janion, Green & Co.
16—Am brig *Kentucky*, Williston, from Humboldt Bay, with lumber to Aldrich, Walker & Co.
20—Haw'n bark *Maunakea*, Robinson, 18 days from Port Angeles, with lumber to Hackfeld & Co.
23—Am bark *Onward*, Hempstead, 14 days from San Francisco, with lumber to Aldrich, Walker & Co.

DEPARTURES.

- July 31—Am bark *Whistler*, Com. Paty, for San Francisco.
Aug. 3—Am bark A. A. Eldridge, Williams, for Portland Oregon.
7—Schr Odd Fellow, Cluney, for Baker's Island.
8—Am bark *Torrent*, Carlton, for Puget Sound.
13—Am clipper ship *Midnight*, Crosby, for Hongkong.
15—Am clipper ship *Reynard*, for McKean's Island.
16—Am bark *Smyrniote*, Lovett, for San Francisco.
16—Chilean bark *Matador*, Rasmussen, for Chili.
19—Haw'n bark *Kamehameha V.*, Cunningham, for Ascension Island.
21—Am bark *Comet*, Stott, for San Francisco.
23—Am wh bark Jos. Maxwell, Chase, for cruise.

MEMORANDA.

⚓ Bark *Onward*, Hempstead, reports—Left North Head, at 6 P. M., sea time, August 9th; first part of passage light breezes from the west; middle part light breezes from the N. E. latter part fine breezes from E. N. E.
Left in port ship *Polynesian*, Green, 27 days from Honolulu, to sail in eight days for Honolulu.

PASSENGERS.

FROM SAN FRANCISCO—per *Comet*, July 29—Miss E Bell, W D Browdie, F Harkens, J Collins, Chas Wooley, G H Chase. Steerage—Ah On, J Hugh, J F Isaacs, Ah Hu, Mr Snow—6 cabin and 6 steerage.

FROM BAKER'S ISLAND—per *Odd Fellow*, July 31—Mr Lake, Mr White, J Colcord and wife.

FOR SAN FRANCISCO—per *Whistler*, July 31—Mrs B F Snow, Master Thomas Snow, W O'Brien, C S Teio, W Bartow, Mr and Mrs H Hillebrand, Miss Clara Rowell, Miss Mary Rowell—9.

FOR PORTLAND—per A. A. Eldridge, August 3—E M Gillingham.

FOR SAN FRANCISCO—per *Smyrniote*, Aug. 16—Right Rev Bishop Staley and son, Capt B F Snow, Capt H H Burditt, W N Ladd, T J Cummings, H Wood, J H Cording, R M Humphreys—9.

FOR SAN FRANCISCO—per *Comet*, August 21—Mr and Mrs R N Berry, Miss Fannie Berry, Miss Roach, Capt Potter, Capt Macomber, Capt Jenks, Stephen Miles, Mr Aforn, Chas Derby and child, W Carothers, R A Carson, Wm Millett, H Frochtere, H Rovens, J Patterson, P Johnson—18.

FROM SAN FRANCISCO—per *Onward*, August 23—Mrs J M Oat and son, Mrs N E Johnson and two children, Capt Wm Berrill, Mrs Wm Berrill and four children, Mrs Woodman, Miss Woodman, Miss Alice Woodman, C Oldshop, E Bailey, Wm Bird, J Halstead, H Halstead, Jas Welsh, J Ring, Capt B E Hempstead, F Cass, John Keason, Ah Amen, Ah Ching, H Longhon, John Kanaka, Joseph Moore, C R Berger, Sylvester Fosmire—32.

MARRIED.

BELLWOOD—DALY—At the residence of the bride's father, Portland, Oregon, July 5th, 1865, by Rt. Rev. T. F. Scott, Rev. John W. Sellwood to Miss Isabella Daly, daughter of Rev. James L. Daly.

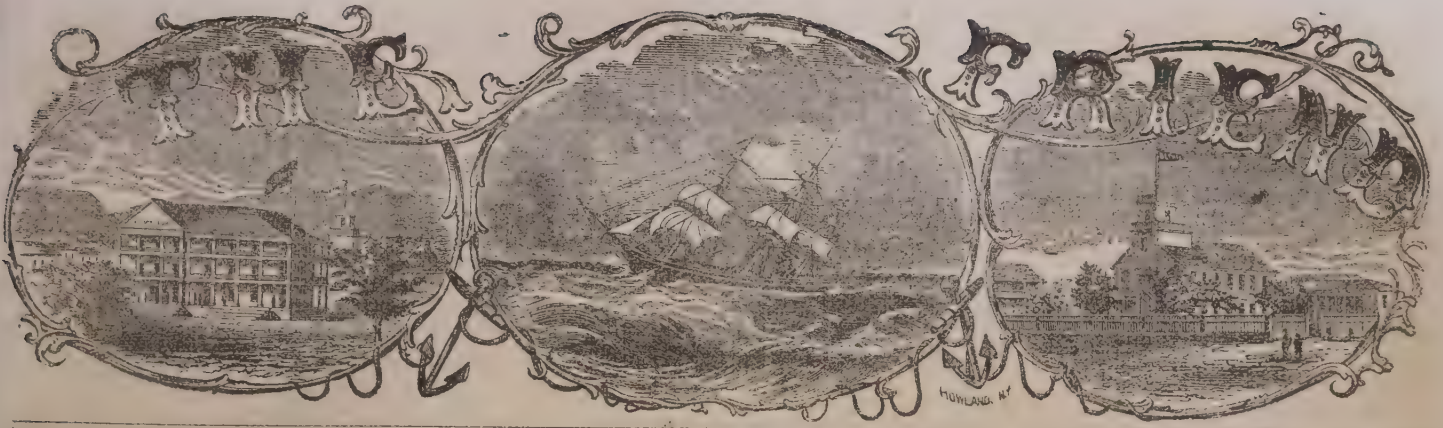
LEMON—WOND—On the 24th inst., at the residence of the bride's father, by the Rev. Father Hermann, Mr. James S. Lemon to Miss Mary Ann Wond.

DIED.

PETERS—Died at Hilo, August 12th, Richard Peters, aged about 66 years. A native of Newburyport, Mass., U. S. A.

BROOKS—In San Francisco, July 30th, Mrs. Sarah Brooks, born in London, England, mother-in-law of William E. Cutrell.

GUIN—Died at Yokohama, Japan, April 26, of heart disease Charles Guin, seaman, belonging to the American whaling bark *Favorite*. He had a sister living in Philadelphia. (Communicated by Capt. Young, who wrote on board the *Nile*, his own vessel the *Favorite*, having been burnt by the pirate *Shenandoah*.)



New Series, Vol. 14, No. 10.}

HONOLULU, OCTOBER 2, 1865.

{Old Series, Vol. 23.

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THE FRIEND.
OCTOBER 2, 1865.

ARRIVAL OF CHINESE IMMIGRANTS.—During the past week there has been an arrival of Chinese immigrants, being the first company forwarded by Dr. Hillebrand, who has been commissioned by the Government to procure laborers from China or India. As they were landing, we visited the wharf, and learned that the company consists of 199 men, 43 women and 8 children—total, 250. They were accompanied by an interpreter. Each immigrant held a copy in Chinese of the articles of his indenture, and the Government agent possessed a copy in English. In substance, the document reads thus: The immigrant agrees to work in the Hawaiian Islands for five years, on the following conditions: Free passage from China to Honolulu; four dollars each calendar month, as wages; to be well supplied with comfortable lodging, food, clothing, and gratuitous medical services, and the immigrant allowed Sundays and three Chinese holidays. At the expiration of the term of service, the immigrant to return or not, as he sees fit. A majority will undoubtedly remain at the Islands after their period of labor closes. Chinese fraternize with the natives. Most sincerely do we hope both planters and laborers may be benefited by the arrangement. According to Hawaiian laws, the newly arrived immigrant laborer will have full access to the Courts if his employer treats him with cruelty. If at any

time those employing these men treat them unkindly or unjustly, we hope the Government authorities will interfere, for through the representation of a Government agent have they been induced to come hither. Our own impression is that we shall soon see many thousands of Chinese laborers in these Islands.

YOUNG CHILE.—From letters just received from the Rev. D. Trumbull, Pastor of the Foreign Church of Valparaiso, we learn that there is a growing and powerful party among the Chilenos who are exceeding restive under the regime of the Priests. There is a loud call for the Bible in Spanish. Mr. Trumbull has resided nearly twenty years at Valparaiso, and acquired a full knowledge of the people and language. He often publishes articles in the newspapers of the country, in which he challenges the Priests to meet him in fair and open discussion. In the true Lutheran style, he offers to prove that the Priests "teach not the people truly;" "not according to Scripture;" "not according to the Apostles;" "not according to the Ancient Fathers." No wonder his opponents fear an open Bible, and threaten to prosecute. He replies, "Commence." Among the Chilenos he is honored with the title of "Protestant Bishop," yet a quiet Congregational minister of the gospel from Connecticut. There is a strong and growing party among the intelligent Chilenos, who are affording him much encouragement to prosecute his Evangelical labors and distribute the Bible.

LADIES' STRANGER'S FRIEND SOCIETY.—The next meeting of this Society will be held at M. de Varigny's residence, in Nuuanu Valley, on Tuesday, Oct. 2.

☞ We are glad to notice in many papers the announcement of Queen Emma's arrival in England, in good health.

☞ Sailors will find pen, ink and paper, gratis, at the reading-room of the Home.

SINGING IN COMMON SCHOOLS.—The Hawaiian Board of Education, we learn, has tabued singing during school-hours in the common schools—in our opinion a most stupid and unphilosophical prohibition, utterly opposed to the opinions of the best educators of Europe and America. We invite the members of the Board to visit our sanctum and spend the morning hours for the purpose of overhearing the native children in the Catholic school and the Protestant children in Mr. Beckwith's, (both private schools,) sing their pleasant, cheerful and grateful morning hymns and songs. If the members of the Board are not ashamed of the rule which they have adopted, then, with Shakspeare, we will say, those who have "no music in their souls are fit for"—we will not say what; (ah, we forget—Boards and Corporations have no souls,) or that another English poet must have been wrong when he wrote,

"Music hath charms to sooth the savage breast."

SUNNY SIDE ITEM.—We congratulate our associate, the Rev. Mr. Corwin, on having been presented by his parishioners with a new family carriage. However liberally and punctually a people may pay the regular salary of their Pastor, an occasional *addendum* will not operate unfavorably. The constant draft upon a minister's energies is very great, and when his people show that they appreciate his labors, it acts as a soothing and healthful restorative, keeping him young and vigorous.

"THE COURTSHIP OF MILES STANDISH."

In our April number we published Tennyson's poem of "Enoch Arden." Many of our readers were so much pleased with its publication, that we have been requested to insert occasionally other popular poems. We commence "The Courtship of Miles Standish." It is one of Longfellow's best. We have no doubt its reading will beguile many a weary hour of the sailor's life, while gliding over the broad Pacific.

The Courtship of Miles Standish.

BY HENRY WADSWORTH LONGFELLOW.

I.

MILES STANDISH.

In the Old Colony days, in Plymouth, the land of the Pilgrims,
To and fro in a room of his simple and primitive dwelling,
Clad in doublet and hose, and boots of Cordovan leather,
Strode, with a martial air, Miles Standish, the Puritan Cap-
tain.

Buried in thought he seemed, with his hands behind him, and
pausing

Ever and anon to behold his glittering weapons of warfare,
Hanging in shining array along the walls of the chamber,—
Cutlass and corselet of steel, and his trusty sword of Damascus,
Curved at the point and inscribed with its mystical Arabic
sentence,

While underneath, in a corner, were fowling-piece, musket and
matchlock.

Short of stature he was, but strongly built and athletic,
Broad in the shoulders, deep-chested, with muscles and sinews
of iron;

Brown as a nut was his face, but his russet beard was already
flaked with patches of snow, as hedges sometimes in Novem-
ber.

Near him was seated John Alden, his friend, and household
companion,
Writing with diligent speed at a table of pine by the window;
Fair-haired, azure-eyed, with delicate Saxon complexion,
Having the dew of his youth, and the beauty thereof, as the
captives

Whom Saint Gregory saw, and exclaimed, "Not Angels, but
Angels."

Youngest of all was he of the men who came in the May
Flower.

Suddenly breaking the silence, the diligent scribe interrupting,
Spoke, in the pride of his heart, Miles Standish, the Captain of
Plymouth.

"Look at these arms," he said, "the warlike weapons that
hang here

Burnished and bright and clean, as if for parade or inspection!
This is the sword of Damascus I fought with in Flanders; this
breastplate,

Well I remember the day! once saved my life in a skirmish;
Here in front you can see the very dint of the bullet
Fired point-blank at my heart by a Spanish arcabucero.

Had it not been of sheer steel, the forgotten bones of Miles
Standish

Would at this moment be mould, in their grave in the Flemish
morasses."

Thereupon answered John Alden, but looked not up from his
writing:

"Truly the breath of the Lord hath slackened the speed of the
bullet;

He in His mercy preserved you, to be our shield and our
weapon!"

Still the Captain continued, unheeding the words of the strip-
pling:

"See, how bright they are burnished, as if in an arsenal hang-
ing;

That is because I have done it myself, and not left it to others.
Serve yourself, would you be well served, is an excellent adage;
So I take care of my arms, as you of your pens and inkhorn.
Then, too, there are my soldiers, my great, invincible army,
Twelve men, all equipped, having each his rest and his match-
lock.

Eighteen shillings a month, together with diet and pillage.
And, like Caesar, I know the name of each of my soldiers!"

This he said with a smile, that danced in his eyes, as the sun-
beams

Dance on the waves of the sea, and vanish again in a moment.
Alden laughed as he wrote, and still the Captain continued:

"Look! you can see from this window my brazen howitzer
planted

High on the roof of the church, a preacher who speaks to the
purpose,

Orthodox, flashing conviction right into the hearts of the hea-
then.

Now we are ready, I think, for any assault of the Indians;
Let them come, if they like, and the sooner they try it the
better,—

Let them come if they like, be it sagamore, sachem or pow-wow,
Aspinet, Samoset, Corbitant, Squanto, or Tokamahamon."

Long at the window he stood, and wistfully gazed on the
landscape,

Washed with a cold gray mist, the vapory breath of the east
wind,

Forest and meadow and hill, and the steel-blue rim of the ocean,
Lying silent and sad, in the afternoon shadows and sunshine.

Over his countenance flitted a shadow like those on the land-
scape,

Gloom intermingled with light; and his voice was subdued with
emotion,

Tenderness, pity, regret, as after a pause he proceeded:

"Yonder, there, on the hill by the sea, lies buried Rose Stan-
dish;

Beautiful rose of love, that bloomed for me by the wayside!
She was the first to die of all who came in the May Flower!

Green above her is growing the field of wheat we have sown
there,

Better to hide from the Indian scouts the graves of our people,
Lest they should count them and see how many already have

perished!"

Sadly his face he averted, and strode up and down, and was
thoughtful.

Fixed to the opposite wall was a shelf of books, and among
them

Prominent three, distinguished alike for bulk and for binding;
Bariffe's Artillery Guide, and the Commentaries of Caesar,

Out of the Latin translated by Arthur Goldinge of London,
And, as if guarded by these, between them was standing the

Bible.

Musing a moment before them, Miles Standish paused, as if
doubtful

Which of the three he should choose for his consolation and
comfort,

Whether the wars of the Hebrews, the famous campaigns of the
Romans,

Or the Artillery practice, designed for belligerent Christians.

Finally down from its shelf he dragged the ponderous Roman,
Seated himself at the window, and opened the book, and in
silence

Turned o'er the well-worn leaves, where thumb-marks thick on
the margin,

Like the trample of feet, proclaimed the battle was hottest.

Nothing was heard in the room but the hurrying pen of the
stripling,

Busily writing epistles important, to go by the May Flower,
Ready to sail on the morrow, or next day at latest, God willing,

Homeward bound with the tidings of all that terrible winter,
Letters written by Alden, and full of the name of Priscilla,

Full of the name and the fame of the Puritan maiden Priscilla!

II.

LOVE AND FRIENDSHIP.

Nothing was heard in the room but the hurrying pen of the
stripling,

Or an occasional sigh from the laboring heart of the Captain,
Reading the marvellous words and achievements of Julius
Caesar.

After a while he exclaimed, as he wrote with his hand, palm
downwards,

Heavily on the page: "A wonderful man was this Caesar!
You are a writer, and I am a fighter, but here is a fellow

Who could both write and fight, and in both was equally skil-
ful!"

Straightway answered and spake John Alden, the comely, the
youthful:

"Yes, he was equally skilled, as you say, with his pen and his
weapons.

Somewhere I've read, but where I forget, he could dictate
Seven letters at once, at the same time writing his memoirs."

"Truly," continued the Captain, not heeding or hearing the
other,

"Truly a wonderful man was Caius Julius Caesar!
Better be first, he said, in a little Ibernian village,

Than be second in Rome, and I think he was right when he
said it.

Twice was he married before he was twenty, and many times
after;

Battles five hundred he fought and a thousand cities he con-
quered;

He, too, fought in Flanders, as he himself has recorded;
Finally he was stabbed by his friend, the orator Brutus!

Now, do you know what he did on a certain occasion in Flan-
ders,

When the rear-guard of his army retreated, the front giving
way too,

And the immortal Twelfth Legion was crowded so closely
together

There was no room for their swords? Why, he seized a shield
from a soldier,

Put himself straight at the head of his troops, and commanded
the Captains,

Calling on each by his name, to order forward the ensigns;
Then to widen the ranks, and give more room for their weapons;

So he won the day, the battle of something-or-other.

That's what I always say; if you wish a thing to be well done,
You must do it yourself, you must not leave it to others!"

All was silent again; the Captain continued his reading.
Nothing was heard in the room but the hurrying pen of the
stripling

Writing epistles important to go next day by the May Flower,
Filled with the name and the fame of the Puritan maiden
Priscilla;

Every sentence began or closed with the name of Priscilla,
Till the treacherous pen, to which he confided the secret,

Strove to betray it by singing and shouting the name of
Priscilla!

Finally closing his book, with a bang of the ponderous cover,
Sudden and loud as the sound of a soldier grounding his mus-
ket,

Thus to the young man spake Miles Standish the Captain of
Plymouth:

"When you have finished your work, I have something impor-
tant to tell you.

Be not however in haste; I can wait; I shall not be impatient!"

Straightway Alden replied, as he folded the last of his letters,
Pushing his papers aside, and giving respectful attention:

"Speak; for whenever you speak, I am always ready to listen,
Always ready to hear whatever pertains to Miles Standish."

Thereupon answered the Captain, embarrassed and culling his
phrases:

"'Tis not good for a man to be alone, say the Scriptures.
This I have said before, and again and again I repeat it;

Every hour in the day, I think it, and feel it, and say it.
Since Rose Standish died, my life has been weary and dreary;

Sick at heart have I been, beyond the healing of friendship.
Oft in my lonely hours have I thought of the maiden Priscilla.

She is alone in the world; her father and mother and brother
Died in the winter together; I saw her going and coming,

Now to the grave of the dead, and now to the bed of the dying,
Patient, courageous, and strong, and I said to myself, that if
ever

There were angels on earth, as there are angels in heaven,
Two have I seen and known, and the angel whose name is
Priscilla

Holds in my desolate life the place which the other abandoned.
Long have I cherished the thought, but never have dared to
reveal it,

Being a coward in this, though valiant enough for the most
part.

Go to the damsel Priscilla, the loveliest maiden of Plymouth,
Say that a blunt old Captain, a man not of words but of ac-
tions,

Offers his hand and his heart, the hand and heart of a soldier.
Not in these words, you know, but this in short is my mean-
ing;

I am a maker of war, and not a maker of phrases.
You, who are bred as a scholar, can say it in elegant language,

Such as you read in your books of the pleadings and wooings of
lovers,

Such as you think best adapted to win the heart of a maiden."

When he had spoken, John Alden, the fair-haired, taciturn
stripling,

All aghast at his words, surprised, embarrassed, bewildered,
Trying to mask his dismay by treating the subject with light-
ness,

Trying to smile, and yet feeling his heart stand still in his
bosom,

Just as a timepiece stops in a house that is stricken by light-
ning.

Thus made answer and spake, or rather stammered than an-
swered:

"Such a message as that, I am sure I should mangle and
mar it;

If you would have it well done—I am only repeating your
maxim—

You must do it yourself, you must not leave it to others!"

But with the air of a man whom nothing can turn from his
purpose,

Gravely shaking his head, made answer the Captain of
Plymouth:

"Truly the maxim is good, and I do not mean to gainsay it;
But we must use it discretely, and not waste powder for
nothing.

Now, as I said before, I was never a maker of phrases.
I can march up to a fortress and summon the place to surren-
der,

But march up to a woman with such a proposal, I dare not.
I'm not afraid of bullets, nor shot from the mouth of a cannon,

But of a thundering "No!" point-blank from the mouth of a
woman,

That I confess I'm afraid of, nor am I ashamed to confess it!
So you must grant my request, for you are an elegant scholar,

Having the graces of speech, and skill in the turning of
phrases."

Taking the hand of his friend, who still was reluctant and
doubtful,

Holding it long in his own, and pressing it kindly, he added:

"Though I have spoken thus lightly, yet deep is the feeling that prompts me;
Surely you cannot refuse what I ask in the name of our friendship!"
Then made answer John Alden: "The name of friendship is sacred;
What you demand in that name, I have not the power to deny you!"
So the strong will prevailed, subduing and moulding the gentler,
Friendship prevailed over love, and Alden went on his errand.

III.

THE LOVER'S ERRAND.

So the strong will prevailed, and Alden went on his errand,
Out of the street of the village, and into the paths of the forest,
Into the tranquil woods, where blue-birds and robins were building
Towns in the populous trees, with hanging gardens of verdure,
Peaceful, aerial cities of joy and affection and freedom.
All around him was calm, but within him commotion and conflict,
Love contending with friendship, and self with each generous impulse.
To and fro in his breast his thoughts were heaving and dashing,
As in a foundering ship, with every roll of the vessel,
Washes the bitter sea, the merciless surge of the ocean!
"Must I relinquish it all," he cried with a wild lamentation,
"Must I relinquish it all, the joy, the hope, the illusion?
Was it for this I have loved, and waited, and worshipped in silence?
Was it for this I have followed the flying feet and the shadow
Over the wintry sea, to the desolate shores of New England?
Truly the heart is deceitful, and out of its depths of corruption
Rise, like an exhalation, the misty phantoms of passion;
Angels of light they seem, but are only delusions of Satan.
All is clear to me now; I feel it, I see it distinctly!
This is the hand of the Lord, it is laid upon me in anger,
For I have followed too much the heart's desires and devices,
Worshipping Astaroth blindly, and impious idols of Baal.
This is the cross I must bear; the sin and the swift retribution."

So through the Plymouth woods John Alden went on his errand;
Crossing the brook at the ford, where it brawled over pebble and shallow,
Gathering still, as he went, the May-flowers blooming around him,
Fragrant, filling the air with a strange and wonderful sweetness,
Children lost in the woods, and covered with leaves in their slumber.
"Puritan flowers," he said, "and the type of Puritan maidens,
Modest and simple and sweet, the very type of Priscilla!
So I will take them to her; to Priscilla the May-flower of Plymouth,
Modest and simple and sweet, as a parting gift will I take them;
Breathing their silent farewells, as they fade and wither and perish,
Soon to be thrown away as is the heart of the giver."
So through the Plymouth woods John Alden went on his errand;
Came to an open space, and saw the disc of the ocean,
Sailless, sombre and cold with the comfortless breath of the east-wind;
Saw the new-built house, and people at work in a meadow;
Heard, as he drew near the door, the musical voice of Priscilla
Singing the hundredth Psalm, the grand old Puritan anthem,
Music that Luther sang to the sacred words of the Psalmist,
Full of the breath of the Lord, consoling and comforting many
Then, as he opened the door, he beheld the form of the maiden
Seated beside her wheel, and the carded wool like a snow-drift
Plied at her knee, her white hands feeding the ravenous spindle,
While with her foot on the treadle she guided the wheel in its motion.
Open wide on her lap lay the well-worn psalm-book of Ainsworth,
Printed in Amsterdam, the words and the music together,
Rough-hewn, angular notes, like stones in the wall of a churchyard,
Darkened and overhung by the running vine of the verses.
Such was the book from whose pages she sang the old Puritan anthem,
She, the Puritan girl, in the solitude of the forest,
Making the humble house and the modest apparel of home-spun
Beautiful with her beauty, and rich with the wealth of her beauty.

Over him rushed, like a wind that is keen and cold and relentless,
Thoughts of what might have been, and the weight and woe of his errand;
All the dreams that had faded, and all the hopes that had vanished,
All his life henceforth a dreary and tenantless mansion,
Haunted by vain regrets, and pallid sorrowful faces.
Still he said to himself, and almost fiercely he said it,
"Let not him that putteth his hand to the plough look backwards;
Though the ploughshare cut through the flowers of life to its fountains,
Though it pass o'er the graves of the dead and the hearts of the living,
It is the will of the Lord; and his mercy endureth forever!"

So he entered the house: and the hum of the wheel and the singing
Suddenly ceased; for Priscilla, aroused by his step on the threshold,
Rose as he entered, and gave him her hand, in signal of welcome,
Saying, "I knew it was you, when I heard your step in the passage;
For I was thinking of you, as I sat there singing and spinning."
Awkward and dumb with delight, that a thought of him had been mingled
Thus in the sacred psalm, that came from the heart of the maiden,
Silent before her he stood, and gave her the flowers for an answer,
Finding no words for his thought. He remembered the day in the winter,
After the first great snow, when he broke a path from the village,
Reeling and plunging along through the drifts that encumbered the doorway,
Stamping the snow from his feet as he entered the house, and Priscilla
Laughed at his snowy locks, and gave him a seat by the fire-side,
Grateful and pleased to know he had thought of her in the snow-storm.
Had he but spoken then! perhaps not in vain had he spoken;
Now it was all too late; the golden moment had vanished!
So he stood there abashed, and gave her the flowers for an answer.

Then they sat down and talked of the birds and the beautiful Spring-time,
Talked of their friends at home, and the May Flower that sailed on the morrow.
"I have been thinking all day," said gently the Puritan maiden,
"Dreaming all night, and thinking all day, of the hedge-rows of England—
They are in blossom now, and the country is all like a garden;
Thinking of lanes and fields, and the song of the lark and the linnet,
Seeing the village street, and familiar faces of neighbors
Going about as of old, and stopping to gossip together,
And, at the end of the street, the village church, with the ivy
Climbing the old gray tower, and the quiet graves in the churchyard.
Kind are the people I live with, and dear to me my religion;
Still my heart is so sad, that I wish myself in Old England.
You will say it is wrong, but I cannot help it: I almost
Wish myself back in Old England, I feel so lonely and wretched."

Thereupon answered the youth: "Indeed I do not condemn you;
Stouter hearts than a woman's have failed in this terrible winter.
Yours is tender and trusting, and needs a stronger to lean on;
So I have come to you now, with an offer and proffer of marriage
Made by a good man and true, Miles Standish the Captain of Plymouth!"
Thus he delivered his message, the dexterous writer of letters—
Did not embellish the theme, nor array it in beautiful phrases,
But came straight to the point, and blurted it out like a school-boy;
Even the Captain himself could hardly have said it more bluntly.
Mate with amazement and sorrow, Priscilla the Puritan maiden
Looked into Alden's face, her eyes dilated with wonder
Feeling his words like a blow, that stunned her and rendered her speechless;
Till at length she exclaimed, interrupting the ominous silence:
"If the great Captain of Plymouth is so very eager to wed me,

Why does he not come himself, and take the trouble to woo me?
If I am not worth the wooing, I surely am not worth the winning!"
Then John Alden began explaining and smoothing the matter,
Making it worse as he went, by saying the Captain was busy—
Had no time for such things;—such things! the words grating harshly
Fell on the ear of Priscilla; and swift as a flash she made answer:
"Has he no time for such things, as you call it, before he is married,
Would he be likely to find it, or make it, after the wedding?
That is the way with you men; you don't understand us, you cannot.
When you have made up your minds, after thinking of this one and that one,
Choosing, selecting, rejecting, comparing one with another,
Then you make known your desire, with abrupt and sudden avowal,
And are offended and hurt, and indignant perhaps, that a woman
Does not respond at once to a love that she never suspected,
Does not attain at a bound the height to which you have been climbing.
This is not right nor just: for surely a woman's affection
Is not a thing to be asked for, and had for only the asking.
When one is truly in love, one not only says it, but shows it.
Had he but waited a while, had he only showed that he loved me,
Even this Captain of yours—who knows?—at last might have won me,
Old and rough as he is; but now it never can happen."

Still John Alden went on, unheeding the words of Priscilla,
Urging the suit of his friend, explaining, persuading, expanding;
Spoke of his courage and skill, and of all his battles in Flanders,
How with the people of God he had chosen to suffer affliction,
How, in return for his zeal, they had made him Captain of Plymouth;
He was a gentleman born, could trace his pedigree plainly
Back to Hugh Standish of Duxbury Hall, in Lancashire, England,
Who was the son of Ralph, and the grandson of Thurston de Standish;
Heir unto vast estates, of which he was basely defrauded,
Still bore the family arms, and had for his crest a cock argent,
Comed and wattled gules, and all the rest of the blazon.
He was a man of honor, of noble and generous nature;
Though he was rough, he was kindly; she knew how during the winter
He had attended the sick with a hand as gentle as woman's;
Somewhat hasty and hot, he could not deny it, and headstrong,
Stern as a soldier might be, but hearty, and placable always,
Not to be laughed at and scorned, because he was little of stature;
For he was great of heart, magnanimous, courtly, courageous;
Any woman in Plymouth, nay any woman in England,
Might be happy and proud to be called the wife of Miles Standish!

But as he warmed and glowed, in his simple and eloquent language,
Quite forgetful of self, and full of the praise of his rival,
Archly the maiden smiled, and, with eyes overrunning with laughter,
Said, in a tremulous voice, "Why don't you speak for yourself, John?"

To be concluded next month.

FLORENCE NIGHTINGALE — In England scarcely less beloved and revered than the Queen herself—was in full sympathy with the North in the late struggle with slavery and secession. Above all did she watch, with the deepest interest, the efforts of American women—efforts inspired by her own noble example—to relieve the wants and sufferings of the soldiers. When she heard of the assassination of President Lincoln, she immediately addressed a letter to Dr. Benjamin Howard, an American gentleman in London, expressing the "deepest sympathy of grief and horror" with which she contemplated the catastrophe, and stating that she thought it had produced a feeling of greater general distress than did the death of "our own Albert."

THE FRIEND.

OCTOBER 2, 1865.

REVIEW.

WHAT I SAW ON THE WEST COAST OF SOUTH AND NORTH AMERICA, AND AT THE HAWAIIAN ISLANDS. By H. Willis Baxley, M. D. New York, D. Appleton & Co., 1865.

In reading this volume, we have been continually reminded of the anecdote of the Quaker and the profane youngster who chanced to meet in the street. On hearing the lad swearing, the quaker exclaimed, "Spit it out, spit it out, my boy; thee can never go to heaven with such vile stuff inside." The writer of this book appears to have been treasuring up an enormous amount of spite and venom against the Puritans, and then, under the cover of a journal written during a tour in the Pacific, to have vented his ill-feeling whenever an opportunity offered. The American Mission in these Islands offered him the opportunity, which he has generously improved. The sight of a Mission School or Church appears to have had the same effect upon his mind that the sight of water does upon one of the canine species afflicted with hydrophobia. While upon matters and things in general, such as would naturally attract the attention of an intelligent tourist, he writes like a well-read, sensible and literary man, possessed of more than ordinary powers of description, but the moment anything of New England or Puritan origin attracts his notice, a species of monomania seizes his mind and controls his pen. Oftentimes he praises and admires the labors of the Jesuit Missionaries, not that he appears to have any special regard for the Papists, but only that he may deal a blow at the "hated Puritan."

The visit of Dr. Baxley in Honolulu, during the summer of 1861, is remembered by many of the foreign residents. The object of his visit is well known. He was sent out as Special Commissioner of the United States, to examine and report upon the state of Consular Hospitals for seamen, in the Pacific Ocean. The book before us, of 632 neatly printed octavo pages, and illustrated with some miserable wood-cuts, is the result of his "wayside opportunities of observation." There is doubtless much in this volume of very useful and valuable information to his "sons, Claude and Henry Willis," (and to other lads,) to whom the volume is dedicated, but we should be sorry to think the youth of America had imbibed Dr. Baxley's peculiar notions of American citizens who were laboring at home and abroad to ameliorate the social, moral and religious condition of their fellow men. Dr. Anderson, Rev. Mr. Bingham, senior, Rev. Mr. Richards, Mr. Jarves, and others, come

in for a generous share of his abuse. There is a repetition in this volume of the same old stale vituperations against Missionaries which have been served up in various styles during the last forty years, at one time by writers in the old *Sandwich Islands Gazette*, at another by the journalist of some exploring expedition, at another by some British reviewer, at another by a Simpson, or a Hopkins, or a Staley, or a Haole, or any of that class of writers who consider that they have a special call to operate as occultists upon the "mote in a brother's eye." To all such writers, the advice of the old Quaker to the profane youth is applicable.

That we have not misinterpreted the *animus* running through the book, so far as relates to the American Missionaries on these Islands, we would refer for example to the following one-sided statement, on pages 551 and 552. This is only one of many similar examples, which might be quoted, if our limits permitted. While sailing along the beautiful and picturesque shores of Hawaii, and off Waipio Valley, by the aid of "a good telescope," he sees two neatly-built native churches, surmounted with belfries. Read the following:

"What these two churches have been built there for is beyond rational conjecture, unless, indeed, as telegraphs to notify the passing voyager that the Missionary is abroad; certainly a sufficiently well attested fact at home, both by pulpit and press. * * * When it is considered that this sparsely settled district of Hamakua—one of the six into which Hawaii is divided—has thirteen churches, it will probably be thought by many a poor widow and shoeless child, who gave their hard-earned pittance for 'the spread of the gospel among the heathens of the Sandwich Islands,' that these Islanders have been superabundantly supplied with the means of grace, and that it will in future be wiser to be more gracious to themselves, and not allow either a one-sided fanaticism or the specious appeals of self-interest to make them miserable about the 'lost souls' of those who, there are reasons for believing, were happier, and better too, before than since intruders came among them, to introduce diseases from which they had never suffered, vices of which they were ignorant, and discontent with a form of governmental landed proprietorship, adapted to their wants and parental in its character, and which taught them by precept and example a provident industry, and not to fail to prepare for the wants of to-morrow by planting to-day."

We think our readers will agree with us, that Missionaries, foreign residents of all nationalities, sailors, and every foreign visitor, are in that long paragraph jumbled together and made to bear away a load of guilt. Only one point claims our notice. It is asserted in this passage that the Christians in America are called upon to contribute funds to build church edifices in Hamakua and on the Sandwich Islands

generally. We are bold to say no such appropriation of Missionary funds was ever made. Hawaiians connected with churches under American Missionaries build their own church edifices. It has always been so. Now, if the Protestant Christians of Hamakua see fit to build "thirteen churches," with their own money, and surmount them with belfries, and in those belfries hang bells, we do not know what reason Dr. Baxley or any other person in America has to complain.

When a person sits down to read a volume like this and finds motives misrepresented, characters traduced, history falsified, and a "peculiar twist" given to plain matters of fact, he will naturally inquire how a traveler possessed of so many desirable traits as a tourist and descriptive writer, could have been led thus to see objects with "jaundiced eyes" and "green spectacles." Upon good authority, viz, that of a United States Government official, we learn that Dr. Baxley is a "blatant secessionist," (we use the very epithet which was applied to him,) and that the Provost Marshal of Baltimore sent him to Fort McHenry and confined him there several months, because he would not take the oath of allegiance, and, like the boy met by the Quaker, went around the streets of Baltimore abusing the Government of the United States. We can well imagine that for the amusement of his leisure hours in Fort McHenry, he must have written that part of this volume relating to the Hawaiian Islands, and in which New England and the Puritans come in for such a generous share of his abuse. Dr. Baxley undoubtedly could deeply and tenderly sympathise with General Beauregard when, in a venomous speech against the Yankees, at Savannah, he spoke as follows: "When I reach Massachusetts, my first act will be to blow Plymouth Rock out of existence. That will be the greatest and happiest moment of my life." That the General has not succeeded in his attempt to "blow Plymouth Rock out of existence," we learn from the very latest American papers, that on the 22d of June last, about one thousand Congregational ministers, deacons, delegates and others, left Boston and proceeded to Plymouth, and did there, standing upon Plymouth Rock, reaffirm the faith of the Puritans.

We should suppose the time had fully come when Southern warriors would no longer bluster about blowing up Plymouth Rock, copperhead politicians no longer prate about "leaving New England out in the cold," High Churchmen would no longer assert that the Puritan clergy preach without a valid and scriptural ordination, and the enemies of Protestant Evangelical Missions would cease publishing to the world that the

American Mission to the Hawaiian Islands is "a failure." If not, then in all Friendly honesty and Quaker simplicity we say, "Spit it out—spit it out"—and "by their fruits ye shall know them."

SAMOA, OR NAVIGATORS' ISLANDS.—By letters just received from Samoa, we learn that the Rev. George Turner, author of "Nineteen Years in Polynesia," has returned from England, where he has been occupied in carrying the Samoan Bible through the press, under the auspices of the British and Foreign Bible Society.

The Rev. Mr. Buzecott, formerly of Rarotonga, died last year, in Sydney.

The Rev. George Gill, formerly of South Sea Missions, is now Pastor of a Congregational Church, at Burnley, Lancashire, England.

The Rev. William Gill, of the same Mission, is Pastor of a Church at Woolwich, near London.

Captain Morgan, so long known as commander of the London Missionary Society's bark, died last year at Melbourne.

Mr. A. Unshelm, late Hamburg Consul at Apia, Navigators' Islands, perished at sea about one year ago. His vessel, the *Charlotte*, was caught in a cyclone off the Feejee Islands. All hands were lost.

Samoan Christians have remitted £1,700 to London, in payment for the new edition of the Samoan Bible.

The French Governor at the Loyalty Islands, when he took possession of the Mission premises, converted one of the Protestant Churches into barracks for soldiers. We are glad to learn that he has received orders from the Emperor to stop his petty and annoying interference with the Protestant Mission.

According to a late census of the Samoan Islands, the inhabitants are increasing. Mr. Turner writes as follows: "You will be glad to learn that our latest statistics show an increase in our Samoan population of about one thousand in ten years. During the last twenty years we have repeatedly ascertained the exact number, counting head by head, of the people, and this is the conclusive result at which I have just arrived. The Samoans are not melting away, as some people would have us believe with reference to all the Polynesian tribes."

The children of Samoa have contributed £230 to assist the London Missionary Society to build a new Missionary vessel in place of the *John Williams*, lost a few months ago on a reef in the South Seas.

The Sailors' Home having been thoroughly refitted and refurnished, is now open for boarders and lodgers.

Editor's Table.

SCENES IN THE HAWAIIAN ISLANDS. By Mary Anderson. Boston, American Tract Society, 1865.

In nearly all the books relating to these Islands, there is an *odium theologicum* vein, or infusion, which indicates that the writer's mind was under the influence of a strong party or sectarian bias. The tendency is to extremes, and when a new book is announced the question is immediately asked "Who is now shown up?" Readers are partially to blame for this state of things, for not a few are displeased and dissatisfied with a book, review, or newspaper, unless somebody has received a sharp thrust or a sound thrashing, is held up to ridicule or annihilated by satire. We are truly glad to fall in with one book in which we do not discover one grain of malice or one bitter expression. Miss Anderson has shown in her book that there is a way of viewing scenes, even at the Hawaiian Islands, without casting into the foreground of the picture political or theological combatants, ready for the encounter or prostrated in the arena. The style of the book suits us. "Tell us a story, Auntie," uttered by a group of children, brings before the mind a pleasant domestic scene. We are not displeased to see the pages of this book generously enriched by such epithets as "Grandma," "Grandpa," "Uncle George," "Carrie," "Alice," "Willie" and "Harry." This is a "live" book. Quite too many of our books possess no more life than a dried mummy from Egypt, or a skeleton from some medical college.

We need not, of course, inform our Island readers that this work is written by the daughter of Dr. Anderson, who accompanied her father during his trip over the Islands in 1863. We have heard this book frequently called for, and sincerely regret a supply is not for sale at the book-store. It is a capital book to circulate among the young, and contains vastly more correct and useful information than many books of greater pretensions. One intelligent lady seeking information about the Islands, has been heard to say, "This is just the book to inform one about the Islands, and tell us what we desire to learn." We are not sure but the best of all descriptive tourists would be a well-educated young lady, wielding a nimble pen and blessed with a talent for observation. We hope future writers upon the Islands will follow Miss Anderson's example, and describe the lighter as well as the darker scenes of Island life.

P. S. Since writing the above, we have met with a copy of the "Hours at Home," published in New York, containing a graphic sketch of Honolulu, by Miss Anderson. It is truthful and well written:

☞ We would acknowledge four numbers of

TRUBNER'S AMERICAN AND ORIENTAL LITERARY RECORD; a Monthly Register of the most important Works published in North and South America, in India, China, and the British Colonies; with occasional notes on German, Dutch, Danish, French, Italian, Spanish, Portuguese and Russian Books.

It is published in London, and contains a vast amount of valuable information. It is very complete upon American current literature.

☞ We have received copies of the *Chicago Tribune*, a large and handsomely printed daily, and we learn that Mr. Brewster, formerly a school-teacher in Honolulu, has become associated with its editorial corps. After leaving Honolulu, Mr. and Mrs. Brewster made the tour of Europe. May Mr. Brewster's career as an editor prove as successful as that of a teacher. Not a few regretted that they did not return and resume their vocation as teachers in Honolulu.

"HOURS AT HOME."—We have chanced to pick up, in Whitney's Book Store, three numbers of this new periodical, published in New York. No. 1 was good, No. 2 better, and No. 3 best. It is a monthly, which we can most cordially recommend for family reading. The articles are original, and written by some of the most popular writers in the United States. In one number we met with a communication from Dr. Anderson upon Kamehameha III. The magazine admirably combines literary taste, entertaining reading, useful information and religious instruction.

RUSHING INTO PRINT.—We have often heard of Hawaiian poets paying to have their effusions appear in the native papers, but the following case is somewhat remarkable. We recently heard of a native poet, laboring for three dollars per week, and wishing his money in advance, that he might get his poetry inserted in the *Kuokoa*, and for which he paid eighty-eight cents. Just think of a poet not only not receiving anything for the labor of his brain, but paying for its insertion! We learn that contributions in money for this purpose make up quite a little sum to both of the native papers. If it was not for this pecuniary check upon Hawaiian genius, the poets would fill both papers. Let no one after this say Hawaiians are deficient in a genius for writing poetry. We have heard, too, of some who will write for one paper, and come out abusing themselves in the other paper the following week!

☞ We would acknowledge a card notifying the public that our old friend, Mr. J. Hardy has opened a book-store at No. 208 Bush street, opposite the Cosmopolitan Hotel, San Francisco.

Visit of the U. S. Ship *Saranac*.

We can join with Americans generally in welcoming a vessel of war from the United States, after the long interval of more than four years since the *St. Lawrence* left the port of Honolulu in 1861. The interests of the country and the necessities of war have required the services of our large Navy in other waters, but especially in the blockading service. The report of the *Shenandoah's* depredations has called away the *Saranac* from the American coast, and we only hope she may be so fortunate as to overtake and capture the wild "rover." One circumstance, however, mars the visit of the *Saranac*. We regret that the commander should have deemed the public service of his country required him to work "coaling" the whole of the Sabbath, Sept. 10th. Labor on the Sabbath may not seem strange in other sea-ports, but it does appear so in Honolulu. We learn that our Minister Resident, Mr. McBride, visited the vessel before the morning services in our churches, and remonstrated with the commander, stating that such an act gave offence to many American residents. The commander replied that he was himself conscientiously in favor of keeping the Sabbath, and furthermore, that the Government at Washington had forbidden unnecessary labor upon the Sabbath, unless on special occasions, but he deemed this to be one of those special occasions, when if all possible efforts were not made to be ready for the capture of the *Shenandoah* he would be liable to censure from the Navy Department. While we accept this reason as good and valid on the commander's part, we cannot but express our decided disapproval of even war-ships "coaling" upon the Holy Sabbath. We learn that the same thing has occurred repeatedly during the cruise of the *Saranac*. We do not look upon it as a matter of trifling consequence for a United States national vessel to enter a foreign Christian port, and, in direct violation of the laws of the land, keep two hundred men, more or less, hard at work from morning until evening. The same thing was done a few years ago by a British war-ship. Such deeds are wrong under almost any conceivable circumstances. How can nations, any more than individuals, look up to Heaven and implore Heaven's blessing when they are going forward in direct violation of the laws which God has ordained. He has never repealed the fourth commandment, any more than the second, against idolatry, the third, against profanity, or the sixth, against murder.

P. S. Since the foregoing remarks were written, the *Saranac* has sailed, but under circumstances making every right-minded

and Christian-minded American in Honolulu deeply chagrined. After the "coaling" of the vessel was completed, she lay several days in the stream, and on the 17th ult., Sabbath, at mid-day, fired up and steamed away. To employ the mildest terms, it had the appearance on the commander's part of disregarding the American Minister's remonstrance and the Christian feeling of the community. We would merely add that if the commanders of our national vessels pursue this course on visiting Honolulu, we hope another four years will elapse before another national vessel visits this harbor. The Government at Washington professes now to act upon the principle, "In God is our trust," and has inscribed this motto upon the national coin. We desire to see our country's representatives act accordingly.

That our views are in harmony with the policy of the Government at Washington, we refer to the following General Order, issued by the late lamented and martyred President. In the face of such an order, we do not wonder there was a little restiveness on the part of the officers and crew of the *Saranac*:

EXECUTIVE MANSION,
WASHINGTON, Nov. 15, 1862.

The President, Commander-in-chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine Will, demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperilled, by the profanation of the day or name of the Most High. "At the time of public distress," adopting the words of Washington, in 1776, "men may find enough to do in the service of God and their country, without abandoning themselves to vice and immorality." The first General Order issued by the Father of his Country, after the Declaration of Independence, indicates the spirit in which our institutions were founded, and should ever be defended. "The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country."

ABRAHAM LINCOLN.

JACK ALWAYS TRUE TO THE "RED, WHITE AND BLUE."—When treason first broke out and traitors were reckoned by millions, President Lincoln announced that among American seamen, "before the mast," not a traitor was to be found. This was noble testimony. Uncle Sam's "web-footed" boys, as they were styled by President Lincoln, were true! Now that the rebellion has been put down, it is most gratifying that the sailor can

exhibit a fair record during the war. The following relates to some sailor-prisoners found in Camp Ford, in Texas:

"The oldest prisoners in the Confederacy are in this camp. Their imprisonment is now measured by years. On the 21st of January, 1863, the officers and crew of the *Morning Light* were captured off Sabine, and they still remain prisoners of war. A fatality seems to have attended all the naval prisoners who have found their way to a Texan prison camp. Those of the *Clifton* and *Sachem*, captured at Sabine Pass, September 8, 1863, also share the same fate. Exchange after exchange of army prisoners takes place, but the boon never reaches these sailors. Soldiers have been taken from the same camp and sent back to our lines who have not been held as prisoners a month. Yet the gallant tars have shown a devotion to their flag unsurpassed, perhaps unequaled during the war. With the feeling that they have suffered gross injustice, with a sense of neglect by their own Government, they have never deserted. There have been desertions to the enemy from this camp, but they have not been by sailors.

An Englishman's Opinion of Negro Suffrage.

The eminent English writer upon political topics, John Stuart Mill, writes as follows to a friend in the United States:

"I have always been afraid of one thing only—that you would be too gentle. I should be sorry to see any life taken after the war was over, (except those of the assassins,) or any evil inflicted in mere vengeance; but one thing I hope will be considered absolutely necessary: to break altogether the power of the slaveholding class. Unless this is done, the abolition of slavery will be merely nominal. If an aristocracy of ex-slaveholders remain masters of the State Legislatures, they will be able effectually to nullify a great part of the result which has been so dearly bought by the blood of the Free States. They and their dependants must be effectually outnumbered at the polling places, which can only be effected by the concession of full equality of all political rights to negroes, and by a large immigration of settlers from the North."

This is encouragement from an unexpected quarter. Surely, when Englishmen advocate negro suffrage, or universal suffrage, Americans should not hesitate. This is the most prominent question now discussed in all the newspapers of the United States. Only one consistent course seems now to open, and that is to sweep from the statute-book of the National and State Governments all class-laws, or an entire abolition of all rights and privileges conceded to the white population that is not conceded to the colored people. Let both hereafter stand equal before the civil courts and at the ballot-box. Surely the loyal negroes are entitled to equal rights with the "poor white trash," only half loyal, we hear and read so much about.

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The Parker Company, Connecticut,
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Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
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old 18,560, whilst the Wheeler & Wilson Company, of Bridge
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English Charts of North and South Pacific.

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THE FRIEND:

A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE, SEAMEN, MARINE AND GENERAL INTELLIGENCE,

PUBLISHED AND EDITED BY
SAMUEL C. DAMON.

TERMS:

One copy, per annum,	\$2.00
Two copies, "	8.00
Five copies, "	6.00

☞ We copy the following paragraph relating to the Rev. Mr. Snow, so well known at the Islands, from a late number of the *Pacific*. It will be remembered that he was a member of the junior class at Andover, in 1861, and volunteered as a soldier, but was very soon promoted to the rank of Chaplain. He served during the "nine months" under General Foster in North Carolina. On leaving the Army, he came out to the Islands, and returned to California, where he has since been preaching:

"Rev. W. F. Snow preached on Sunday, the 20th, his farewell sermons to the Congregational Church at Grass Valley, of which he has been acting pastor for the past fifteen months. At the close of the Sabbath School exercises, the teachers and pupils presented to Mr. and Mrs. Snow a pair of silver goblets, as a parting token of affection. Mr. Snow has been Superintendent of the School during his ministry to the Church. He will leave for the East on the steamer of September 2d, and intends to complete his course of theological study in Andover Theological Seminary. We regret to lose so excellent a laborer from our needy work in this State."

"BIRDS, BIRDS, THE LITTLE BIRDS."—We rejoice to learn that Dr. Hillebrand has sent from China some birds to be let go upon the Islands. Already seven Java sparrows, seventeen avocets, and five of an unknown species, have been let loose near Mr. Montgomery's garden. Most sincerely do we hope no mischievous boys or naughty men will molest the little strangers. Welcome, welcome, we say to the new-comers, and long may they and their descendants dwell upon the Islands.

☞ In referring to a telegram of General Beauregard, which recently turned up, and in which Jeff Davis was reminded to hurry up the order for the hanging of all the Abolition prisoners, the *Times* remarked that it was difficult to believe that Beauregard could pen such a diabolical dispatch; whereupon Col. Julius Allen relates the following circumstance: While in command at Savannah, Beauregard, at the close of a venomous speech against the Yankees, spoke as follows: "When I reach Massachusetts, my first act shall be to blow Plymouth Rock out of existence. That will be the greatest and happiest moment of my life."

THE SOVEREIGNS OF EUROPE AND THEIR RELIGION.—There are in Europe 43 reigning Sovereigns, not including those who possess titles only. Of those 43, 9 belong to the Roman Catholic religion, but one of that number is excommunicated; 31 are Protestants, 1 is of the orthodox Greek Church, 1 a Mahomedan, and the 43d is the Pope. The excommunicated Sovereign is King Victor Emmanuel. There are besides, in Europe, 7 Republics; 2 exclusively Catholic—San Marino and Andorra—and 5 where the majority of the inhabitants are Protestants—Switzerland, Hamburg, Bremen, Frankfurt and Lubeck.

☞ We see it reported in American papers that Mr. A. B. Lyons, of Waimea, Hawaii, has taken the highest honors in the graduating class at Williams College, Massachusetts. Also, that J. E. Emerson, N. B. Emerson and T. L. Gulick, belonging to the Islands, have taken high honors in the same class. It is very gratifying to see our Hawaiian-American young men so successfully competing with the young men of America.

☞ The first honor of Oxford University, England, this year, was gained by a young American, Francis Allston Channing, a son of Rev. Henry Channing, who took the "Chancellor's Prize" for the best English essay.

NEVER SULK.—Better draw the cork of your indignation, and let it foam and fume, than to wire it down to turn sour and acrid within you. Sulks affect the liver, and are still worse for the heart and the soul. Wrath driven in is as dangerous to the moral health as suppressed small-pox to the animal system. Dissipate it by reflecting on the mildness, humility and serenity of better men than yourself, suffering under greater wrongs than you have ever been called upon to bear.

Rev. Fitch W. Taylor, late chaplain on board the flagship *Hartford*, died recently at the residence of John Rankin, Esq., Brooklyn. Mr. Taylor was sixty-three years of age, being the oldest chaplain in the United States Navy.

Information Wanted!

Respecting a lad by the name of Souza, who left New Bedford with Captain Fisher, about three years ago. Please communicate with the editor, or the lad's mother, Mrs. Mary Emily Souza, No. 5 Battery street, Boston.

Respecting Samuel N. Fairbrother, of North Falmouth, Mass. He sailed from New Bedford August 10, 1862, on board the bark "Richmond," Captain Bliss. Any information will be thankfully received by the editor, or his sister, Miss Nellie F. Fairbrother, North Falmouth, Mass.

Respecting Edward B. Beardsley, who belonged to ship *Ocean*, Capt. Clark, he remained on board about three years, and then left, and is reported in 1862 to have gone to San Francisco. Any information will be most gladly received by the Editor, or by Sarah J. Beardsley, his sister, Boston, Mass.; or by Mrs. Betsy A. Curtis, corner of Humphrey and State streets, New Haven, Connecticut.

MARRIED.

JOHNSON—CATTANACH—At the Temporary Cathedral, Nuanu street, by the Rev. E. Ibbotson, Aug. 26th, Mr. William Johnson to Miss Margery Cattanaach.

ALLEN—BISHOP—In San Francisco, August 30th, at the residence of S. C. Bigelow, Esq., by Rev. Henry S. Huntington, Wm. F. Allen, Collector-General of the Hawaiian Islands, to Miss C. C. Bishop, of Glens Falls, N. Y.

DIED.

KEMM—Sept. 24, at the residence of the Rev. E. Ibbotson, Nuanu valley, Mr. W. Kemm, of Grantham, England, aged 28 years.

ADAMS—In this city, on Sunday, August 27th, Mr. David Adams, a son of Capt. Alex. Adams, aged 35 years.

STAPENHORST—In this city, on the 7th inst., Florens Stapenhorst, Esq., aged 55 years and 9 months, of the firm of Ed. Hoffschlaeger & Stapenhorst, Consul of the Grand Duchy of Oldenburg, and Acting Consul for Belgium and the Netherlands.

ROOKE—Died at Makawao, Sept. 1st, of Bronchitis, Edward Rook, a native of Philadelphia, Penn., aged about forty years.

GORDON—At the Queen's Hospital, Sept. 14, Alexander Gordon, aged about 50 years, of Aberdeen, Scotland, and recently from Victoria, V. I.

FOSTER—In Portsmouth, N. H., July 21st, Benjamin Franklin Foster, printer, aged 49 years. He formerly resided in Honolulu.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Sept. 2—Am clipper ship Syren, Morse, 17 days from San Francisco, to C. Brewer & Co.
 3—Am bark Nile, Chadwick, 18 days from San Francisco
 6—British topsail schr Jeannie, Moorehead, 17 days from San Francisco, to Janlon, Green & Co.
 6—U. S. S. Saranac, Scott, 14 days from Vancouver.
 7—Haw'n ship Polynesian, Green, 18 days from San Francisco, with mds and passengers to H. Hackfeld & Co.
 7—Haw'n bark Arctic, Hammond, 14 days from San Francisco, with mds and passengers to C. Brewer & Co.
 8—Am bark D C Murray, Bennett, 14 days from San Francisco, with mds and passengers to Aldrich, Walker & Co.
 10—Am barkentine Constitution, Clements, 22 days from Teakelet, with lumber to H. Hackfeld & Co.
 13—British clipper ship Sauspariel, Alpina, 38 days from Shanghai.
 14—Russ bark Ukto, Huovinen, 42 days from Shanghai.
 18—Am bark Cambridge, Brooks, from San Francisco via Kohala with lumber to Aldrich, Walker & Co.
 22—British bark Magnolia, Berry, 49 days from Valparaiso bound to Shanghai.
 22—Am clipper ship Mindoro, Allen, 16 days from San Francisco en route to Hongkong.
 22—H. B. M. gunboat Sparrowhawk, Commander E. A. Porcher, 35 days from Callao.
 23—Am clipper ship Chevy Chase, Blaxter.
 23—Chilean bark Alberto, 63 days from Hongkong, with cargo of coolies.
 24—Am bark Whistler, Paty, 17 days from San Francisco, with mds to H. Hackfeld & Co.
 25—Bremen brig Agnes, Siedenburgh, 163 days from Bremen, with mds to Ed. Hoffschlaeger & Stapenhorst.

DEPARTURES.

- Aug. 28—Am wh bark James Maury, Cunningham, for cruise.
 31—Haw bark Maunakea, Robinson, for Puget Sound.
 Sept. 2—Am brig Kentucky, Williston, for San Francisco.
 9—British schr Domitila, Webb, for Valparaiso.
 10—Am clipper ship Syren, Morse, for Baker's Island.
 11—Eng topsail schr Jeannie, Moorehead, for Shanghai.
 14—Schr Bruce, English, for Fanning's Island.
 16—Am bark Onward, Hempstead, for San Francisco.
 17—U. S. S. Saranac, Scott, for Marquesas.
 17—British schr Alberni, Dalrymple, for Victoria, V. I.
 19—British ship Dennis Brundrit, Whiteway, for Valparaiso.
 20—Am barkentine Constitution, Clements, for Teakelet.
 25—Am clipper ship Mindoro, Allen, for Hongkong.
 26—British clipper ship Chevy Chase, Blaxter, for Valparaiso.

MEMORANDA.

☞ Report of bark *Constitution*, from Teakelet—Left Port Angeles August 19th. Had light westerly wind when in the Sound. Passed Cape Closset August 21st. Had light southerly wind first part of the passage. Lat. 41° 50' N., Long. 126° 30' W., had a heavy gale from the S. E. bearing into the S. W., lasting 23 hours, blowing with great violence. Thence had light northerly winds into Lat. 30° 00', Long. 137° 30', when I took the N. E. trades from the E. N. E. Made East Maui Sept. 10th, making the passage from Port Angeles to Honolulu in 22 days and 19 hours from Cape Closset.

S. CLEMENTS!

PASSENGERS.

From SAN FRANCISCO—per D C Murray, Sept. 8—Mrs S. Peck, Mrs G E Beckwith, Mrs H Y Ludington, Mrs W Godfrey, Mrs S B Holland, Miss A Anjos, Miss M Anjos, Mrs J Robert, Mrs M Machina, Mrs Eastwood, Mrs E Constance, Miss E Clara, Mrs R Filwance, Mrs M Glarea, J Ritt, G E Beckwith, W Godfrey, J Bartlett, Thos McCloy, G Dole, C H Hopgood, Jas Love, Ching Kee, Capt E W Spencer, C W Cross, Chas Ludington, J Casta, J Robert, Antone Jose, J McGuirre, Mr Eastwood, and three others—34 in all.

From SAN FRANCISCO—per Polynesian, Sept. 7—Dr E Hoffmann, D C Waterman, Rev and Mrs G B Whipple, Miss Bokenmeyer, Chas W Marlette, E Hoffmann, J M Venisse, R Butler—9 cabin and 3 steerage.

For SAN FRANCISCO—per Kentucky, Sept. 2—S L Coan, F O Lyman, F A Hammond, P Pugsley, A Randall, M Brandon, J K Overton, S T Beckwith, T Eastwood, T Mitchell, H Sohdon—11.

From TEAKELET—per Constitution, Sept. 10—A Kennedy

For SHANGHAI—per Jeannie, Sept. 11—Mrs Ryder.

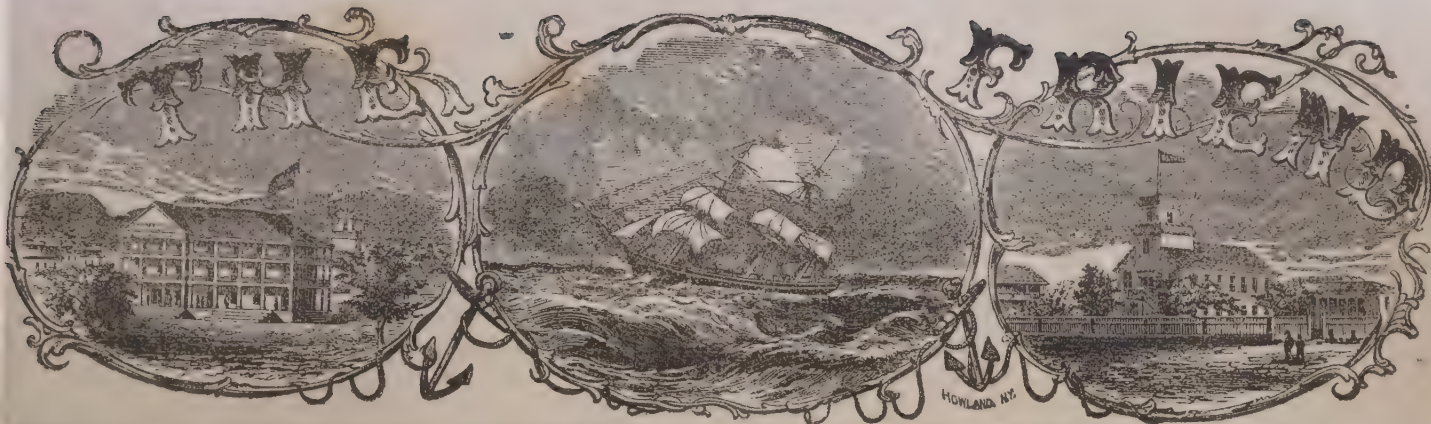
For SAN FRANCISCO—per Onward, Sept. 16—Rev and Mrs Whipple, Mrs Eastwood and son, W A Aldrich, Capt Chase, Mrs Kincaid, W M Daniels, R Butler, Mrs R P Baker, R Powers, J Denyer, Jas Gaul—13.

For VALPARAISO—per Dennis Brundrit, Sept. 19—J F Warner, G Burton.

From SAN FRANCISCO—per Whistler, Sept. 24—Mrs Capt John Paty, H von Holt, N P Hamlen, E L Harvey, A S Grubbaum, G H Nye, W F Roy, F W Dunn—8 cabin and 5 steerage passengers.

Notice to Mariners.

Latest advices from Port-de-France, New Caledonia, mention the arrival there of an iron lighthouse, to be erected on Ahmet Island. The first stone of the foundation had already been laid. The lantern will be 176 feet above high-water level, and will be visible from a distance of 22 miles.



New Series, Vol. 14, No. 11.

HONOLULU, NOVEMBER 1, 1865.

{Old Series, Vol. 27.

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THE FRIEND.

NOVEMBER 1, 1865.

PROFESSOR AND MRS. CHURCH.—We are most happy to welcome the new teachers for Oahu College. Both are graduates of Oberlin College, Ohio. Since graduating, they have been engaged in teaching. Mr. Church has been connected with the Reformatory School, under the patronage of the State of Ohio, and has served several months in the Union Army. He was at Washington when the Rebels made their last raid into Maryland, in the summer of 1864. He visited Secretary Blair's house only a few hours after its being sacked. Mrs. Church has been engaged as a teacher in the Institution for the Blind in Wisconsin. They come bringing the best of credentials, and most cordially we would welcome them to their sphere of usefulness.

"SIAM TIMES."—The Rev. Dr. Dean, of the Baptist Mission, has favored us with a copy of the *Siam Times*, published at Bangkok, April 29, 1865. From editorials, advertisements, correspondents, &c., we learn that commerce and Missions are pushing their way among the Siamese, but are met with ignorance, idolatry and prejudice. The Missionaries are establishing schools and opening places of worship. In some respects we should infer that there was a state of affairs in Bangkok very much resembling what was witnessed in Honolulu twenty or thirty years ago.

TEMPERANCE LECTURE BY A LADY.—If we had not signed the pledge some thirty years ago, and during the period which has since elapsed experienced the good effects of total abstinence, we think that we should have signed on the evening of the 14th of October, after listening to the very sensible and judicious lecture of Mrs. A. W. Allen, who lectured before the Dashaways at the Bethel Vestry. It was the first public lecture by a lady we ever heard. If woman can arrest the drunkard in his downward career, or persuade the young to walk the pathway of virtue and sobriety, most surely we bid her God-speed in her errand of mercy. Intemperance has made woman to shed an ocean of tears, and if now her voice can persuade the erring to reform, confirm the temperate in the right way, and send conviction to the hearts of those whose business it is to make drunkards, then let it be heard through the world. Mrs. Allen, accompanied by her husband, opened and closed the exercises by appropriate singing. Her address was well-timed and appropriate, and delivered with much elegance of diction and language. Several of her illustrations were aptly and admirably introduced.

REV. T. DWIGHT HUNT.—We have received a copy of the *Niles Inquirer*, published at Niles, Berrien Co., Michigan. It contains "A Sermon for the Fourth of July, 1865, delivered Sabbath evening, July 2d, in the Presbyterian Church, by Rev. T. Dwight Hunt." Mr. Hunt will be remembered by all the older foreign residents in Honolulu. He left Honolulu in the autumn of 1848, and went to San Francisco, where he labored as a Chaplain and Pastor. He was instrumental in organizing the First Congregational Church of San Francisco. We are glad to hear from him again, and to learn that he is usefully employed in the Christian Ministry. The Sermon is written in his usual free, bold and out-spoken style. We rejoice to learn that our old friend and former associate is now looked upon as "among the ablest Divines in the State" of Michigan. Long may he there labor.

ROBERT CRICHTON WYLLIE.

Another of the men who have carved for themselves a place in Hawaiian history has passed away. The name of ROBERT CRICHTON WYLLIE occupies a conspicuous place among those who have labored to establish the independence of the Hawaiian Kingdom. It is with unfeigned sorrow that we now sit down to pen a few paragraphs respecting our departed friend. It was our privilege to have met him on the day of his arrival—the 3d of February, 1844—and since that time to have enjoyed his friendship. For eighteen years he was a constant worshipper at the Chapel where it has been our privilege to preach. During that period, he was seldom, if ever, absent from the morning service. When the Reformed Catholic Church was established in Honolulu, he became an attendant there.

The death of His Excellency, ROBERT CRICHTON WYLLIE, Minister of Foreign Affairs and Secretary of War, occurred on the morning of the 19th instant, at five minutes to eleven o'clock, at his residence at Rosebank, Nuuanu Valley, Honolulu. The public had been apprised on several occasions of late, by the newspapers, that his health was gradually failing and his demise might be daily expected. Its public announcement was accompanied by an order, under the authority of the Minister of the Interior, to close all Government offices. The national flag at the fort on Punchbowl, and at the Government offices, was lowered, as well as the flags of the various Consulates. Many of the merchants closed their stores, and other demonstrations of public mourning were not omitted.

It is highly appropriate that His Majesty's Government, and the public generally, should thus make every becoming demonstration of respect to the memory of the deceased, who has so long and faithfully discharged the duties of Minister of Foreign Affairs of this Kingdom. For more than

twenty years, early and late, he has been found at his post of duty and responsibility. The office, during his incumbency, has been no sinecure.

Mr. Wyllie landed at Honolulu on the 3d of February, 1844, in company with General Miller, who had been sent out by the British Government as Consul-General for the "Sandwich, Society, Friendly, and other Islands of the Pacific." They came from Mazatlan, as passengers, on board H. B. M. ship *Hazard*, having traveled overland from Vera Cruz, via the city of Mexico. They arrived at a most critical period in the political history of this Kingdom. Admiral Thomas was residing here as the representative of the British Government. The perplexing affair of the Provisional Cession of the sovereignty of these Islands to the Queen of England had not been satisfactorily settled.

On General Miller's departure for the Society Islands, to be absent for nearly one year, he appointed Mr. Wyllie as Acting British Consul. While officiating in that capacity, he collected, arranged, and published in the columns of *THE FRIEND*, his "Notes," on the Shipping, Trade, Schools, Government, &c., &c., of the Hawaiian Islands. They appeared in successive Nos. of our paper, commencing with May and ending with December. So accurate and valuable were these "Notes," that they were republished entire in the "London Colonial Magazine." They embody an amount of information—historical, commercial and statistical, to be found no where else. At that time, no other English newspaper except *THE FRIEND* was published in the Pacific Ocean.

On the return of General Miller, in the spring of 1845, Mr. Wyllie made arrangements to leave for China, when he was invited by His Majesty, Kamehameha III to become his Minister of Foreign Affairs. This appointment was with the most cordial approval of Mr. Judd, who had been officiating in that office. When this gentleman went to Mr. Wyllie with the King's request, his reply was, "I will, if general Miller says I am an honest man." The General having made a favorable response, Mr. Wyllie entered upon his duties on the 24th of March, 1845, and he continued to fill that office until his death, "dying in harness," as a writer in the *Gazette* has expressed the idea.

Previous to Mr. Wyllie's arrival, the Rev. Mr. Richards, Dr. Judd, and other friends of this nation, had been laboring most strenuously to secure the acknowledgment of the Hawaiian Kingdom as an independent sovereignty. Most nobly and successfully had they labored, but under discouragements, and facing difficulties which would have appalled men of ordinary energy and a weak

faith. To the credit of Mr. Wyllie, we record the fact, that on entering upon his arduous and responsible duties, he endeavored to carry out the idea that the Hawaiian Kingdom ought to be acknowledged and respected as an independent sovereignty.

The United States led the way by acknowledging the independence of this Kingdom, on the 3d of March, 1843. The British did the same on the 23d of March, of the same year. During the period which has since elapsed, and through a diplomacy which he has conducted, almost every civilized nation on the globe has acknowledged the independence of this Kingdom, and entered into treaty stipulations with it. There have been seasons in the history of this Kingdom when its independence has not only been endangered, but its very existence threatened. On several occasions, representatives of "great powers" have persistently evinced a disposition to encroach upon the rights and privileges of this Kingdom as an independent sovereignty. As a foreign Minister, (and as such he will occupy an important place in Hawaiian history,) his leading and fundamental principle has been that the Hawaiian Kingdom was an independent and sovereign State, entitled to all the rights and prerogatives of an independent nation, and should be treated as such, just the same as Russia, England, France or the United States. To the honor and credit of his memory, he has conscientiously endeavored to carry out this principle in negotiating numerous treaties with all the greater and lesser nations of the civilized world which have sought to enter into treaties with this Kingdom.

The present is not the occasion, nor our columns the place, to discuss the bearings of the domestic and foreign policy of the Hawaiian Government as affected by the views and opinions of the deceased. At times his opinions have been severely criticised, but he has, however, always so managed as to retain the favorable opinion and confidence of three sovereigns of the Kamehameha Dynasty, who have been upon the throne during his residence upon the Islands. Never were the words of Solomon more aptly verified than in this instance: "Seest thou a man diligent in his business? he shall stand before Kings."

Mr. Wyllie was certainly one of the most diligent, indefatigable and laborious men we ever knew. He wrote with great rapidity, and for many hours each day he was writing at his office or at his private residence. His private correspondence was enormous. He literally followed what is said to have been a rule of the Duke of Wellington, to reply to all letters. We think that something beyond this was Mr.

Wyllie's rule. Besides carrying forward a long and full correspondence with foreign Governments, and commercial and financial agents, he was also perpetually writing upon subjects connected with the moral and social condition of the Islands. At times he has corresponded with many of the Protestant and Catholic Missionaries. Little children and youth very frequently were honored with his correspondence. It was no uncommon thing with him to turn from inditing a dispatch to penning a valentine.

We have often heard him remark that his good old Scotch father, an elder of the Presbyterian Church, designed that he should have become a preacher. He delighted in theological reading and conversation. He once showed us the original copy of a Spanish sermon, which he composed for a Catholic Priest in Mexico, and which was delivered by the same.

When Mr. Wyllie arrived at these Islands, he was possessed of an ample fortune, having been long and successfully engaged in financial and commercial affairs, in London, Calcutta, United States and Mexico. He was a native of Hazelbank, Ayrshire, Scotland, having been born October 13, 1798; hence he was 67 years and 6 days old. In early life he received a good classical and medical education, and subsequently became acquainted with the French and Spanish languages. The latter he wrote and spoke with the fluency and accuracy of a native of Spain. While some may withhold their assent from all the political views and opinions of the deceased, and may severely censure some of his measures, asserting that he was wrong and opinionated, yet it will be readily acknowledged that a most remarkable man has passed away. Very many looked upon him as a true and generous friend, as well as a most laborious, faithful and conscientious public officer. In forming a correct estimate of Mr. Wyllie's character, it should be remembered that, naturally conservative, he was from preference and education, an honest, and thorough-going monarchist. The principle of universal suffrage he believed to be unsafe and wrong, even in a Republic. Democratic opinions generally were opposed to his views of Government. He would honor the King, but not flatter the people.

He once wrote us, "I am not one of those who walk through life forgetting an old friend at every step." This he wrote with reference to the ingratitude which he thought had been manifested towards a distinguished officer of the Hawaiian Government, now departed. He ever insisted that the Government was bound to remember the services of those who had labored in its behalf. His influence ever went in the direc-

tion of faithfully paying the annuity to Mrs. Richards, the wife of the Rev. Mr. Richards. We could mention other instances wherein his influence has been felt for good, but we are writing much more than we intended. We are glad to learn from the *Gazette*, of the 21st, that the Privy Council and the Hawaiian Bar have shown that they appreciated the important services of the deceased.

NEW BOOKS.—It is wrong to covet that which is another man's property; so we try and avoid doing so, although it is very hard, when we go to Mr. Whitney's book-store and examine the new books which he has recently imported. The sight of ripe and luscious fruit is said to make a man's mouth water. We can hardly describe the sensation awakened by the sight of a counter loaded with new books, such as Napoleon's Julius Cæsar, Forsyth's Life of Cicero, Lord Derby's translation of Homer's Illiad, Longfellow's Poems, Milton's Poems, The Story of the Grand March, The Martyr's Monument, Life of Horace Mann, Goethe's Wilhelm Meister, Arctic Researches, by Hall; Schonberg Cotta, family series, 8 volumes; and a score of other new books, some of which are printed at the Cambridge Riverside Press. Mr. Whitney, we trust, will pardon us for thus calling *public* attention to his books, which, we presume, he imported on *private* speculation.

President Lincoln on Negro Suffrage.

NEW YORK, September 25.—The *South-ern Advocate*, of the 18th, says: The following extract, which has just been published, is from the late President Lincoln's letter to General Wadsworth, who fell in the battle of the Wilderness: "You desire to know, in the event of our complete success in the field, and the same being followed by a loyal and cheerful submission on the part of the South, if universal amnesty should not be accompanied with universal suffrage. Now, since you know my private views as to what terms should be granted to the South in the contingency mentioned, I will here add, if our success should thus be realized, and followed by such desired results, I cannot see, if a universal amnesty is granted, how, under the circumstances, we can avoid exacting in return universal suffrage, or at least suffrage on the basis of intelligence and military service. How to better the condition of the colored race has long been a study which has attracted my serious and careful attention. I am clear and decided as to what course I shall pursue in the premises, regarding it as a religious duty that the nation shall be the guardian of these people, who have so heroically vindicated their manhood on the battle-field, where, in assisting to save the Republic, they have demonstrated in blood their right to the ballot, which is but a humane protection of the flag they have so fearlessly defended."

A TENNESSEE PLANTER AND A NEGRO SCHOOL.—The Nashville correspondent of the Cincinnati *Gazette* says:

No man about Nashville is better known than General Harding. His plantation is one of the finest in Tennessee, and he went into the rebellion with all his soul. But he has been subdued, has taken all the oaths, and seems disposed to observe them. He has on his plantation one hundred and ten negroes, the remnant of a once valuable stock owned before the war. Yesterday General Fisk went out to General Harding's to talk with him and the colored people, about a school. When the matter was first broached, Mr. Harding expressed himself in strong terms against it. He was "willing to pay for the work he obtained, but a colored school he would not have on his plantation." However, a meeting was called. General Harding introduced General Fisk, told who he was, what was his business, and sat down. Then the General took the floor, and explained the views in regard to a school. The scene just there and then formed a spectacle worthy of the pencil of a Raphael. There sat the ex-rebel planter and General, and before him a congregation of ex-slaves, whose dusky faces, when they heard of the school, lighted up with a joy better imagined than described. One old gentleman broke out, "Bless de Lord, Massa General, dat is just what we want, exactly!"

After hearing the General, and beholding the enthusiasm of the blacks, Mr. Harding gracefully surrendered one of the most wicked prejudices of the South, and agreed that a school should be opened on his plantation, to which he would give all possible encouragement. As soon as arrangements can be made and a suitable teacher procured, a school of sixty children will be opened.

General Harding pays his men eight dollars per month, his women six dollars, clothes and feeds them, gives them the whole of every Saturday to themselves, and furnishes each one a truck-patch free. Many of his hands, however, desire to rent lands and manage their own affairs, so as to get ahead in the world. When urging this upon General Fisk's attention, one shrewd old man said: "We will pay a good rent and work hard. We is honest niggers and want to deal justly."

A FREE NATIONAL MUSEUM.—The New York *Evening Post* learns that Mr. P. T. Barnum has definitely determined to begin to do now what he has for years intended to do before his death—establish a free Museum, on the plan of the British Museum, the Louvre in Paris, and other governmental institutions of a similar kind. In this institution Mr. Barnum proposes to place abundant specimens of natural history, and also all works of art and relics of every name and nature that may be contributed by our Government, (by loan or otherwise,) and all donations that may be received from everybody at home or abroad, whether Emperor, King, Queen or peasant. In order to pay the rent of the building containing the free national collection, Mr. B. will erect and carry on, entirely independent of it, a Museum on the old plan.

Speak Gently to the Little Ones.

Gently, mother, gently,
Chide thy little one.
'Tis a toilsome journey
It hath just begun;
Many a vale of sorrow,
Many a rugged steep,
Lieth in its pathway,
And full oft 'twill weep;
Oh, then, gently—gently.

Kindly, mother, kindly,
Speak in tender tone;
That dear child, remember,
Echoes back thine own;
Teach in gentle accents,
Teach in words of love;
Let the softest breezes
Its young heart-strings move;
Kindly, mother, kindly.

Would'st thou have the setting
Of a gem most-fair,
In a crown of beauty
It were thine to wear?
Mother, train with caution
That dear little one;
Guide, reprove, and ever
Let the work be done
Gently, mother, kindly.

NEWTON AND VOLTAIRE.—In a tract entitled "Astral Wonders," written by the Rev. Mr. Craig, Vicar of Leamington, occurs the following interesting passage:

Let me narrate to you a passage concerning Sir Isaac Newton and Voltaire. Sir Isaac wrote a book on the prophet Daniel, and another on the Revelations; and he said, in order to fulfil certain prophecies before a certain date was terminated, namely, 1260 years, there would be a certain mode of traveling of which the men in his time had no conception; nay, that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the Holy Scriptures, got hold of this and said: "Now look at that mighty mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it appears that, in order to credit its fabulous nonsense, we must believe that mankind's knowledge will be so increased that we shall be able to travel fifty miles an hour. The poor dotard!" exclaimed the philosophic infidel, Voltaire, in the self-complacency of his pity. But who is the dotard now?

BRITISH SEAMEN.—The number of British seamen is estimated at 375,000, exclusive of fishermen and other amphibious races. The seamen are divided into 70,000 belonging to the Royal Navy, for whom 155 clergymen are provided; and 306,000 belonging to the mercantile navy, for whom, until recently, the Church made no provision whatever. A Society maintains 13 clergymen and 19 readers for seamen. Then there is the Thames Church Mission, and various mariners' floating churches at sea-ports.

WHERE THE SOLDIERS GO AND WHAT THEY DO.—A gentleman who has traveled through Iowa lately says there are at least twenty thousand soldiers at work in that State, helping to save the harvest. He saw hardly an idle soldier in the State.

THE FRIEND.

NOVEMBER 1, 1865.

Removal of the Remains of the Kings to the Royal Mausoleum.

The Hawaiian Government, under the management of the Minister of the Interior, transferred the coffins containing the mortal remains of the Kings and high Chiefs of Hawaii nei from the Royal Tomb, on the Palace Grounds, to the Royal Mausoleum, in Nuuanu Valley, on the evening following the funeral of Mr. Wyllie. A torchlight procession accompanied the long train of carriages conveying the coffins. It was a most solemn, interesting and touching scene. The utmost quiet pervaded the streets of the city as the procession moved along, escorted by a military guard, and followed by the Royal carriage, another carriage in which rode His Excellency, Governor Kekuanaoa, and several other carriages. The procession passed through the streets about nine o'clock. The solemn stillness was broken by the wailing of one solitary native woman, who followed the procession. It seemed peculiarly fitting that this national sign of mourning should find utterance as the mortal remains of Kings and Chiefs were passing to their final resting place on earth. Thinking our readers will be interested in a few historical memoranda relating to the Royal Family of this Kingdom, we have gathered the following:

There were the remains of twenty different royal personages.

1. King Kamehameha II, son of Kamehameha I, who died in England July 14, 1824, aged 27 years.

2. Queen Kamamalu, wife of the above-mentioned, who also died in London, July 8th, 1824, six days before her royal husband. His Excellency Governor Kekuanaoa was present, and placed in her leaden coffin two teeth belonging to Kamehameha I, thus directed by her husband. Their remains were brought to Honolulu on board H. B. M. ship *Blonde*, commanded by Lord Byron. They were landed in Honolulu in May, 1825, with imposing ceremonies.

3. King Kamehameha III, who was also a son of Kamehameha I. He was born March 17, 1814, and died in Honolulu Dec. 15, 1854.

4. King Kamehameha IV. His remains were deposited in the Royal Mausoleum at the time of his funeral, in February, 1864. Near this coffin repose the remains of his much-lamented son, the Prince of Hawaii, who died in Honolulu, August, 1862, aged 4 years, 3 months and 7 days.

5. Queen Kaahumanu. She was a wife of Kamehameha I, and was Regent during the absence of Kamehameha II in England,

and also during the minority of Kamehameha III. She died June 5, 1832.

6. Queen Kinau, or Kaahumanu II, daughter of Kamehameha I, and wife of Governor Kekuanaoa, father of His present Majesty. She died April 4, 1839.

7. Kamanele, daughter of Governor Kuniakini *alias* Governor Adams. She was affianced to Kamehameha III, and died aged about 20.

8. A. Paki, a High Chief, who died June 13, 1855.

9. L. Konia, wife of Paki, who died July 2, 1857.

10. Moses Kekuaiwa, brother of His Majesty, Kamehameha V, born July 20, 1829, and died in 1848.

11. David, another brother of His Majesty, born May 22, 1828, and died aged about 9 years.

12. William Pitt, Leleiohoku. He was a High Chief, and Governor of Hawaii in 1846. He was a son of the famous Kalanimoku, or "Billy Pitt," a distinguished officer of Government during the Regency of Kaahumanu. Died 1848.

13. John Pitt Kinau, son of Leleiohoku.

14. Keola, infant child of the Governess of Hawaii, adopted by Mrs. Bishop.

15. Keaweaweula, infant child of Kamehameha III.

16. Remains of two High Chiefs in one coffin. Their names are Liloa and Lonoikamakahiki. Liloa was a progenitor of the reigning family of this Kingdom, while only a single descendant of Lonoikamakahiki is known to be alive. He is now living with David Kalakaua.

The coffins containing the remains of the following persons also find a resting-place in the Royal Mausoleum.

1. Dr. T. C. B. Rooke, who died Dec. 28, 1858, aged 52, the father of Queen Emma.

2. Keoni Ana, John Young, the friend and companion of Kamehameha III. He died in 1857.

3. Namakeha, a Chief.

4. Jane Young, daughter of John Young, so famous in Hawaiian history.

The bodies of the following personages still remain in the old tomb, or vault:

Kekauluohi, Prince William's mother.

Kaineinaauao, sister of David Kalakaua.

Haalilio, late Ambassador to the United States, England and France, who died on his passage from Boston to Honolulu. Died in 1844.

We heartily rejoice that the Hawaiian Government has erected a suitable and becoming Mausoleum for the Royal Family of this Kingdom. We hope through coming years it may be sacredly guarded and the grounds appropriately ornamented. Much

taste has been displayed in the selection of a good site and the erection of the Tomb, which has been planned and finished under the special direction of Mr. Heuck, as architect.

The National Records Deposited in the Royal Tomb for Safe-keeping.

The present may be styled "the era of good feeling" between the Hawaiian Government and Great Britain. It has not always been so, as those are aware who are acquainted with Hawaiian history. In 1843, during the "British Protectorate," "Mr. Judd," remarks Jarves, on the 183d page of his history, "fearing imprisonment and the seizure of the national records, withdrew them from the Government House and secretly placed them in the Royal Tomb. In this abode of death, surrounded by the sovereigns of Hawaii, using the coffin of Kaahumanu for a table, for many weeks he nightly found an unsuspected asylum for his own labors in behalf of the Kingdom. It required no small degree of prudence on the part of one so influential and beloved among the natives to prevent an actual collision between the hostile parties."

The time has not yet come to write an impartial history of the Hawaiian Kingdom but the Muse of History is now recording facts, and ere long it will be made to appear who have been the friends of the Hawaiian people and Government; who were instrumental in securing its independence; and who have prayerfully watched over its welfare and interests. With the personal history of nearly every one of those Chiefs whose remains have been removed from the Royal Tomb to the Royal Mausoleum, there is associated a story of thrilling interest. There is much in the history of both the male and female Chiefs of Hawaii that will live as long as books exist or historians write. Kamehameha I was no ordinary man and King. His royal companion, Kaahumanu, was not only pre-eminently large in body, but a woman of no small ability and executive talent. The same remark will apply to Kinau, mother of Kamehamehas IV and V.

Funeral of His Excellency, R. C. Wyllie.

Agreeable to the orders issued by the Minister of the Interior, the funeral of Mr. Wyllie took place on the 30th ult. The arrangements were under the direction of His Excellency, Governor Dominis. The order and propriety with which everything was conducted reflect the highest credit upon the officers of His Majesty's Government, and the numerous Masonic Orders and Military and Fire Companies of the Kingdom. At the Temporary Cathedral the funeral service was conducted by the

Rev. Messrs. Ibbotson, Mason and Gallagher. The long and imposing procession marched from the Church to the Royal Mausoleum, where the remains of the deceased were deposited with becoming Religious and Masonic ceremonies. The following is the

Order of Procession.

<p>Escort of Honolulu Cavalry.</p> <p>Pall Bearers.</p> <p>THE CORPSE.</p> <p>Escort of Honolulu Cavalry.</p>	<p>Undertaker. Band. Artillery. Governor of Oahu. Honolulu Rifles. Hulumanu Company. Household Troops. Master and Crew of the Schooner "Prince." Household Servants. Overseers of Princeville Plantation. Manager of Princeville Plantation. Medical Attendants. Free Masons. Protestant Clergy. The Clergy of the Roman Catholic Church. Choir of the Reformed Catholic Church. Officiating Clergy.</p>	<p>Chief Mourner. His Majesty's Carriage. His Highness M. Kekuanaoa. His Majesty's Staff. The King's Chancellor. Cabinet Ministers. Judges of Supreme Court. Members of the Privy Council of State. Members of the Legislative Assembly. Consular Corps. Circuit Judges. District Justices. Clerks of Government Departments. Members of the Bar and Officers of the Supreme Court. The Collector General, Custom House Officers, and Officers of Customs. The Marshal and Sheriffs of the different Islands. Fire Department. The Public. Police Force.</p>
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New Books.

HISTORY OF RECENT DISCOVERIES AT CYRENE, made during an Expedition to the Cyrenica in 1860-'61, under the auspices of H. B. M. Government. By Capt. R. Murdock Smith, R. E., and Commander E. A. Porcher, R. N. London, 1864.

Commander Porcher, of H. B. M. gunboat *Sparrowhawk*, which recently visited Honolulu, was one of the fortunate individuals who were engaged in the exploring expedition to Cyrene, in Africa. The above book was published under his special supervision. It is printed in the finest style, and accompanied with sixty large plate engravings. Commander Porcher spent eleven months in Cyrene, living most of that period in one of the ancient tombs! The city is now uninhabited, and the sands of the desert have buried its ruins many feet below the present surface of the soil. The explorers were so fortunate as to determine the site of an ancient temple, and from its ruins they exhumed numerous statues of ancient heathen deities, which now ornament the British Museum. Among these statues were those of Bacchus, Apollo, Minerva, &c. They also discovered statues of the Emperors Antoninus Pius, and Marcus Aurelius. They met in their explorations with

many Greek inscriptions, translations of which are furnished in this work.

It will be remembered that "one Simon, a Cyrenian, coming out of the country," was compelled to bear the cross after Jesus, on his way to Calvary.

LIFE OF MARCUS TULLIUS CICERO. By Wm. Forsyth, M. A. C. Scribner, New York, 1865.

Before us lies the second American edition of this new English Book. It is published in two neatly-bound volumes, and printed at the Riverside Press, Cambridge, Mass. This is a most charming book. The writer presents a most vivid picture of the times in which Cicero lived. Any one who possesses the least taste for the ancient classics and Roman literature will hail this work as a most welcome arrival. It is a book which will interest the general reader as well as the classical student. It will be found for sale at Whitney's Book-store, where numerous other new and sterling books are for sale.

HISTORY OF JULIUS CÆSAR, Vol 1. Harper Bros., New York, 1865.

This is the history of Cæsar, by the Emperor of France. Many months ago, it was announced that he was about to publish this historical work. It has been prepared with much care and great expense. Translations have already been made from the French into the English, German, Italian, Portuguese, Russian, Danish, Norwegian, Swedish and Hungarian languages. If the Emperor of France, amid all the cares and anxieties of the Empire, can find time to write a history of Cæsar, who amidst all the cares of the life of a warrior could find time to write his "Commentaries," surely there are but few who should complain that they cannot find time to read the histories which such men write. We are now reading this book, and may make some additional remarks upon it in our next issue. The volume was kindly loaned us for one week, on condition that we "cut the leaves." Some persons have a great repugnance to this kind of employment, but with us it is quite the contrary. We can hardly describe the pleasure of sitting down in a quiet spot, with the trade winds gently blowing, and cutting the leaves of a new book, printed in the style of Napoleon's Cæsar. Somewhere, Charles Lamb, Coleridge, or some other English writer, describes that pleasure, and we must refer our readers to them for a description.

How singular the fact that an Emperor of France should write the history of Rome. Who can tell, in the coming ages, who may write the history of Hawaii's Kings, whose remains moved in solemn state along our streets the other evening? It may be that the historian of Hawaii will arise on the shores of the River Congo, in Africa, a thousand years hence!

The Courtship of Miles Standish.

BY HENRY WADSWORTH LONGFELLOW.

Concluded from October Number.

[We are compelled to omit a portion of this interesting poem, on account of the limited space in our columns. The part omitted relates to the report which John Alden made to Priscilla; the call upon Captain Standish and others to march out and fight the Indians; the sailing of the "May Flower;" battle with the Indians, &c.—EDITOR.]

VIII.

THE SPINNING-WHEEL.

Month after month passed away, and in autumn the ships of the merchants
Came with kindred and friends, with cattle and corn for the Pilgrims.
All in the village was peace; the men were intent on their labors,
Busy with hewing and building, with garden-plot and with merehead,
Busy with breaking the glebe, and mowing the grass in the meadows,
Searching the sea for its fish, and hunting the deer in the forest.
All in the village was peace; but at times the rumor of warfare
Filled the air with alarm and the apprehension of danger.
Bravely the stalwart Miles Standish was scouring the land with his forces,
Waxing valiant in fight and defeating the alien armies.
Till his name had become a sound of fear to the nations.
Anger was still in his heart, but at times the remorse and contrition

Which in all noble natures succeed the passionate outbreak,
Came like a rising tide that encounters the rush of a river,
Staying its current awhile, but making it bitter and brackish.

Meanwhile Alden at home had built him a new habitation,
Solid, substantial, of timber rough-hewn from the firs of the forest.

Wooden-barred was the door, and the roof was covered with rushes;

Latticed the windows were, and the window-panes were of paper,

Oiled to admit the light, while wind and rain were excluded.

There too he dug a well, and around it planted an orchard:
Still may be seen to this day some trace of the well and the orchard.

Close to the house was the stall, where, safe and secure from annoyance,

Raghorn, the snow-white bull, that had fallen to Alden's allotment

In the division of cattle, might ruminate in the night-time
Over the pastures he cropped, made fragrant by sweet penny-royal.

Oft when his labor was finished, with eager feet would the dreamer

Follow the pathway that ran through the woods to the house of Priscilla,

Led by illusions romantic and subtle deceptions of fancy,
Pleasure disguised as duty, and love in the semblance of friendship.

Ever of her he thought, when he fashioned the walls of his dwelling;

Ever of her he thought when he dived in his garden;

Ever of her he thought, when he read in his Bible on Sunday

Praise of the virtuous woman, as she is described in the Proverbs—

How the heart of her husband doth safely trust in her always,

How all the days of her life she will do him good and not evil,

How she seeketh the wool and the flax and worketh with gladness,

How she layeth her hand to the spindle and holdeth the distaff,

How she is not afraid of the snow for herself or her household,

Knowing her household are clothed with the scarlet cloth of her weaving!

So as she sat at her wheel one afternoon in the Autumn,

Alden, who opposite sat, and was watching her dexterous fingers,

As if the thread she was spinning were that of his life and his fortune,

After a pause in their talk, thus spake to the sound of the spindle:

"Truly, Priscilla," he said, "when I see you spinning and spinning,

Never idle a moment, but thrifty and thoughtful of others.

Suddenly you are transformed, are visibly changed in a moment;
 You are no longer Priscilla, but Bertha the Beautiful Spinner."
 Here the light foot on the treadle grew swifter and swifter;
 the spindle
 Uttered an angry snarl, and the thread snapped short in her fingers;
 While the impetuous speaker, not heeding the mischief, continued:
 "You are the beautiful Bertha, the spinner, the Queen of Helvetia;
 She whose story I read at a stall in the streets of Southampton,
 Who, as she rode on her palfrey, o'er valley and meadow and mountain,
 Ever was spinning her thread from a distaff fixed to her saddle.
 She was so thrifty and good, that her name passed into a proverb.
 So shall it be with your own, when the spinning-wheel shall no longer
 Hum in the house of the farmer, and fill its chambers with music.
 Then shall the mothers, reproving, relate how it was in their childhood,
 Praising the good old times, and the days of Priscilla the spinner!"
 Straight uprose from her wheel the beautiful Puritan maiden,
 Pleased with the praise of her thrift from him whose praise was the sweetest,
 Drew from the reel on the table a snowy skein of her spinning.
 Thus making answer, meanwhile, to the flattering phrases of Alden:
 "Come, you must not be idle; if I am a pattern for housewives,
 Show yourself equally worthy of being the model of husbands.
 Hold this skein on your hands, while I wind it, ready for knitting;
 Then who knows but hereafter, when fashions have changed and the manners,
 Fathers may talk to their sons of the good old times of John Alden!"
 Thus, with a jest and a laugh, the skein on his hands she adjusted,
 He sitting awkwardly there, with his arms extended before him,
 She standing graceful, erect, and winding the thread from his fingers,
 Sometimes chiding a little his clumsy manner of holding,
 Sometimes touching his hands, as she disentangled expertly
 Twist or knot in the yarn, unawares—for how could she help it?—
 Sending electrical thrills through every nerve in his body.

Lo! in the midst of this scene, a breathless messenger entered,
 Bringing in hurry and heat the terrible news from the village.
 Yes; Miles Standish was dead!—an Indian had brought them the tidings—
 Slain by a poisoned arrow, shot down in the front of the battle,
 Into an ambush beguiled, cut off with the whole of his forces;
 All the town would be burned, and all the people be murdered!
 Such were the tidings of evil that burst on the hearts of the hearers.
 Silent and statue-like stood Priscilla, her face looking backward
 Still at the face of the speaker, her arms uplifted in horror;
 But John Alden, upstarting, as if the barb of the arrow
 Piercing the heart of his friend, had struck his own, and had sundered
 Once and forever the bonds that held him bound as a captive,
 Wild with excess of sensation, the awful delight of his freedom,
 Mingled with pain and regret, unconscious of what he was doing,
 Clapsed, almost with a groan, the motionless form of Priscilla,
 Pressing her close to his heart, as forever his own, and exclaiming,
 "Those whom the Lord hath united, let no man put them asunder!"

Even as rivulets twain, from distant and separate sources,
 Seeing each other afar, as they leap from rocks, and pursuing
 Each one its devious path, but drawing nearer and nearer,
 Rush together at last, at their trysting place in the forest;
 So these lives that have run thus far in separate channels,
 Coming in sight of each other, then swerving and flowing
 asunder,
 Parted by barriers strong, but drawing nearer and nearer,
 Rushed together at last, and one was lost in the other.

IX.

THE WEDDING-DAY.

Forth from the curtain of clouds, from the tent of purple and scarlet,

Issued the sun, the great High-Priest in his garments resplendent,
 Holiness unto the Lord, in letters of light, on his forehead,
 Round the hem of his robe the golden bells and pomegranates.
 Blessing the world he came, and the bars of vapor beneath him
 Glimed like a grate of brass, and the sea at his feet was a laver!

This was the wedding-morn of Priscilla the Puritan maiden.
 Friends were assembled together; the Elder and Magistrate also
 Graced the scene with their presence, and stood like the Law and the Gospel,
 One with the sanction of earth, and one with the blessing of heaven.
 Simple and brief was the wedding, as that of Ruth and of Boaz.
 Softly the youth and the maiden repeated the words of betrothal,
 Taking each other for husband and wife in the Magistrate's presence,
 After the Puritan way, and the laudable custom of Holland.
 Fervently then, and devoutly, the excellent Elder of Plymouth
 Prayed for the hearth and the home that were founded that day in affection,
 Speaking of life and of death, and imploring divine benedictions.

Lo! when the service was ended, a form appeared on the threshold,
 Clad in armor of steel, a sombre and sorrowful figure!
 Why does the bridegroom start and stare at the strange apparition?
 Why does the bride turn pale, and hide her face on his shoulder?
 Is it a phantom of air,—a bodiless, spectral illusion?
 Is it a ghost from the grave, that has come to forbid the betrothal?
 Long had it stood there unseen, a guest uninvited, unwelcomed;
 Over its clouded eyes there had passed at times an expression
 Softening the gloom and revealing the warm heart hidden beneath them,
 As when across the sky the driving rack of the rain-cloud
 Grows for a moment thin, and betrays the sun by its brightness.
 Once it had lifted its hand, and moved its lips, but was silent,
 As if an iron will had mastered the fleeting intention.
 But when were ended the troth and the prayer and the last benediction,
 Into the room it strode, and the people beheld with amazement
 Bodily there in his armor Miles Standish the Captain of Plymouth!
 Grasping the bridegroom's hand, he said with emotion, "Forgive me!
 I have been angry and hurt,—too long have I cherished the feeling;
 I have been cruel and hard, but now, thank God, it is ended.
 Mine is the same hot blood that leaped in the veins of Hugh Standish,
 Sensitive, swift to resent, but as swift in atoning for error.
 Never so much as now was Miles Standish the friend of John Alden."
 Thereupon answered the bridegroom: "Let all be forgotten between us,—
 All save the dear old friendship, and that shall grow older and dearer!"

Then the Captain advanced, and, bowing, saluted Priscilla,
 Gravely, and after the manner of old-fashioned gentry in England,
 Something of camp and of court, of town and of country commingled,
 Wishing her joy of her wedding, and loudly lauding her husband.
 Then he said with a smile, "I should have remembered the adage—
 If you would be well served, you must serve yourself; and moreover,
 No man can gather cherries in Kent at the season of Christmas!"

Great was the people's amazement, and greater yet their rejoicing.
 Thus to behold once more the sun-burnt face of their Captain,
 Whom they had mourned as dead; and they gathered and crowded about him,
 Eager to see him and hear him, forgetful of bride and of bridegroom,
 Questioning, answering, laughing, and each interrupting the other,

Till the good Captain declared, being quite overpowered and bewildered,
 He had rather by far break into an Indian encampment,
 Than come again to a wedding to which he had not been invited.

Meanwhile the bridegroom went forth and stood with the bride at the doorway,
 Breathing the perfumed air of that warm and beautiful morning.
 Touched with autumnal tints, but lonely and sad in the sunshine,
 Lay extended before them the land of toil and privation;
 There were the graves of the dead, and the barren waste of the sea-shore,
 There the familiar fields, the groves of pine, and the meadows;
 But to their eyes transfigured, it seemed as the Garden of Eden,
 Filled with the presence of God, whose voice was the sound of the ocean.

Soon was their vision disturbed by the noise and stir of departure,
 Friends coming forth from the house, and impatient of longer delaying,
 Each with his plan for the day, and the work that was left uncompleted.
 Then from a stall near at hand, amid exclamations of wonder,
 Alden the thoughtful, the careful, so happy, so proud of Priscilla,
 Brought out his snow-white bull, obeying the hand of its master,
 Led by a cord that was tied to an iron ring in its nostrils,
 Covered with crimson cloth, and a cushion placed for a saddle.
 She should not walk, he said, through the dust and heat of the noonday;
 Nay, she should ride like a queen, not plod along like a peasant.
 Somewhat alarmed at first, but reassured by the others,
 Placing her hand on the cushion, her foot in the hand of her husband,
 Gayly, with joyous laugh, Priscilla mounted her palfrey.
 "Nothing is wanting now," he said with a smile, "but the distaff;
 Then you would be in truth my queen, my beautiful Bertha!"

Onward the bridal procession now moved to their new habitation,
 Happy husband and wife, and friends conversing together.
 Pleasantly murmured the brook, as they crossed the ford in the forest,
 Pleased with the image that passed, like a dream of love through its bosom,
 Tremulous, floating in air, o'er the depths of the azure abysses.
 Down through the golden leaves the sun was pouring his splendors,
 Gleaming on purple grapes, that, from branches above them suspended,
 Mingled their odorous breath with the balm of the pine and the fir-tree,
 Wild and sweet as the clusters that grew in the valley of Eschol.
 Like a picture it seemed of the primitive, pastoral ages,
 Fresh with the youth of the world, and recalling Rebecca and Isaac,
 Old and yet ever new, and simple and beautiful always,
 Love immortal and young in the endless succession of lovers.
 So through the Plymouth woods passed onward the bridal procession.

THE STRENGTH OF THE NORTH.—The States that voted at the last Presidential election cast 4,000,505 votes. In 1860, the same States cast 3,868,616, being an increase of 131,889, notwithstanding all the drain of the war. But more wonderful still is the fact that, while the whole vote of the States, North and South, amounted in 1860 to 4,680,193, the loyal States alone, in 1864, have cast as many within 680,000, or less than a million.

The London Times has an editorial strongly denouncing the continued depredations of the Shenandoah, and sharing in the indignation of America against her. It says that Capt. Waddell is acting on his own responsibility, and unless he can clearly show he had no knowledge of what was known to everybody else in the same latitude he has no claims to mercy.

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Editor's Table.

AN EULOGY UPON ABRAHAM LINCOLN. By Alex. H. Bullock.

This beautiful tribute to the late Chief Magistrate of the United States was delivered at the request of the City Council of the city of Worcester, Massachusetts. For several reasons we have read this pamphlet with interest. First, the character, life and death of Abraham Lincoln, are the most absorbing topics of the year 1865; second, this address was delivered by Mr. Bullock, an old College classmate, who graduated at Amherst College in 1836, with the second honors of his class, and who is now a candidate for the Governorship of Massachusetts, and most sincerely we hope he will be so fortunate as to secure the high honor of becoming Governor of that "Ancient Commonwealth," an honor in our estimation equal to that of being the "First Consul of Ancient Rome." Third, we have read numerous addresses and eulogies upon the death of President Lincoln, but we can truly say that in our estimation this of Mr. Bullock is the most polished, finished and classic of all. It is in the style of Edward Everett.

Should our old classmate be so fortunate as to succeed to the Governorship of our native State, we sincerely hope he may truly follow in the footsteps of the illustrious Governors of former days—the Lincolns, the Stronges, the Everetts. While all the States are politically and civilly equal, yet there is no denying that old Massachusetts occupies a *proud moral* position among her sister States. In the late struggle, how nobly has she been represented by Senators Sumner and Wilson in the Senate of the United States. Massachusetts, in the language of Daniel Webster, "speaks for herself."

Some one has sent us a "specimen" of "Webster's new illustrated, royal quarto, unabridged Dictionary," containing 1840 pages, 114,000 words, and 3,000 illustrations, being the result of thirty years of literary labor of American and European scholars spent on the revision alone. It is published by G. and C. Merriam, of Springfield, Mass., and printed at the Riverside Press, Cambridge. We have not only seen this "specimen," but a single copy of the work we have examined at Whitney's Bookstore. We can apply the language of Gen. Jackson to this book, when he was once addressing a Western audience, and one of the crowd called upon him to "tip" a little Latin, when he broke forth, "Ne plus ultra, multum in parvo, sine qua non, ultima Thule." All this will apply to this Dictionary. As a Dictionary, we honestly believe that "Webster's Royal Unabridged" stands at

the head of all the Dictionaries of the English language. The typography and binding fully correspond to the excellency of the work.

Foreign subscribers for the *Friend*, among seamen, we hope will improve the present opportunity to renew their subscriptions.

Lost—a canary bird. Any one having found the same, will be rewarded by returning it to the editor.

Seamen will find pen, ink and paper at the reading-room. Don't fail to write to friends, while in port.

The U. S. Steamer *Saranac* will sail in a week or ten days for San Francisco.

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PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

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MARRIED.

DUNCAN—SWINTON—In Honolulu, Sept. 23, at the residence of the bride's father, by Father Herrmann, Mr. John A. Duncan to Miss Harriet S. Swinton. No Cards.

PERRY—ANOS—In Honolulu, Sept. 24th, at the Roman Catholic Cathedral, by the Rt. Rev. Louis Maigret, Bishop of Arathua, Mr. J. Perry to Miss Anna dos Anjos, both of Honolulu. [No Cards.]

CEASAR—MEADE—In Honolulu, October 4th, by Rev. S. C. Damon, John Caesar to Jenny Meade, both of Honolulu.

CHURCH—LORD—In Fayetteville, N. Y., August 1, at the house of the bride's mother, by Rev. Edward Payson, Mr. E. P. Church of Oberlin, Ohio, and Miss Frances A. Lord.

DIED.

HALLIDAY—In Honolulu at the Queen's Hospital, Oct. 14th, of spinal disease, Wm. E. Halliday, aged 33 years, a native of New York State.

LAUGHTON—In Portsmouth, N. H., Aug. 20, M. Louise, aged 21 years, wife of Charles M. Laughton, and daughter of the late Capt. D. P. Penhallow, of Honolulu.

SEAMAN—Lost overboard from ship Congress and drowned, August 27, Mr. Joseph Seaman, a Portuguese boatsteerer.

MARTIN—At the U. S. Hospital, Honolulu, Oct. 27, Mr. James R. Martin. He came from California several months ago.

PASSENGERS.

For SAN FRANCISCO—per *Sanspareil*, Sept. 27—S Godfrey and wife, Capt. Chadwick.

For SAN FRANCISCO—per D. C. Murray, Oct. 7—Mr and Mrs A. Ohter, Mr Chas Wolcott Brooks, J. Bonner, C W Claus, Achuck, R Wilson, Aquack, J Webster, A Young, G H Barrowsdale, F Guest, J Walch, T Wood, J Callahan—16.

From PORTLAND—per A. A. Eldridge, Mr and Mrs Morton and son, Mr and Mrs Grundle and child—6.

From SAN FRANCISCO—per *Smyrniote*, Oct. 14—W F Allen and wife, Mrs S E Bishop and 3 children, Mrs J H Wood, Miss Abbie Johnson, Miss Lizzie Johnson, W N Ladd, N H Wood, J S Leighton and child, W G Grim. STEERAGE—F Edwards, Jr., Wm Marshall, B H Lyon, Alex McGuire, Martin Praab, J C Schierbaum—20.

From BOSTON—per *Iolani*, Oct. 18—Charles H Rogers.

For HONGKONG—per *Oracle*, Oct. 19—Prof W T Brigham, Tucker—2.

From SAN FRANCISCO—per *Comet*, Oct. 21—Prof E P Church and wife, Henry M Whitney, D B Hinkley, Ah Fong, Chung Fa, Chas L Richards, James Spear, J Seabury, wife and servant, J Morea, wife and child. In Steerage—John Patterson, Ah Yun, Ah Chung.

For SAN FRANCISCO—per *Whistler*, Oct. 21—Mrs Nordaine, Mr and Mrs A Herrmann and 2 children, D Robinson and 2 children, J Clements, E Fakers, E Kiermon, E Haugh, C Hug, A Hucher—14.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Sept. 27—Am bark *Keoka*, Champman, 19 days from Humboldt, with lumber to Aldrich, Walker & Co.
- Oct. 2—Schr *Odd Fellow*, Cluney, 27 days from Baker's Island.
- 3—British ship *Mandarin*, Murter, 53 days from Hongkong, en route for Valparaiso.
- 5—Haw'n bark A. J. Pope, Geerken, 149 days from Bremen, with mdse to H. Hackfeld & Co.
- 7—Am whaleship *Almira*, Osborne, from Arctic, with 350 bbls oil and 4000 lbs bone, this season.
- 8—Br bark *Royal Charlie*, 31 days from Puget Sound, bound to Sydney.
- 11—Am bark A A Eldridge, Abbott, 25 days from Portland, Oregon, with mdse and passengers, to Aldrich, Walker & Co.
- 11—Br brig *Alfred Ray*, Alexander, 47 days from Valparaiso, bound to Batavia, with a cargo of breadstuffs.
- 12—Br ship *Roscoe*, Newton, 58 days from Hongkong, with a cargo of coolies.
- 14—Am bark *Smyrniote*, Lovett, 21 days from San Francisco, with mdse to Aldrich, Walker & Co.
- 16—British clipper ship *Oracle*, Woods, 19 days from San Francisco, to Aldrich, Walker & Co.
- 17—Peruvian clipper ship *Compania del Peru No. 2*, Stephanio Splevalo, 22 days from San Francisco, to H. Hackfeld & Co.
- 18—Haw'n clipper ship *Iolani*, Green, 143 days from Boston, with mdse to C. Brewer & Co.
- 20—Am bark *Comet*, Fuller, 19 days from San Francisco.
- 21—Am schr *Alice*, Winding, 18 days from San Francisco.
- 23—Am ship *Bengal*, Ingersoll, 26 days from San Francisco.
- 23—Am wh ship *Wm. Gifford*, Fisher, from Arctic, with 300 bbls oil and 4500 lbs bone.
- 23—Am brig *Perpetual*, Camman, 24 days from San Francisco.
- 24—Am wh bark *Oriole*, Jearnegan, from Arctic, with 1100 bbls oil and 18000 lbs bone.
- 25—Haw'n wh brig *Kohola*, Cogan, from Arctic, with 1050 bbls oil and 19000 lbs bone.
- 25—French wh ship *Gustave*, Vauxpres, from Arctic, with 300 bbls oil and 3700 lbs bone.
- 25—Am wh ship *Europa*, Crosby, from Arctic, with 650 bbls oil and 11000 lbs bone.
- 25—Am wh ship *Congress*, Castino, from Arctic, with 600 bbls oil and 7000 lbs bone.
- 25—Am wh ship *Emily Morgan*, Athearn, from Ochotsk, with 230 bbls oil and 3000 lbs bone.
- 25—Haw'n brig *Victoria*, Fish, from Arctic, with 350 bbls oil and 10000 lbs bone.
- 25—Am wh ship *Splendid*, Cleveland, from Arctic, with 60 bbls wh and 20 bbls sp oil, and no bone.
- 25—Am wh ship *Florida*, Fordham, from Arctic, with 600 bbls oil and 900 lbs bone.
- 25—Haw'n brig W. C. Talbot, Dallmann, 26 days from Petropaulovski, with mdse to H. Hackfeld & Co.
- 26—British ship *Sylphe*, 28 days from Japan.
- 27—Am wh ship *William* and *Henry*, Stetson, from Arctic, with 230 bbls oil and 3000 lbs bone.
- 27—British ship *Advance*, Gates, 54 days from Panama.
- 29—Am wh ship *Jereh*, Perry, Halsey, from Arctic, with 575 bbls oil and 9000 lbs bone.
- 30—Am wh ship *Josephine*, Chapman, from Arctic, with 900 lbs oil and 11,000 lbs bone.
- 30—Am wh bark *Oliver Crocker*, Lapman, from Arctic, with 1,150 bbls oil and 15,000 lbs bone.
- 30—Am wh ship *Arnolda*, Hawes, from Arctic, with 900 bbls oil and 13,000 lbs bone.
- 31—Am wh ship *Corinthian*, Lewis, from Arctic, with 1,050 bbls oil and 14,000 lbs bone.

DEPARTURES.

- Sept. 26—Russ bark *Ukko*, Huonenien, for Baker's Island.
- 27—Brit. clipper ship *Sanspareil*, Alpine, for San Francisco.
- 30—H. B. M.'s gunboat *Sparrowhawk*, Porcher, for Vancouver.
- 30—British bark *Magnolia*, Berry, for Hongkong.
- Oct. 1—Chilean bark *Alberto*, Broderon, for Valparaiso.
- 5—Schr *Odd Fellow*, Cluney, for Waimea, Kauai; Jarvis and Baker's Island.
- 6—British ship *Mandarin*, Murter, for Valparaiso.
- 7—Am bark D C Murray, Bennett, for San Francisco.
- 11—British brig *Alfred Ray*, Alexander, for Batavia.
- 19—British clipper ship *Oracle*, Woods, for Hongkong.
- 20—Peruvian clipper ship *Compania Maritima del Peru No. 2*, Splevalo, for Hongkong.
- 20—Br ship *Roscoe*, Newton, for Java.
- 24—Am brig *Perpetual*, Camman, for Shanghai.
- 25—Am ship *Bengal*, Ingersoll, for Hongkong.
- 25—Am bark *Whistler*, Paty, for San Francisco.
- 25—Am bark *Keoka*, Chapman, for San Francisco.

MEMORANDA.

Schooner *Odd Fellow* reports—Sailed from Honolulu August 7th, at 4 P. M., arrived at Waimea, Kauai, next morning. Left Waimea at 8 P. M., of the 10th with regular trade winds, and arrived at Baker's Island August 22d, at 8 A. M. Found all hands well. Left Baker's Island on my return on the 4th of September at 6 P. M., with light baffling winds and heavy rain showers. Arrived at Honolulu after 27 days passage.

REPORT OF BARK *COMET*.—Left San Francisco, Saturday, September 30th, 8 P. M., in tow of steam tug *Columbia*. At 10 P. M., off the Heads, made sail. First three days had light northerly winds. Then light airs from all points of the compass, with occasional calms. Struck the trades in lot. 26, and held them two days. Since then have had light south and east winds, with frequent calms. Sighted Hawaii, Oct. 19, at 11 A. M., bearing south. Passed Diamond Head at 7 P. M., and took the pilot at 8 P. M., 19 days passage.



New Series, Vol. 14, No. 12.

HONOLULU, DECEMBER 1, 1865.

{Old Series, Vol. 23.

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Hawaiians Compared with Other Polynesians.

We are daily meeting the natives of other groups of islands in the Pacific. A very large number visit Honolulu this fall on board whaleships. In physical proportions, Hawaiians generally may not equal the natives of the Hervey and Samoan groups, nor may they appear as handsome as some Tahitians; but surely Hawaiians exhibit an air of civilization far in advance of the natives of any group visiting Honolulu. Look at the rough features and heathenish countenances of the natives of Ocean Island, New Caledonia, Micronesia, and the South Sea Islands generally. Civilization and Christianity have done much for Hawaiians during the last half-century. Intercourse with foreigners and foreign trade may be attended with some bad consequences, but, upon the whole, the tendency is upward, and all well-wishers to the race are called upon to increase the tide of good influences and diminish the current of evil. In making these remarks, we are far from undervaluing or not appreciating what has been done by Missionaries and others in various parts of Polynesia. No one who has not attentively examined the subject can fairly estimate the herculean labor of elevating a heathen people, and giving them a standing among the civilized nations of the earth. Let any candid person compare Hawaiians, as they appeared in the days of Kamehameha I and in those of Kamehameha V, and he will witness a contrast approximating to that between the red-headed, dirt-colored and half-naked Britons of the days of Tacitus and Cæsar and the sturdy John Bulls of the nineteenth century, or their cousins over the water. But some will assert Hawaiians are dying out; and so, we have seen it stated in late papers, are Yankees dying out in some parts of New England, and their places being supplied by immigrants from other nations. The time appears to have

come for a general mixing up of all the nations of the earth. "Many are running to and fro and knowledge is increased."

A GOOD SEASON.—On every hand we witness enough and hear enough to convince us that the present has been a remarkably good season among merchants, tradesmen, and all others interested in the whaling fleet. At one time it was supposed that the fleet would be nearly or quite destroyed; but how changed the prospect. Ships have been remarkably successful in their "catch." An unexpectedly large number have visited Honolulu. Three merchant ships have been entirely loaded with oil and bone for New Bedford, besides which a large quantity of oil has been landed for shipment, and several whaleships have sailed full, or nearly so, bound home. The prices of oil and bone are enormously high. We hear of new ships fitted out, and the present prospects are that the whaling business will revive and the losses by the *Shenandoah* be more than made up. Seamen are plenty.

SEATS FREE.—The sailor who went away from the Bethel on a certain Sabbath morning, because not invited to take a seat, instead of going away, should have invited a shipmate and occupied the first vacant seat, above or below, front or rear. Seats in the Bethel are *free to all*, and if the gentleman who kindly proffers his gratuitous services to seat strangers is not at hand on all occasions, let no one retire, but come forward and occupy the first vacant seat.

REASON IN HIS MADNESS.—It is seldom that, among the throngs of seamen seeking amusement on shore, we notice one so foolish and lost that he appears drunk among sober people. We heard of one, however, very "jolly," but he retained his reason to such a degree that he called for the police to take him off to the station-house. This is the most sensible drunkard we ever heard of.

THE FRIEND.

DECEMBER 1, 1865.

End of Volume XXIII.

This number closes another volume of **THE FRIEND**. To all who have aided in the publication of our little sheet, we return our sincere thanks. Those who have read our pages, but in no way contributed to its publication, we hope have been incited to forward a good enterprise in some other way. For some reason we have not received from our sea-faring friends the usual amount in the way of donations. Why is this? Surely, during the year past, you have received the paper as cordially, but yet where are your donations? Many thousands of copies we have distributed gratuitously. We have distributed, gratis, what has cost us two hundred dollars, and yet in the way of donations we have received less than one hundred during the year 1865.

Will not masters, officers, and seamen, who have been so successful during the year past, remember **THE FRIEND** and the Bethel before going to sea? We hope this suggestion will be sufficient to enable us to close up the year without a debt, but with even a surplus in our hands. We should be glad to report a thousand dollars in hand, as a reward for editing and conducting our little sheet for the past quarter of a century.

Matters and Things at Ascension.

Burning of Four Whaleships—Crews Driven on Shore—Kindness of Missionary and Natives—Dedication of Native Church—Native Feast—Fourth of July—Arrival of the *Kamehameha V*—Passage to Honolulu.

By the arrival of the *Kamehameha V*, Capt. Cunningham, we have received letters from that distant part of the world. This vessel was sent to bring away the unfortunate masters officers and crews of the whaleships destroyed by the Confederate pirate *Shenandoah*. Much credit is due D. Foster & Co., owners of the *Kamehameha*, for having dispatched their vessel on the precarious voyage of rescuing these men, with only this pledge on the part of the United States Consul and the Hawaiian Government, that if the crews of these burnt vessels had not been taken off, they would pay forty dollars for each man brought to Honolulu. Supposing they had been taken off, or had not wished to have returned, then Messrs. Foster & Co. would have been the sufferers pecuniarily. It so turned out, however, that ninety-eight returned in the vessel.

We have received the following interesting communication, the manuscript of which was just one fathom and a half long, but we have necessarily "cut out" long paragraphs to adjust the document to our small sheet:

Rev. Mr. Damon—Dear Sir:—Having been victimized by the pirate *Shenandoah*, and being aware of the interest you take in seamen, and also your connection with the Missionary cause, I make bold to pen you the following: I sailed Dec. 28th, 1864, from Honolulu, in the bark *Pearl*, commanded by E. P. Thompson. We cruised the line down to Ascension, not seeing any whales, or anything transpiring of note, until April 1st, while recruiting ship at Middle Harbor, in company with the ships *Hector*, *Harvest* and *Edward Carey*, the pirate *Shenandoah* paid us a visit, and, after taking seventeen of us on board the steamer, burned the ships. We were kept confined in irons for thirteen days, and then cast on shore in a destitute condition. We remained on shore six months, and the last three months of my stay having been spent with the Missionary, Rev. A. A. Sturges, I had a good opportunity of seeing and judging somewhat of the benefits of the Missionary cause, and also the manners and customs of the natives of the Island. Mr. Sturges, hearing of our capture, sent us a letter, stating his peculiar situation at home, and that he did not dare to leave his premises, as the Chief at Kitty had but recently burned his church, and it would be unsafe for him to leave, or he would come in person to our assistance; and also tendering his house, and offering to share his food with us to the last.

On the 13th we were released by the pirate and sent on shore, where we were met by the King, who extended his hospitalities to the captains, and proposed to distribute the rest among his Chiefs. His offer was accepted. Myself and three others were invited by Mr. J. Robinson to take up our abode with him, where I remained three

months. I would here state that Mr. Robinson and his wife made their house our home, and provided everything in their power to make us comfortable. I would also state that Mr. Kehew was very kind to those who were with him, and Mr. Alex. Zolliot, of Jecoits, was ever ready to extend a helping hand; and I would do injustice to all foreigners residing on the Island were I not to say they did their utmost to alleviate our necessities. The natives were hospitable, with some few exceptions, and those were the members of the Lee tribe, who are under the influence and control of the anti-Missionary party.

Our time while on the Island was devoted mostly to fishing, gunning and visiting. In July I received an invitation to attend the dedication of a church, and, in company with Capt. Thompson, Capt. Chase and Mr. Getchell, I wended my way thither. We found the church beautifully situated on a high hill, surrounded and shaded with bread-fruit and cocoanut trees. Attached to the building is a beautiful tower, about ninety feet high. The interior of the church is plain; the columns which support the roof are arched, presenting a gothic appearance, and very tastefully covered with native twine-work, which is ingeniously laid on. The desk is very nicely arranged, with a railing in front. The building is capable of seating four hundred. It was designed and built by the Chief, and is a most creditable piece of workmanship.

After taking a view of the building and adjacent grounds, we were shown the feast-house, which was a large building, and filled in the centre with all kinds of luxuries and food that the Island afforded, such as sugarcane, bananas, cocoanuts, pineapples, bread-fruit, yams, roast pigs, fish, and roast dogs, the latter of which is the great luxury of the natives. At half past ten the bell rang for service. We then repaired to church, where we were politely shown to a seat by the sexton, and in a short time the building was filled to overflowing. On the right, as we entered, were seated six Chiefs, who had never attended religious service before. Everything being in readiness, Mr. Sturges opened the service by reading a hymn in native, which was sung with a spirit. After singing, the Chief offered a prayer, and then Mr. Sturges delivered the dedicatory sermon, which was listened to with marked attention by all. After the discourse, the service was closed by singing "Old Hundred," in which we all joined, making the woods reverberate. We were then invited by Mr. S. to attend the feast, at which the Chief officiated. In the feast-house, on either side, were seated the natives. After all was ready, thanks were offered, and feasting commenced, and after doing justice to the good things set before us, we made our way home, highly pleased with our excursion.

Mr. Sturges having extended to me an invitation to spend the remainder of my stay with him, we made sail for Kitty. There I found Mr. S.'s dwelling pleasantly situated, the house being airy and commodious, with a fine grass plat in front, and that surrounded by large shade trees. Mr. and Mrs. Sturges were untiring in their efforts to make my stay pleasant and agreeable. To them I owe a debt of gratitude that I never can re-

pay; and I would also state that no one ever calls on him or his family without receiving the hospitalities of a Christian and a benefactor.

The Fourth of July was celebrated in as becoming a manner as circumstances would admit. Captains Chase, Baker, Thompson, Eldridge, and Mr. Getchell were appointed a Committee of Arrangements for the different stations of the Island where the celebration would take place. Capt. T. and Mr. G. were the committee at Kehew's station, where they were ably assisted by Messrs. Wheeler & Co. Here they partook of a sumptuous dinner, prepared by Mr. Kehew, and, after doing their whole duty to the same, they sang the "Star-spangled Banner," and other patriotic songs, cheering the President, the Union, and everybody else in general.

There were in all the ships' companies 120. Not a case of sickness occurred with us while on the Island. For a long time we watched and listened for the cry of "Sail ho!" but to no purpose, until the 15th September, when we were made glad by the arrival of the good ship *Kamehameha*, Capt. Cunningham, who had come to our assistance. Capt. Cunningham gave us all the news concerning friends at home, the war, peace, assassination, &c. We were then invited to the cabin, where a nice supper was prepared. Here Mr. Sturges offered thanks to the Creator of us all for his kind protection and the deliverance of our beloved country from civil war and strife. After supper, we repaired to the quarter deck, where we sang "John Brown" and cheered the Old Flag, and adjourned to our respective abodes to await the sailing of the ship.

The next week the *Morning Star* arrived, bringing Mr. and Mrs. Doane, to the great delight of Mr. and Mrs. Sturges. On the 27th of September, Capt. Cunningham having provided such recruits as were requisite, we set sail for Honolulu, bidding adieu to Ponape and all our kind friends.

Capt. Cunningham was untiring in his endeavors to make our passage pleasant and agreeable. We are much indebted to him for his unlimited generosity, and we also tender our thanks to his officers and crew for their many acts of kindness.

Yours, NATHAN S. GARDINER.

The three packets forming the Hawaiian Packet Line, viz, the *Smyrnote*, *Onward* and *D. C. Murray*, are fine and substantial vessels, admirably suited to the California trade at the present stage of development, but very soon larger vessels will be required. They run with great regularity and dispatch, and are full freighted both ways. The *Onward's* cabin has been recently refitted and enlarged. For comfort and convenience it is unsurpassed. It is very seldom that we hear any complaint respecting the management of any of the vessels on either line running between Honolulu and San Francisco. The masters of all these vessels are experienced and able commanders, enjoying the confidence of the traveling and shipping community.

Letter from an American Missionary on Ascension.

Murder will out—The Murderer Overtaken by God's Providence—Warning to Sailors—Let Runaways Beware.

Mr. Editor:—Since coming to these islands, thirteen years ago, I have frequently reported to you facts coming under my own observation, illustrating the common saying, "Murder will out;" and here is another remarkable illustration, which I report, hoping it will prove a warning to young men:

Some twelve years ago, a young sailor ran away from his ship and became a resident of what was then generally known as the "Paradise of beach-combers." How long he then lived here, or what his course then was, I do not know, as I do not remember to have seen him. "Jim," for that was his name, subsequently lived on Strong's Island and Ebon, and almost everywhere; in short, he seems to have got from the Devil the "freedom of the Pacific," if not the "keys." For many years he has been known as "Scandalous Jim." About one year ago he came back here in the *Pfeil*. I have understood that the German firm of Stapenhorst were anxious to get rid of him, and were in a way to work him off to one side, intending to put him on Rouen's Island with a little trade, to shift for himself. Instead of this, the *Pfeil* left him on a little island some twenty miles to the west of this, giving him trade to buy coconut oil. I saw him once during his residence there.

Turning from Jim, let us speak of "Bill," his murderer. Some six years ago, a fellow by the name of Bill ran away from his ship, (the *Adeline Gibbs*, I think,) and settled at Paliku, one of the darkest dens on Ponape at that time. Bill shot his wife, wounding her severely, for which I felt it my duty to lecture him severely, and which seems to have been the beginning of some very bitter feelings and plots for revenge. Subsequently he seemed really anxious to reform, and a great change was apparent. He undertook to teach the natives in his district, and I cannot help feeling that he was the instrument for beginning a great work in all that region. But the man who has lived a few years of Island licentiousness finds his moral constitution too far gone in consumption to give much hope of recovery.

Bill, in a fit of madness, set fire to his houses, on which he had spent more than a year's toil, and all his trade. He was left with little more than the shirt he had on his back. Jim had trade, and with this Bill could build another house, hence he murdered him and took possession of his property. With this property Bill was putting up a house, when he fell from a tree and was instantly killed. He had gone, with a few natives, into the swamp for timber, and, having cut a tree which lodged, he shouldered his adze and went up to cut the branches, that the tree might fall. In doing this he fell head first, driving his head deep into the soft mud, and his neck up into his shoulders. After him fell the adze, which split his back and passed nearly through his body. Then came the tree, falling directly upon the adze and body. It was death three-fold. Who can wonder that the natives looked but a moment at the awful

sight and then fled? Vengeance has overtaken the murderer.

This island and the world have thus been relieved of two terrors. Of Jim I know but little. Everybody speaks of him as well named "Scandalous Jim," and seem to think the world far better off without him. Bill I have known well for years, and must say that since the death of Johnson, in 1858, I have not felt such a relief from anxiety as when the word came, "Bill is dead!" Especially for the last two or three months have I been the object of Bill's hatred; he would shoot me or any one else who would do anything to bring him to justice. On the return of the *Pfeil* I exerted myself to get Bill on board, as the Captain wished much to take the murderer to Honolulu. I made two visits to the Ponotic Harbor, hoping to get some assistance among the shipping there to arrest the murderer. The captains readily entered into measures to decoy the fellow and get him on board, but he was too cunning for them; so the ships passed by, and the criminal was still running at large, glorying that he feared no one; and so justice seemed baffled, and some were too ready to mourn that there was no man-of-war, and no God to execute the all-essential law. "Whosoever sheddeth man's blood, by man shall his blood be shed." But how false to God and history our fears. How much better that Bill should fall from that tree and break his own neck, in sight of these poor people he had so wronged, than that he be captured and taken to a civilized land to be tried, where, ten chances to one, he would have cheated the gallows quite as easily as he did us.

And now, in view of this illustration of divine retribution, I would like to whisper into the ear of every sailor this warning: Never venture to do a deed hoping to escape punishment by escaping to lands where there is no human law. God has said, "Vengeance is mine, and I will repay it;" and most fearfully does he follow the offender in these lawless seas. After more than twelve years of observation and experience in these dark seas, it is my full belief that sin is as surely punished here as in the land of law. God's eye is everywhere: every falling tree, every axe, every gun, every wind, every disease, every thing holds a warrant from the Almighty to arrest the sinner. The sinner "walketh upon a snare."

Another whisper in every sailor's ear: Never, no never run away from your ship; do your duty; you cannot fare worse than you would on these heathen shores. These two men, who have so fearfully suffered for their crimes, were hardly worse than most who begin their downward course by running from their ships. It is a fearful thing for a young man to cast himself upon these Islands. Your brother, A. A. STURGES.

A COLORED BISHOP.—The Rev. Samuel Crowther, an African Missionary, has been appointed, and is to be consecrated by the Archbishop of Canterbury, in the course of a few weeks, Bishop of the native churches in parts of Western Africa beyond the dominions of the British crown. The Bishop nominated, who is a black man, was once a slave boy, and, being rescued by a British minister, became a teacher in Sierra Leone:

Editor's Table.

ANNALS OF THE AMERICAN PULPIT; or, Commemorative Notices of Distinguished American Clergymen of various Denominations, from the early settlement of the country to the close of the year 1855; with Historical Introductions. By Wm. B. Sprague, D. D.

Eight octavo volumes of this work have already been published, by Carter & Co., of New York, as follows:

Trinitarian Congregational, Vols. I and II.
Presbyterian, Vols. III and IV.
Episcopalian, Vol. V.
Baptist, Vol. VI.
Methodist, Vol. VII.
Unitarian, Vol. VIII.

Seven of these volumes now lie before us, the eighth not having been received, but we have seen it announced in the American papers. It is exceedingly pleasant to possess a sort of *historico-photographic* view of the clergy of the various denominations of America. Here we have it in convenient size and shape. It is decidedly the best *clerical album* of American divines we ever saw.

We have thought how delightful it would be to obtain a leave of absence for two or three years, and visit America, traveling at our leisure from city to city, town to town, parish to parish, hear the different ministers, and sit down with them in their cozy sanctums and talk about their parishes and the history of their Churches. Life is too short and work too pressing to undertake an enterprise of that nature; hence we thank the Rev. Dr. Sprague, of Albany, N. Y., for preparing these accurately-written volumes. They are full of choice reading, and contain an amount of historical research truly wonderful. Very great accuracy is apparent upon every page, and particularly in the notes at the foot of almost every page.

We are exceedingly glad to learn from the various notices of the work in the denominational newspapers of the country, that Dr. Sprague has, in a most wonderful manner, treated the numerous *subjects* and *characters* with historical accuracy, and yet without offending the prejudices of the various denominations. This fact is the more remarkable inasmuch as he belongs to the Old School Presbyterian body. He has manifested an eminently catholic and appreciative spirit in writing historical and biographical sketches of men and denominations differing widely from that branch of the "Church Universal" to which he belongs. We began to peruse the work several years ago, and are glad to say that it has increased in interest as the successive volumes have made their appearance.

We close our notice of this work by adding that a parishioner could not present his Pastor with a more acceptable New Year's or Christmas present than Dr. Sprague's *Annals of the American Pulpit*. The seven volumes cost twenty-five dollars in New York.

In Volume II we find a biographical sketch of the late Rev. W. Richards, H. H. Majesty's Minister of Public Instruction, who died in Honolulu, Dec. 7th, 1847.

THE FRIEND.

DECEMBER 1, 1865.

Visit of an American Man-of-War Needed in Micronesia.

We think the time has fully come when the United States Government should send a vessel of war on a cruise among the islands of Micronesia. It is more than a quarter of a century since a vessel belonging to the U. S. Exploring Expedition, under Lieut. Wilkes, cruised among the Gilbert or Kingsmill Islands, and forty years since the *Dolphin* visited the Marshall Islands. We are not aware that any other U. S. Naval vessels ever visited those groups of Islands. Our whaleships, by the score, have frequented the ports of Ascension, and touched at other islands in Micronesia, and the *Morning Star* makes an annual cruise through the Marshall, Gilbert and Caroline Islands, yet our naval vessels have kept at a most respectful distance, as did a certain one sent to survey the guano islands.

The civil war is over, and the vessels belonging to the navy released from blockading duty; hence we think the Navy Department should dispatch a gunboat to cruise in those waters, under the command of an experienced and judicious commander, who will faithfully represent a great, free and Christian nation, which is ready to protect its citizens and seamen in the most remote parts of the world. We could name at least a dozen islands which should be visited. The crews of several merchant vessels have been cut off in those seas. It is our firm belief that the first U. S. Commissioner at the Hawaiian Islands, George Brown, Esq., was murdered at the Marshall Islands, in 1846, when he was on his passage to China. Very many are the reasons we could assign why one of our vessels of war should cruise through that part of the Pacific. Commerce, trade and humanity demand it. Again we say, let the Commander be the right sort of a man. Send no "Mad Jack," (navy officers know to whom we refer,) or anti-Missionary Commander, but a man of the stamp of Admiral Du Pont. It is worthy of the consideration of the Navy Department, whether the time has not fully come for a *surveying ship* to cruise among all those islands and along the innumerable reefs of the Pacific.

A FAIR FOR MISS OGDEN'S SCHOOL.—Preparations are in progress for a Fair to assist Miss Ogden. We hope it may prove a success. Due notice will be given.

Foreign subscribers are desired to renew their subscriptions.

THE DOLLAR BILL IN THE SAILOR'S BIBLE. How little sailors realize the anxieties of parents and friends in their behalf. Said Capt. ——— to us a few days since: "When I was a sailor, my mother put a Bible for my reading in the bottom of my chest, and between the leaves she placed a dollar bill; and I am ashamed to say she found the bill there on my return home." He added, "I never felt so guilty in all my life." We hope all the sailors reading this will search their Bibles, and if they do not find bank bills they will find something much more valuable. "Search the Scriptures," and ye may find eternal life.

EARTHQUAKE IN SAN FRANCISCO.—The late earthquake was a much more serious affair than we were led to believe from the earliest reports in the San Francisco papers. We have conversed with persons who were there and experienced the shock! There were several shocks. Much injury has resulted to many of the buildings—glass was broken—walls cracked—chimneys fell—the foundations gave way—and there was a general "shake." It has been estimated that two millions would not cover the damage. Property holders will experience the greatest loss.

"A BIRD IN HAND WORTH TWO IN THE BUSH."—In our last issue we advertised a lost canary, but the little creature, weary, faint, hungry, partially robbed of its plumage, sought shelter in the dwelling of a friend, and the lady of the house took it in her hand. Since its return, most charming music has it discoursed. The Hindoo says, "An abode without birds is like food without seasoning." We have so few birds at the Islands, except on the mountains, that a sweet singing canary is a most agreeable companion, and while we are penning these lines ours is singing most charmingly.

BOOKS AND PAMPHLETS FOR SEAMEN.—We would gratefully acknowledge valuable contributions for gratuitous distribution, from Mr. Monserrat, Dr. Wood, Judge Andrews, Dr. J. M. Smith, T. H. Marshall, Esq. and Mrs. Judd. Such donations are always acceptable. Seamen are delighted with illustrated papers. Any of our friends having books, papers, or pamphlets which they have read, and are willing to donate to seamen, we shall be glad to receive them. Old school-books, spelling-books, arithmetics, geographies, &c., are always acceptable.

Among the arrivals per bark "D. C. Murray," we notice Mrs. Admiral Pearson and daughter. Report says they expected to have found Admiral Pearson here, hence the U. S. S. *Lancaster* may be hourly expected.

Rear-Admiral S. F. Du Pont.

Some one has kindly sent us a copy of a pamphlet entitled "Sketch of the Public Services of Rear-Admiral S. F. Du Pont, United States Navy." We have read notices of the death of this highly-distinguished and meritorious officer. His fame is world-wide, and deservedly so. His services at Hilton Head, Beaufort, Charleston, and other places are well known. His services in the Pacific during the Mexican war are still fresh in the memory of many. We can well remember his visit to the Islands as Captain in command of the frigate *Congress*. We have not forgotten the kind attentions which we received from him on that occasion. He has ever kept up a friendly correspondence with the Rev. Mr. Coan, of Hilo.

While he was in every respect the very beau ideal of a naval officer, in discipline, bravery and gallantry, yet he was not ashamed, in all places and on all occasions, to be known as an humble and firm disciple of the Saviour of the world. He belonged to a class of warriors embracing a Vicers, a Havelock, a Foote, and many others, who combine the noblest patriotism with the most sincere and ardent piety. We quote with pleasure the following paragraphs from an address at his funeral, by Bishop Lee, of Delaware, at Wilmington, June 25, 1865:

The Church of Christ mourns to-day for a faithful, earnest and consistent member. Admiral Du Pont was in truth and sincerity a Christian man. In the strength of his manhood, amid the smiles and promises of the world, with much around him to inspire pride, and to draw away his thoughts from things unseen, he bowed with humility at the foot of the Cross. With all the energies of his large soul, and with all the affections of his generous heart, he responded to the mercy of his redemption by the Son of God. The consecration which he made of himself to his Savior was hearty and unreserved. He thus judged: "That if One died for all, then were all dead—and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." After embracing the promises of the Gospel, he was outspoken and manly in his Christian course. Under all circumstances, he was willing to be known and recognized as a follower of Christ. On the deck of his vessel he would kneel down among his officers and crew to seek the Divine protection before going into danger, and to render thanks to God for preservation and success after the danger was over. His heart was in every enterprise that was animated by love to God and good-will towards man. To his fellow-worshippers in the Church, I will not say how greatly he will be missed in whatever relates to its welfare. His own Parish he frequently represented in the Convention of the Diocese, and he had been just re-elected to represent the Diocese in the General

Convention of the Protestant Episcopal Church. While visiting distant regions on his foreign voyages, he attentively noted the effect of the labors of Christian Missionaries, which made upon him the most favorable impression. He was ever solicitous to vindicate them against the slanders and misrepresentations so often circulated by ignorant or prejudiced men. I have heard him advocate the cause of Missions before an audience larger than that which crowds this church to-day, with an eloquence and earnestness that affected to tears some who heard him. His well-known interest in this work led to his election to the dignified position of President of the American Church Missionary Society.

It is too often the case that in the characters of the illustrious, and even of the good, there is some defect, blemish, or drawback, that detracts greatly from their influence, and mortifies their friends and admirers. The character of Admiral Du Pont was remarkably symmetrical and complete. Whether we regard him as an officer, a citizen, a friend, or a Christian, look at him on whatever side we may, weigh him in whatever balance we choose, we find nothing to lament. He was throughout a man—a Christian man.

American Thanksgiving, December 7th.

PRESIDENT JOHNSON'S PROCLAMATION.

By the President of the United States :

Whereas, it has pleased Almighty God, during the year which is now coming to an end, to relieve our beloved land from the fearful scourge of civil war, and to permit and secure the blessings of peace, unity and harmony, with a great enlargement of civil liberty; and whereas, our Heavenly Father has also during the year graciously averted from us the calamities of foreign war, pestilence and famine, while our granaries are full of the fruits of a successful season; and whereas, righteousness exalts a nation, while sin is a reproach to any people; now, therefore, I, Andrew Johnson, President of the United States, do hereby recommend to the people thereof that they do set apart and observe the first Thursday of December as a day of national thanksgiving to the Creator of the Universe for these deliverances and blessings; and I do further recommend that the whole people make confession of our national sins against His infinite goodness, and with one heart and one mind implore the Divine guidance in the ways of national virtue and holiness.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this 28th day of October, in the year of our Lord, one thousand eight hundred and sixty-five, and of the independence of the United States the ninetieth.

ANDREW JOHNSON.

By the President :

W. H. SEWARD, Sec'y of State.

☞ Thanks to C. W. Brooks, Esq., for large photographic views of barks *Onward* and *Murray*, which will be placed in the reading-room at the Sailors' Home.

AN EXPEDITION TO THE NORTH POLE—Which was planned long ago by German geographers, will be accomplished now. Reinhold Werner, Captain in the Prussian Navy, has chartered a steamer of two hundred tons at London, with which he intended to perform the necessary researches in the waters near Spitzbergen and Nova Zembla, according to the plans of our famous geographer, Petermann. Before the expedition was to come off, Werner said he would pay the expenses. But look! The Secretary of war has given him no leave of absence. Capt. Berger will undertake this tour of reconnoissance. Instead of supporting such people, our Government seems to hinder them. The Hamburg Senate granted two thousand Prussian thalers for this matter, and Bremen collections are made for the same, which will, it is hoped, cover the rest—from three to four thousand thalers. By the generosity of Werner, the undertaking, however, will probably be executed anyhow.—*Berlin Cor. S. F. Alta.*

SOUTH SEA ISLAND MISSIONS.—The Rev. Mr. Arbousset, French Protestant Pastor of the Island of Tahiti, is now in this city, endeavoring to interest our people in the important Missionary labors which have been so successfully prosecuted in that Island. The Missions to the South Sea Islands were commenced in 1797, the first movement in England in behalf of the heathen world. After long-continued, self-denying labor, the whole group were nominally converted to Christianity. In 1836, two Roman Catholic Missionaries went there to propagate their faith, and were expelled by the Government. The interference of the French in opposition to the local Government, and the establishment of the Jesuits by force, to the great injury of Missions, is well remembered, but the French Government has since happily changed its policy toward this people. In 1860, the National Assembly of the Islands sent to France for two Protestant Missionaries, and now the Government is restoring to the Protestants the charge of the schools which were wrested from them and given to the Jesuits. Queen Pomare and nearly all the people still adhere to the faith of the Gospel. There are now 37 Protestant parishes, 1,507 pupils in the schools, and 3,396 communicants in the native Churches. At the Queen's residence, the French Governor has offered ground to build two large school-houses and Mr. Arbousset is seeking aid to build them. His appeal is endorsed by Rev. Dr. William Adams, Rev. Dr. Joseph P. Thompson, Rev. Dr. N. L. Rice, and Rev. Dr. S. D. Burchard, of this city. Any funds sent to us will be forwarded to Mr. Arbousset.—*New York Observer.*

NEWS BY THE "D. C. MURRAY."—Lord Palmerston, died October 17, aged 80 years. The "Fenians" are creating great excitement in England and America. Cholera in Paris, deaths 200 daily. Seven hundred females are about starting from Massachusetts for Washington Territory.

☞ Honolulu and Island subscribers will be presented with bills for the year 1865. No bills are presented in advance.

An "Unsurpassed" Hymn.

In the *New Englander*, for August, 1860, Dr. Bacon pronounces the following exquisite hymn "unsurpassed in the English or any other language," and adds, "perhaps it is as near perfection as any uninspired language can be." It is usually ascribed to Hillhouse, the poet, i. e., James A. Hillhouse, but according to Dr. Bacon it was written by his younger brother, Augustus L. Hillhouse, who died near Paris, in March, 1859.

Trembling before Thine awful Throne,
O Lord! in dust my sins I own:
Justice and mercy for my life
Contend; O, smile, and heal the strife.

The Saviour smiles! upon my soul
New tides of hope tumultuous roll;
His voice proclaims my pardon found,
Seraphic transport wings the sound.

Earth has a joy unknown in heaven—
The new-born peace of sins forgiven;
Tears of such pure and dim delight,
Ye angels, never dimmed your sight.

Ye saw of old, on chaos rise
The beauteous pillars of the skies;
Ye know where morn exulting springs,
And evening folds her drooping wings.

Bright heralds of th' Eternal Will,
Abroad his errands ye fulfil;
Or, throned in floods of beamy day,
Symphonious in his presence play.

Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your choirs shall shine,
And all your knowledge shall be mine:
Ye on your harps must lean to hear
A secret chord that mine will bear.

I Do Not Like to Hear Him Pray.

I do not like to hear him pray
Who loans at twenty-five per cent.,
For then I think the borrower may
Be pressed to pay for food and rent;
And in that book we all should heed,
Which says the lender shall be blest,
As sure as I have eyes to read,
It does not say, "take interest."
I do not like to hear him pray
On bended knees about an hour,
For grace aught to spend the day,
Who knows his neighbor has no flour:
I'd rather see him go to mill
And buy the luckless brother bread,
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessings on the widow be!"
Who never seeks her home to say,
"If want o'ertakes you, come to me."
I hate the prayer so loud and long,
That's offered for the orphan's weal,
By him who sees him crushed by wrong,
And only with the lips doth feel.

I do not like to hear her pray,
With jeweled ear and silken dress,
Whose washerwoman toils all day,
And then is asked to "work for less."
Such pious shavers I despise;
With folded hands and airs demure,
They lift to heaven their "angel eyes,"
Then steal the earnings of the poor!

I do not like such soulless prayers;
If wrong, I hope to be forgiven;
No angel's wing them upward bears—
They're lost a million miles from heaven.

PRINTED, NOT PUBLISHED.—We have perused with interest "The Maile Quarterly," for September, 1865, being selections from the Monthly compiled by the members of the "Hawaiian Mission Children's Society." It contains 24 pages, and we are confident its contents will be read with much interest by "Cousins" in foreign lands. If at liberty, we should gladly transfer portions to our columns.

REV. E. T. DOANE.—On the return of this tried Missionary to Micronesia, he has become associated with Rev. Mr. Sturges, at Ponape, or Ascension. We congratulate Mr. Sturges on having received so valuable an associate. It was due to the cause of Missions and propriety required that he should not labor any longer solitary and alone on the large island of Ponape. From accounts published in another column of our paper—from various sources, seamen as well as Missionaries—we learn that Christianity has been firmly established among the inhabitants of Ponape. Long has been the “night of toil.” At one time all the Missionaries were virtually recalled from that Island by the Board, but Mr. Sturges resolved to remain and labor without support, for leave he would not. He commenced his labors on Ponape in 1852, and has never left the Island since, except for a few days. Mrs. Sturges visited Honolulu in 1861, but returned in 1862.

“JOHN BROWN’S SOUL IS MARCHING ON.” Mr. Gardiner informs us that while detained on Ascension, for the amusement of his leisure hours he taught the natives to sing the song of “John Brown,” “Yankee Doodle,” the “Star-spangled Banner,” and various other patriotic songs. We do not think the soul of John Brown can march much further on this mundane sphere than the Island of Ascension in the Pacific Ocean. It is there the sun sets! On that same island we heard the native children sing, in 1861,

“There is a happy land,” &c.

In due time, we think the Ponapians will form a tolerably correct idea of America; but we have wondered what must have been their ideas when the *Shenandoah* visited their shores and burned four whaleships. They doubtless will long remember Capt. Waddell’s generosity, who gave up the ships to be plundered by the inhabitants after he had put the captains and officers in irons and driven the crews ashore.

FREE-WILL OFFERINGS.—

	Bethel.	Friend.
From Capt. Fordham,	\$10.00	
Capt. Lewis, <i>Corinth’n</i> ,	3.00	\$3.00
Mr. Good,	2.50	2.50
Mr. Lapham,	2.00	2.00
Mr. Smith,	3.00	
Capt. Landers,	5.00	5.00

Just as the U. S. Steamer *Saranac* was leaving, the crew, by the hand of the Paymaster’s Clerk, sent us \$50, without designating how it should be expended. We devote it to the gratuitous circulation of the *Friend* among seamen. We wish the crews of other vessels were as thoughtful, on leaving port. Our invariable rule has always been to furnish the *Friend* gratuitously to all

seamen, whether they contribute or not. But have not many come to consider that having received the *Friend* for so many years without paying for it, therefore they are not under any obligations to pay for its support? The present will be a good season for any to pay off “old scores,” who, like the crew of the *Saranac*, feel inclined to make a “free-will offering.”

Boston Lawyer and Yankee Mate.

Rufus Choate, the great Boston lawyer, in an important assault and battery case, at sea, had Dick Barton, chief mate of the clipper ship *Challenge*, on the stand, and badgered him so for about an hour that Dick got his salt water up, and hauled by the wind to bring the keen Boston lawyer under his batteries.

At the beginning of his testimony, Dick said that the night was as “dark as the devil, and raining like seven bells.”

Suddenly Mr. Choate asked him:

“Was there a moon that night?”

“Yes, sir.”

“Ah, yes; a moon—”

“Yes, a full moon.”

“Did you see it?”

“Not a mite.”

“Then how do you know there was a moon?”

“The Nautical Almanac said so, and I’ll believe that sooner than any lawyer in the world.”

“What was the principal luminary that night?”

“Binnacle lamp aboard the *Challenge*.”

“Ah, you are growing sharp, Mr. Barton.”

“What the blazes have you been grinding me this hour for—to make me dull?”

“Be civil, sir. And now tell me what latitude and longitude you crossed the equator in.”

“Sho’—you’re joking.”

“No, sir! I am in earnest, and I desire you to answer me.”

“I shan’t.”

“Ah, you refuse, do you?”

“Yes—I can’t.”

“Indeed! You are chief mate of a clipper ship, and unable to answer so simple a question?”

“Yes; it’s the simplest question I ever had asked me. Why, I thought every fool of a lawyer knew that there ain’t no latitude at the equator.”

That shot floored Rufus.

THE SABBATH.—When Commodore Stringham, of the United States frigate *Cumberland*, arrived at Athens, Greece, in July, 1852, he at once called on the French Admiral, and was honored with the usual salute. The next day, which was the Sabbath, the Admiral returned the visit. The Commodore received him courteously, but informed him that as he neither visited nor saluted on the Sabbath, he would pay him the customary salute on the following morning. Accordingly, Monday morning, the hills of Greece were echoing the booming honors to the Admiral.

It will be remembered that the *Cumberland* went down in Hampton Roads, with her guns sounding and her shells flying in defence of the national flag.

MISSIONARY WANTED.—On the return of Rev. E. T. Doane to Micronesia, he touched at Mille, one of the Marshall Islands, where no Missionary has ever been stationed. He thus writes: “We reached Mille after a run of sixteen days, entered its lagoon, and staid there nearly three days. I saw the ruling Chief, a very kind-hearted man. I proposed to him the propriety of having a Missionary. He readily assented, and promised to take good care of one. Cannot the Hawaiian Board now strike for that Island, ere it is closed against them?”

It was at this Island that the crew of the whaleship *Globe* touched when Capt. Worth was murdered, in 1824 or 5. Here a part of the crew were left, and the remainder navigated the vessel to the American coast. Capt. Percival, in the U. S. schooner *Dolphin*, was sent to bring off those left upon the Island. His return visit to Honolulu is a part of Hawaiian history.

Negro Zeal to Learn.

The Charlottesville, Va., *Chronicle* thus graphically depicts the eagerness with which the negroes of that place embrace the opportunity for learning to read:

Charlottesville is fairly entitled to be called the literary centre of the South. There is, first, the University of Virginia, with its learned professors on all sorts of subjects. Then we have two large female seminaries, where young ladies learn thirty or forty things ending in —ology. Then we have some half dozen first-class academies for boys. Then several select schools. Then a number of schools for the English branches. And then the whole colored population, of all sexes and ages, is repeating from morning till night, a-b—ab, e-b—eb, i-b—ib; c-a-t—cat, d-o-g—dog, c-u-p—cup, &c., through all the varieties of the first lessons in orthography. There are some four or five colored schools, and little negro chaps darken every door, with primers in their hands. If we pass a blacksmith’s shop, we hear a-b—ab; if we peep into a shoemaker’s shop, it is a-b—ab; if we pass by a negro cabin in the suburbs of the town, we hear the sound a-b—ab; if the cook goes out to suckle her infant, it is a-b—ab; the dining-room servant washes up his dishes and plates, crying a-b—ab; the hostler curries his horse, repeating a-b—ab; Jerry blacks your boots, saying, with rapid strokes, a-b—ab, a-b—ab; the whole air is resonant with a-b—ab. The little yellow boy who sleeps in our chamber awoke us the other night, muttering in his dreams, a-b—ab. If you send a little negro boy on an errand, he is spelling everything he meets in one syllable. The little white boys look at them wonderingly, and try to “cork” them. In a month or so we expect to issue an evening edition of the *Chronicle* in monosyllables, to increase our circulation—perhaps a pictorial, with tubs and spades, and ants and cows, and owls and bats, like the primers.

We would acknowledge a file of late California papers from Capt. Hempstead, of the bark *Onward*.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Presching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Eikingson. English service every Sunday at 11 A. M. and 7½ P. M.

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MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Oct. 29—U. S. S. Saranac, Scott, 13 guns, 13 dys fm Tahiti.
 Nov. 1—Am wh ship Addison, Pierce, from Arctic, with 450 bbls oil and 6500 lbs bone.
 2—Am wh ship Onward, Allen, from Ochotsk, with 1600 bbls oil and 23000 lbs bone.
 3—Am wh ship Chas. W. Morgan, Landers, from Ochotsk, with 500 bbls oil and 6000 lbs bone.
 4—Am wh ship J. P. West, Tinker, from Arctic, with 650 bbls oil and 13000 lbs bone.
 5—Bremen wh bark Julian, Lubbers, from Ochotsk, with 1200 bbls oil and 19000 lbs bone.
 6—Am clipper ship Orpheus, Crowell, 16 days from S.F.
 7—Am wh ship Gov. Troupe, Ashley, from Arctic, via Hilo, with 1000 bbls oil and 13000 lbs bone.
 8—Eng wh bark Robert Towns, Barker, from Arctic, via Hilo, with 850 bbls oil and 13000 lbs bone.
 9—Haw'n bark Maunakea, Robinson, 32 days from Port Angeles, with lumber to H. Hackfeld & Co.
 10—Am wh ship Hercules, Dexter, from Ochotsk, via Hilo, with 600 bbls oil and 8000 lbs bone.
 12—Am ship Eliza Adams, Fish, from Arctic, via Hilo, with 200 bbls oil and 4000 lbs bone.
 12—Am wh ship Bart. Gosnell, Bolles, from Arctic, via Lahaina, with 200 bbls oil and 3000 lbs bone.
 13—Am wh sh Reindeer, Raynor, 5 mos. out from N. B.
 13—Am wh bark Wm. Rotch, Pulver, from Ochotsk, with 900 bbls oil and 12000 lbs bone.
 13—Am wh bark J. D. Thompson, Brown, from Arctic, with 950 bbls oil and 16000 lbs bone.
 13—Am wh ship Cornelius Howland, Homan, from Arctic, with 1800 bbls oil and 26000 lbs bone.
 13—Haw'n brig Comet, Wilhelm, from Ochotsk, with 700 bbls oil and 9000 lbs bone.
 14—Am wh ship Java, Enos, from Ochotsk, with 700 bbls oil and 10000 lbs bone.
 14—Am wh bark Minerva, Penniman, from Arctic, with 900 bbls oil and 15000 lbs bone.
 14—Am wh bark Peru, Hull, from Arctic, with 50 bbls sp, 800 bbls wh. oil and 10000 lbs bone.
 14—French wh ship Winslow, Labast, from Arctic, with 1100 bbls oil and 19000 lbs bone.
 14—Am wh bark Stepania, Sinclair, from Arctic, with 450 bbls oil and 8000 lbs bone.
 15—Am wh bark Vineyard, Caswell, from Arctic, with 850 bbls oil and 13000 lbs bone.
 15—Old'g wh ship Oregon, Mammen, from Ochotsk, with 1650 bbls oil and 20000 lbs bone.
 16—Am clipper ship Sacramento, Nelson, 18 days from San Francisco, en route for Hongkong.
 16—Am wh ship Lagoda, Fisher, from Arctic, with 90 bbls sp, and 1000 bbls wh. oil, and 12000 lbs bone.
 17—Am wh ship California, Cleveland, from Arctic via Lahaina, with 900 bbls oil and 19000 lbs bone.
 17—Am wh bark Mount Wallaston, Willis, from Arctic via Hilo, with 1000 bbls oil and 13000 lbs bone.
 17—Haw'n bark Florence, Spencer, from Ochotsk via Hilo, 30 bbls sp, 850 bbls wh oil, 12000 lbs bone.
 17—Am bark Onward, Hempstead, 19 days from San Francisco, with mds to Aldrich, Walker & Co.
 18—Am wh ship George Howland, Jones, from Arctic, with 1100 wh and 18,000 bone.
 18—Haw'n bark Kamehameha V, Cunningham, from Ascension Island.
 19—Schr Kitty Cartwright, Reese, 18 dys fm Fanning's I.
 20—Schr Bruce, English, 25 days from Reison's Island.
 22—Am barkentine Constitution, Clements, 29 days from Port Angeles, with mds to Hackfeld & Co.
 23—British schr Alberni, Dalrymple, 29 days from Victoria, with mds to Janion, Green & Co.
 23—Br schr Onward, 22 days from Victoria.

DEPARTURES.

- Oct. 25—British ship Sylphide, for Valparaiso.
 Nov. 2—Am wh ship Almira, Osborne, for a cruise.
 2—Haw brig W. C. Talbot, Dallman, for Howland's Isl.
 3—Am bark Cambridge, Brooks, for Portland.
 3—U. S. S. Saranac, Scott, for San Francisco.
 4—Am clipper ship Orpheus, Crowell, for Hongkong.
 9—Am schr Alice, Wining, for Tahiti.
 9—Brit wh bark Rob't Towns, Barker, for Sydney.
 11—Am wh ship Emily Morgan, Athearn, for a cruise.
 13—Am bark Comet, Fuller, for San Francisco.
 13—Am wh ship Europa, Crosby, for Home.
 14—Am wh ship William and Henry, Stetson, for Hayes.
 15—Am wh bark Hercules, Dexter, for Home.
 15—Am bark Smyrniote, Lovitt, for San Francisco.
 15—Am wh sh California, Cleveland, for home.
 15—Am wh bk Wm. Gifford, Fisher, for cruise.
 15—Am wh sh Eliza Adams, Fish, for cruise.
 18—Am clip'r sh Sacramento, Nelson, for Hongkong.
 18—Am wh sh Congress, Castino, for cruise.
 22—Am bk Richmond, Coran, for cruise.
 23—Am clip'r sh Ceylon, Woods, for New Bedford.
 24—Haw'n bk Arctic, Hammond, for New Bedford.

MEMORANDA.

Report of Ship Onward.

H. M. WHITNEY: Editor Pacific Commercial Advertiser.—The ship Onward left the Sandwich Islands April 1st, and had a pleasant passage to the Kurile Islands, passing through the Forty-eighth Passage on the 25th April. Arrived at Jones Island on the 16th of May. Saw the first whale on the 19th of May, 60 miles N. W., from Jones Island, got our first whale on the 23d May, 75 miles N. W., of the island; at this time the ice was packed, and very little clear water to be

seen. We sustained no damage of any consequence more than the loss of copper, &c. Caught two whales around Jones Island, and saw very few, left and went to N. E. Gulf, arriving there June 10th. Saw quite a number of whales during the latter part of June and the first part of July in the gulf, but found them very shy, caught eight small whales; and left the latter part of July. Arrived at Shantar Bay the 14th of August, and saw the last ice about the 15th of August. Saw very few whales in the bays, and those very wild, and moving from place to place. Caught our last whale the 16th of September, after that date had bad weather most of the time. The ships as a general thing have not done very well owing to the small number of whales and those shy and wild. There has been some loss of life; the bark *Florence* lost a boatsteerer while fast to a whale, he was a German by birth. The ship natives afterwards found the body and buried it on the beach.

The Russian American Co., have not done very well, having caught only about 1,000 barrels the last year, with sixty or seventy men employed. They have given up the enterprise in disgust and sold out, for which I don't blame them. There have been but thirteen ships in the Ochotsk this season that I know of. While whaling, received a letter from Capt. Willis, of the *Rambler*, by a Russian brig from the Arctic ocean, advising the Ochotsk fleet of the depredations of the *Shenandoah*, and immediately proceeded to hide my vessel by running into a bay; and up a river some thirty miles, where I lay a month. The *C. W. Morgan* also hid in the same place. We left Shantar Bay on the 5th of October, and came out of the sea on the 12th, and had a fair passage to 32° N.; since that have had light winds from the S. E. The Ochotsk fleet will average about 740 barrels to a ship.

Very respectfully,

W. H. ALLEN.

Report of Bark Kamehameha Fifth.

Left Honolulu August 19, 1865. Had a fair passage and moderate trades down to Lat. 9° 00' N., and Long. 163° 00' E., after which time had light baffling winds until the 7th of September, on which day saw the Island of Ascension, being then 19 days from Honolulu. Was detained off the island eight days by light baffling winds and calms, the pilot being on board three days of the time. On the afternoon of the 15th we finally anchored in Middle Harbor. Found a very strong current setting to the N. E., while I was in sight of the island, which generally prevails this season of the year, and makes it very annoying to contend with, especially when the prevailing winds are from the westward. On the 18th the *Morning Star* arrived, and on the 28th she sailed again for Kitti Harbor.

Made all possible haste in recruiting my vessel, and on the 28th, finding that I could not obtain as many recruits as I wanted for so large a number of passengers, I sailed from Ascension with 98 passengers of the four ships that were burnt last April at that port. Among the list of passengers are Capt. Baker, of the *Edward Cary*; Chase, of the *Hector*, and Thompson, of the *Pearl*, with their officers and most of their crews, also the crew of the Hawaiian bark *Harvest*—all of which I found in a most destitute condition.

Had light winds from the southward, and touched at Wellington's Island the 30th, for the purpose of filling up my list of recruits, and was detained off that island four days, on account of the vessel being current away from the island by calms and heavy westerly squalls, in which I lost my fly jib, split jib, fore-sail and main-top-sail. Left Wellington's Island the 4th of October for Honolulu. Had a fair passage and squally weather up to Long. 175° 00' E., and Lat. 5° 00' N., and then light airs and calms for several days. Took the trades in Lat. 12° 00' N., and held them until Lat. 27° 00' N., and Long. 179° 00' E., and light E. and S. E. airs and calms until Nov. 4th. Lat. 27° 00' N., Long. 178° 00' W., then took a fair breeze from the southward and westward, which lasted until the 13th, on which day saw the Island of Kauai, and found my chronometer one hundred and seventy-three miles too far West. Tacked to the North, at 4 P.M. of the 13th, and stood out of the trades, and on the 16th, in Lat. 26° 00' N., took strong N. W. winds, which gradually hauled to the Eastward and terminated in the trades. Arrived at Honolulu Nov. 18th, after a passage of 45 days from Wellington's Island, and I can cheerfully say, that owing to the good order and kind feeling manifested by the captains, officers, and crews as passengers, it has been one of the most pleasant and agreeable passages of my life.

W. J. CUNNINGHAM, JR.,

Master of bark Kamehameha Fifth.

PASSENGERS.

From PORT ANGELOS—per Mauna Kea, Nov. 9—Mr and Mrs G Rhodes, A Lipcor, C Meyers.

For HONGKONG—per Orpheus, Nov. 8—Akoo, Wongkwai, wife and child, Aluk, Aka, Anon, Ago, Akan, Akam, Angas—11.

For SAN FRANCISCO—per Comet, Nov. 13—H Nathan, W Thompson, S Fitch—3.

For SAN FRANCISCO—per Smyrniote, Nov. 15—Mrs Cording and 3 children, Mr and Mrs J C Kinney, Mr and Mrs Mupoll, J B Hinkley, J Peeling, T Pierson, C H Hood, Jr., W Allen, T Miller, H Higgins, W Grison, Thos McCleod, H S Hayes, L Keegan, S M Henrudson, W H Haskins, J G Wolbringer, J B Edwards, J Murray and wife, G Collette, J W Murphy, R Moyers, L Haskins, J T Snow, Kaisaikai—31.

From SAN FRANCISCO—per Onward, Nov. 17—Tasker Pratt, R E Gardner, Capt B F Loveland, Capt B F Snow, Mrs B F Snow, Master Thomas Snow, Mrs Capt Jernegan, Miss J A King, Mr J L Torbert, Mrs L L Torbert and 3 children, J B Owens, W D Raymond, Wm Johnson, Thos Dullaghan, Chas E Stackpole, W A Martin, H L Johns, Allen Julien, S Smith, E Stephens, O E Stean, W H Dial, Jas H Clair, F Pratt and 3 boys, Wm Long, G Drew, John Robert, Mrs Malite, J Estelle, J Austin, J Kaine, Kahoo, Kahulu—39.

For NEW BEDFORD—per Ceylon, Nov. 23—Mrs S A Gray and 2 children, Miss Mary Burbank, Miss Berta Burbank—5.
 From TREKALET—per Constitution, Nov. 22—H Smith, A C Haynes—2.

From SAN FRANCISCO—per D. O. Murray, Nov. 29—Mrs A B Bates, Mrs J M Caverly, Mrs E O Hall, Mrs Admiral Pearson, Miss C Hall, Miss E A Van Cleve, Miss E Pearson, Miss M D Bates, Mrs J Welch and 4 children, Capt E Pennix, E O Hall, Ben Smith, Chas H Smith, O Tilden, E Clark, E P Galland, N Galland, Ah Chuck, J Dorigherty—25 cabin and 16 steerage.

MARRIED.

ALLEN—ROBINSON—In Honolulu, 8th November, by Rev. B. C. Damon, Samuel C. Allen, Esq., to Miss B. Maria Robinson, at the residence of the bride's father, James Robinson, Esq., in Nuuanu Valley. [?] No Cards.

AMES—HOOPER—In San Francisco, Oct. 18th, at Grace Cathedral, by Rev. H. Goodwin, Pelham W. Ames, U. S. N., to Augusta W., only daughter of Wm. Hooper, of San Francisco.

DIED.

DAVIDSON—Died in Honolulu, Nov. 6, William Compton, infant son of Benoni R. and Mary Jane Davidson, aged 2 months and 22 days.

Of such is the Kingdom of Heaven.

INGOLS.—In San Francisco, Oct. 13, after an illness of two months, N. Lombard Ingols, aged 43 years. He was a native of Boston, and formerly resided at these islands ten or twelve years.

WILHELM—Died in Honolulu, Oct. 28th, Henry, infant son of Mr. G. Wilhelm, aged 4 months and 9 days.

ALDRICH—In San Francisco, October 27th, Mrs. Elizabeth M. Aldrich, wife of William A. Aldrich, a native of Boston, Mass., aged 34 years. She was a daughter of the late Rob't Holt of Honolulu and resided here some 14 years, prior to removing to San Francisco.

DOWER.—In Honolulu, Nov. 14th, John Gordon Dower, infant son of Mr. James A. Dower, aged 9 months. Mr. Dower was a passenger on board the *Royal Charlie* bound from Victoria to Australia.

AULD—In Honolulu, Nov. 24, Mr. Alexander Auld, aged 32 years, eldest son of Andrew Auld, Esq., of this city.

[Communicated.]

Obituary.

Died, in Honolulu, on Sabbath evening, Nov. 20, at half past nine o'clock, Miss LYDIA BROWN, for thirty years a member of the American Mission to the Hawaiian Islands, aged 55 years and 8 months. She had resided on the islands thirty years, having arrived here in June, 1835.

Though she had long been feeble, and was not expected to live long, yet the immediate cause of her death was a very severe burn, received on the same evening, and about two hours previous to her death. The lady with whom she boarded suggested that she would leave a light in her room, as she was so feeble, but Miss Brown said she had the means at hand to strike a light in case she required one, and preferred that none should be left. The lady retiring to her chamber, was aroused by a cry for help about half past seven o'clock, but before she and a near neighbor could reach the feeble sufferer, she was burned beyond the power of relief. The match with which she had attempted to strike a light had evidently set fire first to her left sleeve, from which the flames had spread rapidly to her body. She survived two hours, in possession of her faculties, and not apparently a great sufferer, after she was discovered. Though no medical aid could save her life, yet the cry for help was just in season to save the house from conflagration.

Miss Brown was born in New Hampshire. Her father was a physician, and the late Dr. Brown, who, at the head of an institution in Boston for the cure of club feet and other similar infirmities, has earned quite a reputation by his success, was a cousin. For many years she was devoted to teaching Hawaiian girls both letters and the duties of domestic life. Her attachment to her native country was unwavering. She rejoiced that she was permitted to live to see the overthrow of the great rebellion and the suppression of the armed treason which threatened the overthrow of the United States Government. In the language of her pastor, in his remarks at her funeral, "Two characteristics predominated above all others. One was loyalty to her country and the other an earnest solicitude for the progress and triumph of her Saviour's cause."

Though long past the period of active service, and subject to pain and weariness, yet she was a great reader, and kept herself fully posted in regard to current events. She rejoiced in every success of the Union armies, and that she was permitted to see their final triumph; and she rejoiced still more in every indication of progress in the advance of the Missionary work, and her full belief of its ultimate universal success. Her own hopes rested upon her Saviour. To the writer she said, a few days before the sad catastrophe, "My only hope is in Jesus;" and to a sister she repeated, with earnestness,

"A wretched, weak and helpless worm,
 On thy kind arms I fall,
 Be thou my strength and righteousness,
 My Saviour and my all."

Though called away in so distressing a manner, still the event was mingled with mercy. After the fire was extinguished, she seemed to suffer very little, and when the physician announced that she was dying, she calmly responded, "I think I am." She received every possible aid during the brief period which elapsed between the occurrence of the accident and her death which the kindness of her entertainer and sympathizing neighbors could bestow, and could she speak her thanks, they would be hearty and sincere.

S. N. C.

Information Wanted!

Respecting a lad by the name of Souza, who left New Bedford with Captain Fisher, about three years ago. Please communicate with the editor, or the lad's mother, Mrs. Mary Emily Souza, No. 6 Battery street, Boston.

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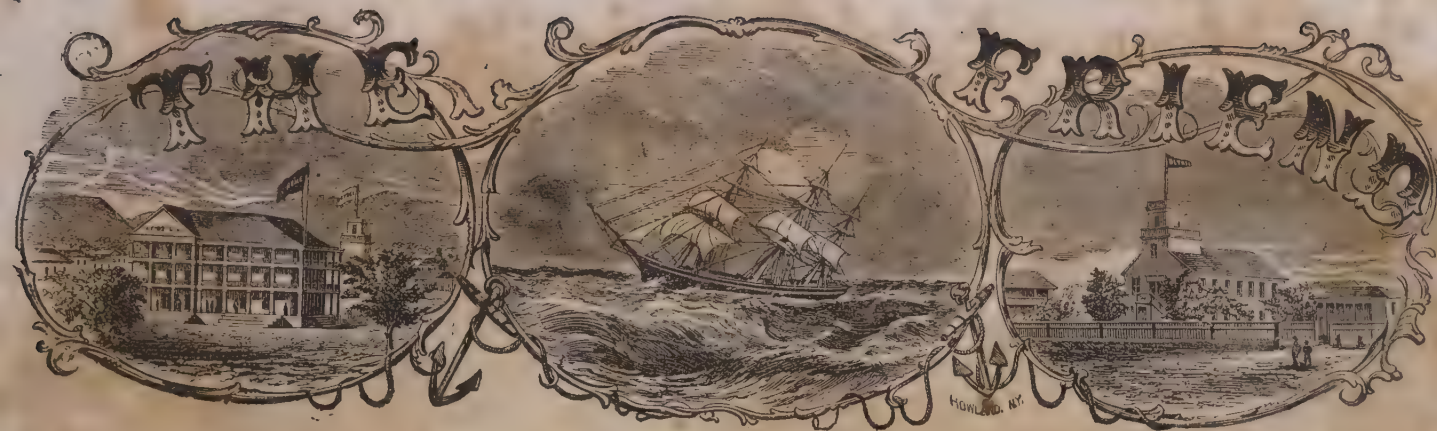
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A MONTHLY JOURNAL,

DEVOTED TO

Temperance, Seamen, Marine and General Intelligence:

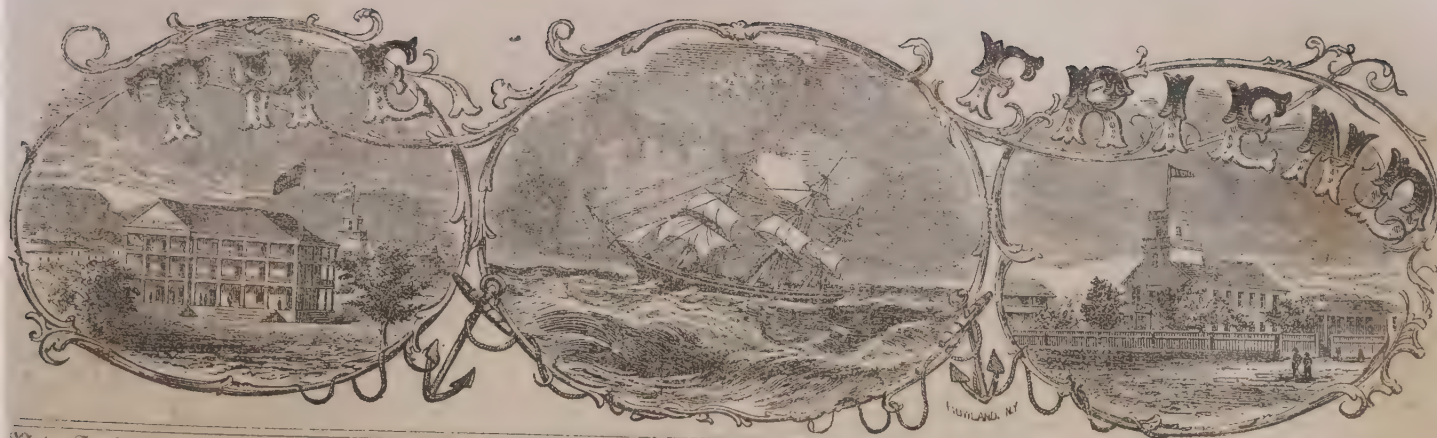
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VOLUME XXIII.

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1866.



New Series, Vol. 17, No. 1.

HONOLULU, JANUARY 1, 1866.

{ Old Series, Vol. 23.

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THE FRIEND.

JANUARY 1, 1866.

New Year, and Another Volume of the Friend.

With this number commences the 23d volume of our paper. Most heartily we wish our friends, patrons and readers, on sea and land, a happy New Year. Remember, however, happiness can be obtained only upon certain conditions. You must obey law—law relating to your physical, social, mental, moral and religious being. "The law of God is exceeding broad." Conform to law, and happiness is as sure to follow as effect to follow cause. "Whatsoever a man soweth that shall he also reap." Break away and rebel against God's government, and like Paul you will find it "hard to kick against the pricks." Submit to God's authority, and like Paul you will find "a peace that passeth understanding." Reader, on the opening of the new year, make good resolutions, and rely upon God's grace to assist you, then Jan. 1, D. 1866 will be a happy portion of your earthly pilgrimage.

From Thomas Marshall Esq., of Kauai, we would acknowledge a large supply of papers for distribution among seamen, and among them a file of "The Boatswain's Whistle," published at the National Sailor's Fair at Boston. Hereafter we may make extracts.

"HARRIET NEWELL."—We are gratified that D. Foster & Co. should have given a missionary name to the *M. Star*, although it is after the daughter of one of the owners.

Editor's Table.

Te Titiraki n Te atua ao aomata Te Boki Aei, e eia iroun to i-kawai nia ataei. Tarawa, 1865.

The above is copied from the title page of a pamphlet of 65 pages, printed in the language of the Kingsmill or Gilbert island inhabitants. It is a translation of the Hawaiian Protestant or Puritan Catechism. It is a translation entirely completed by the Hawaiian missionaries, without any aid from their American brethren. The American missionary, the Rev. H. Bingham, is now absent from that station in the United States. The printing of this Catechism was executed by a sailor by the name of Hoskiss, who was wrecked while attached to the *Asterion*. It is printed on letter paper, as no printing paper could be obtained, and only a small quantity of that, hence only eight copies were printed. A much larger edition will be printed in Honolulu and sent thither. It is exceedingly gratifying and encouraging to witness the laudible efforts of Hawaiian missionaries in Micronesia and Marquesas. The apostle Paul wrote to the christians at Corinth "ye are our epistle—known and read of all men," so Hawaiian missionaries and christians are a noble epistle addressed to "all men," declaring what has been accomplished by American missionaries on the Hawaiian Islands. The Rev. M. Hoapili, preaching in England, is no less the fruits of the American Puritan mission to the Hawaiian Islands than are our Hawaiian missionaries in Micronesia and Marquesas.

TO NAVIGATORS.—In Blunt's Nautical Almanac for 1866, there is an error of one degree in the sun's declination for apparent noon on July 3d. The declination given is $23^{\circ} 58' 34.8''$, whereas it should be $22^{\circ} 58' 34.8''$. The error does not appear to have run through the whole edition, as we have seen one copy which is correct.

FREEDMEN.—Several of these men, on board the *Lancaster*, have called upon us for spelling books and large type testaments. They appear very desirous of learning to read.

Letter from Rev. J. S. Emerson.

[The following letter was written to a friend in the United States, but its contents relating exclusively to the tenth and last cruise of the *Morning Star*, and to the condition of missions throughout Micronesia, it has been suggested that there was a propriety in publishing it at Honolulu. Mr. Emerson has consented to this arrangement, hence we have taken the liberty of inserting "Mr. Editor" in place of —.]

Tenth Cruise of the "Morning Star" through Micronesia.

ON BOARD THE MORNING STAR,
Lat. 9 N., lon. 180, Nov. 14, 1865.

Mr. Editor :—We are now on our return passage from Micronesia. We left Oahu July 17th, and have been absent almost four months up to date; and I may as well give you now my general impressions of this Mission as to wait till I reach the Sandwich Islands. As business took us to Howland's Island, on the equator, the Gilbert Islands were the first Missionary field to open up to our view. We reached Tarawa August 10th, occupied by two Hawaiian Missionaries and their families, anchored at dusk, and before 9 o'clock at night were visited by Haina, who had been to a western islet among the people, and R. J. Mahoe, his associate, with his wife, who had been spending a week with the people on an eastern islet of the lagoon. These visits are conveniently made at high water only, as at low water they become one island, except one or two ship passages into the lagoon. The islands are verdant, and well covered with cocoanut trees, but very little other fruit, as the soil is extremely shallow, and the water brackish, which is their only resort, except so far as they can depend on rain water, which can generally be obtained, but not always. These brethren have been about five years in this field, then entirely uncultivated. They have erected two good-sized meeting-houses and two school-houses, one near them and the other two on another islet. Their own buildings were mainly erected by their own hands, and all look neat and more comfortable than we at first enjoyed at the Sandwich Islands. Their schools are not yet all they desire nor all they hope. The king took apparent pleas-

ure in showing us how well he could read in his own language. Some ten or fifteen children also showed us they could read, and quite a number united very well in singing a song of praise to our Redeemer and theirs. The Missionaries got us for dinner some hard bread, stewed chicken without salt, and fried flapjacks without butter and almost without lard. They also gave us cocoanut water, the best they had, and without apology. They have had no salt for five months. They are respected by the king and the people. I could but admire them as men and women of warm hearts and true devotion to the cause of our Lord and Master; and we shall expect to know that he has honored them in his service.

Near evening we left for the ship, Mahoe and Haina expecting to come on board early in the morning. At early dawn we were on our way winding out of the crooked passage of the lagoon into the open sea, and, having a fair wind, we were at noon entering the passage to the lagoon of Apiang, and by 4 P. M. were all on shore, Mr. Snow and wife and children, Kanoa, Kapu, Ammai, and families, Mahoe and Haina, from Tarawa, and Maka and wife, the new Missionaries from Oahu. It was near night on Saturday, and but little could be done before the Sabbath.

At 8 o'clock Sabbath morning, the King and Queen, Missionaries, Captain and crew of the *Morning Star*, with some fifty or more men, women and children, were assembled for worship. Addresses were made and interpreted. Tears were shed as Mr. Snow reported the story of Mr. Bingham's sickness, and his visit with Mrs. Bingham to the States. They both have evidently a warm place in the affections of the King and Queen. Their inquiries were many and often made about them. After the addresses the Lord's Supper was administered, seventeen Church-members being present, the Queen being the only native who partook with us. The King appears well, and has the reputation among the native Missionaries of being a Christian man.

By agreement, a new station is taken at Pitt's Island, by Kanoa and Maka. We left them there with their effects, with the approbation of the King, Kaiea, and his Chiefs. To all appearance the station is promising, the people numerous, and food more plentiful than at Apiang.

Although the evidence of the Spirit of the Lord among the people of the Gilbert Islands is not so marked as at some of the stations further west, yet there is much occasion to give thanks and take courage. The necessity of the presence of the American Missionary for years to come in the Gilbert Islands is quite apparent. The field is large, the people numerous, and the necessity of a moving and cheering spirit among them is quite apparent.

Touching at several Islands in the Marshall group for the trade of the vessel, we arrived at Ebon, Tuesday, August 29th, and found that the *Pfel* direct from Honolulu, with Mr. and Mrs. Doane, had arrived two days before us. We were happy to meet them, with Aea, and family, all in good health. Mrs. Snow now felt that her cup was to be full of rejoicing—having an agree-

able family and an accomplished sister as associates, of which she had so long been deprived. But letters from Boston and Honolulu soon brought a cloud of disappointment over their minds. The big tear stood in the eye of Mrs. Snow as the letters were read before us. But the noble spirit of self sacrifice soon triumphed. They at Bonabe are more needy than we, was the unselfish response, and the Lord's will be done, was the meek and generous reply. So Brother Doane and family go to Bonabe, and Brother Snow and family remain in the care of two fields, 300 miles apart, speaking languages entirely unlike, and no missionary using the English language within 700 miles of them.

The Church and Schools at Ebon.

The chiefs all being absent on other Islands, many of the church were with them. But the prayer meeting, Wednesday evening, was one of peculiar interest, and showed there was a christian feeling among a people so recently heathen. Although but partially clothed, their appearance was every way becoming and decent, and I could but feel that there was a good Spirit among them.

Examination of Schools.

present 125 scholars, mostly girls and young mothers—readers nearly all, 44 can repeat the gospel of Mark entire, 50 can repeat the multiplication table, 40 or 50 sing well together. 4 girls and 4 boys can sing independently, or lead a choir. The appearance of these scholars under the care of Aea, assisted by Mr. Snow, or Mr. Doane, was admirable, and promises much for the future teachers of the Marshall Islands.

Friday, P. M., we sang Heber's Missionary Hymn, on the shore. Mr. and Mrs. Doane took leave of the people, (for whom he had laboured 8 years,) and now go on to the far west. Mr. Snow leaves his family at Ebon, and goes to visit his other flock at Kusaie, 300 miles to the west. Saturday, 1st, arrived at Namarik in the morning, spent a few hours with Kapali, and Elemakule, at their new station; but as they have been there only 7 or 8 months, the cultivation is not very apparent. A few children are learning to read, but are not much trained as yet. The brethren manifest a good spirit. We left them in the afternoon, and sang a cheering song as they parted from the ship, to which they had accompanied us.

Reached Strong's Island, September, 8th, and left Brother Snow with the people of his first love; but we did not leave them without forming a very high opinion of their love to their teachers—their modest demeanor—their warm hearted thanksgiving prayer and hymn at meeting with their pastor: but so quiet, so manly, so subdued were all their exhibitions of joy at meeting with their teacher, I could but give thanks in my heart, and say of a truth, the Lord is with this people. But I left them to return and see them again.

In the evening we embarked, and were soon on our way for the west. Passed Macaskil's Island, September 12th, and on the 18th, reached Wellington's Island, where we stopped and held a meeting with the King and people. A Mr. Smith, an Englishman, engaged in the oil trade, lives on the Island, and with books from Brother Sturges, has taught some 10 or 15 of the people to read

and sing; and they meet on the Sabbath for prayer and reading the Scriptures, as far as they have them. They are said to be an honest and inoffensive people. There appeared to be a large number of young children. They understand the language of Bonabe, and many, also, understand the language of Ebon. The King said he would be glad to have a Missionary. How far they will learn and embrace the truth as it is in Jesus, without a teacher who himself has learned Christ, is doubtful.

We arrived near Bonabe, Tuesday, September 19th. Left the *Morning Star* near the Bonatik Harbor early in the forenoon, and took passage in a whale boat for Mr. Sturges' place, some 25 or more miles distant. Mr. and Mrs. Doane and son, with myself, passengers. We passed by the ruins of the 4 whale ships, burned by the pirate *Shenandoah*, and arrived at Mr. Sturges late in the afternoon. They received us with great cordiality—not like children pleased with a rattle, but like those who were accustomed, through use, to bear manfully and alone the heat and burden of the day.

Brother Sturges is a man of genial spirit warm heart, and iron constitution—weighs, probably, 225 or more pounds. His wife, though frail and much in need of rest, is a noble specimen of fortitude, self denial, and christian cheerfulness. While the Nanakin, near them, has burned their house of worship, and murdered, in a most brutal manner, some of the people around him, and threatens others if they go to the place of public worship—saying that the knife with which he butchered an innocent woman is reserved for seven others if they dare to join the Christian party. But many of these frightened sheep still cling around their shepherd with more than filial confidence. Morning and evening, from 10 to 40 are daily visiting the house of their pastor, and uniting with him and his family in prayer and praise. One of their favorite songs, which I heard more than twenty times, in the tune of John Brown, contained this sentiment: "Haliliuia, Haliliuia, praise the Lord, praise the Lord, who has come to bless the benighted people of Bonabe;" and with this song I could fully accord, for it was obviously a united thanksgiving of many hearts. I had the pleasure of spending five days with Brethren Sturges and Doane, in a visit around the Island of Bonabe. I enjoyed the visit the more because we saw so much of the rough and tumble of Missionary life on Bonabe. It rained most of the time after leaving Mr. Sturges' house till the day when we returned to it. For four days and nights our clothes were wet or damp all the time, but no one took cold. We held meetings with the chiefs and people in five different places, besides visiting several sick people Sabbath afternoon after public worship, and wherever we called a goodly number of from 30 to 50 assembled and expected worship. There were at the Communion about 70 church members, and would have been 100 or more, Mr. Sturges informed me, if the rain and lack of information had not prevented some from attending. Five infants were baptised, and all the exercises of the occasion presented an aspect of solemnity and devotion very cheering to my heart. The Wajai, who was seated like a lamb among the people, was not long since a

man of blood, but now a man of prayer. In the meeting preparatory to the Communion, this Wajai confessed he had used some hard, unkind and unbrotherly words to one of the church when entering the house of worship, for which he asked pardon of the brother, which was freely accorded to him—all of which, among a people where the power of life and death was so recently claimed by the chief, was very delightful. At the Monthly Concert, which was attended Monday morning before we left, many prayers were offered with an apparent good understanding of the object of the meeting. After which came the contributions, consisting of money, oil and shells, and very few were destitute of an offering, however small. The meeting house built by the Wajai, after his own taste, and mainly by his own means, stands on an elevation of at least 1,000 feet, and open to the ocean around one third of the Island. The house is about 50 by 70 feet, well floored by hewn plank; the eaves of the building 30 feet high, and the centre elevated—bellfries one above the other, so that standing in the centre of the house, you can see the conical top 75 feet above the floor of the house. The building is very creditable to the genius and enterprise of the Wajai and his people, and had it been done by foreign labor, would cost, probably, \$1,000, not including the thatching.

It is estimated that at least one half of the people of Bonabe are now, by choice and in their sympathies, on the Lord's side, and now there is a strong and encouraging movement in the right direction. It is well that Mr. and Mrs. Doane have gone to take a part in the work. If they had two good and well trained Hawaiians to teach schools, and forward the work of the Lord at this time, it would seem very timely. This is the opinion of both of the brethren. Schools have been much neglected of necessity. How to count 100, except by the addition of fives, tens and forties, has yet to be learned. The people are not lacking in intellect, and now is a good time to work for their good.

Bonabe is yet a hard, self-denying and laborious field, but I think it is destined to be a delightful land—by far the most beautiful and productive I have seen.

"The harvest is plentiful and the laborers few."

May the Lord send forth laborers into this vineyard.

Whether the inhabitants of Bonabe are increasing is not ascertained by a late census, but the number of very small children, Mr. Sturges thinks, is larger than formerly, and appearances are, in this respect, encouraging. A vast amount of toil and fatigue must be endured in this Island of mountains, ravines, deep gorges, plentiful streams, impassable jungle, and no less vexatious coral shoals, passible in boats or canoes only at high tide, and in some places passable only by swimming at low tide the little inlets. The vast amount of both sea and land productions to be now found in and about Bonabe, and what they may yet develop, may yet give a significance to the name *Ascension*, which the Spaniards never thought when they gave it the name.

Return to Kusaie.

After a visit of two weeks at Bonabe, we left on the 3d of October, and arrived at Kusaie on the 5th. Spent the Sabbath with

Brother Snow and his interesting and hopeful people. Among this people I saw more of the modest, humble, industrious, thoughtful, enquiring, self-reliant and Christ like spirit than I had seen any where else in Micronesia. They have just received from Brother Snow the Gospel of Mathew, and they appear to study it with all diligence—not to know *whether* things are so, for of that they have no doubt, but to know *what* they are is their study. The Gospel of John, which they have had for a year or more, is committed entirely to memory by many of the adults and young people. Some, also, are searching the Old Testament in the English, seeking for knowledge and understanding. One of them said to me, "What does Firmament mean?" and when the word was explained, he felt enriched. The same man had a jar with his wife. It was on Saturday, and he was expected to teach the people on the Sabbath. He was troubled, and spent a sleepless night—was shut up and knew not what to say. He opened the Psalms and read the two words, "*Rejoice Always.*" His sadness was soon turned to rejoicing, and he was so greatly enlarged that Sabbath with joy in the Lord, that he was filled with rejoicing. That the Lord was with him that day, he had no doubt. That this people have simple, child like confidence in God is so apparent, that one can not mistake it. The King and the high chiefs are not numbered with the Christians. The people look to Jesus only as their guide and leader. The King and his brother have not yet allowed their wives to join the church, although they desire it. The people told us, as the first thing they had to communicate, "The King has forsaken his old god of storms and seasons as a worthless dependence, and is now waiting for more light about the true God." The King asked me, just before he left us, if I would not come back and live with them on Kusaie. That he, as well as the people, are seeking for light, and wish for some one to guide them, is very apparent. After taking Mr. Snow to Ebon, and leaving him with his family, the *Morning Star* went down to Pleasant Island—a trip of two weeks down and back again to Ebon.

Pleasant Island

lies about 50 miles south of the Equator, and has thus far received no attention from the christian world. Their language has not been learned by christians, and has but little similarity to any other language known in the region. Some few words, it is said, resemble those used in Ocean Island. But some of the people who have floated off to other islands, have learned a little of Bonabe, Kusaie, Ebon or the Gilbert Island language. But they know more of the English than of any other language besides their own. The foreigners, of whom there are now five on the island, say there are 3,000 people on it: a stout, healthy, and at the present time, a fleshy people. The Island is about 300 feet high. Mr. Snow says it is a coral Island to the top: but others, who have never went on the shore, say it is basaltic. It is nearly triangular in shape, and is accessible from one point to the other. A man can pass around it in a day. It abounds with coconuts and pandanus fruit, and little effort has been made to introduce any other fruits. Two or three

of the foreigners living on the island are said to be wealthy. One, by the name of Stewart, an Englishman, told me that a Missionary, if fairly introduced to the island, would live unmolested by the people. A native chief also told me that the people would protect, and take kind care of a Missionary and his family, if they should come to live with them. But they have the reputation of being a treacherous people. The things they offered the ship for sale indicate more skill and industry than seen in almost any other island which we visited. These consisted of mats of various shapes and figures, hats, boxes, work-baskets, girdles, belts, ornaments for the head, beads, spears, fish-hooks, &c. Their canoes were large and commodious, and some would carry 50 or 100 people. All were made of narrow strips of board, and fastened together by twine made of the cocoanut fibers; and the most rapid sailing craft used in the Pacific. This Island is so small, so populous, so accessible on foot or by water from point to point, so elevated, with so cool an atmosphere—not broken like Bonabe or Strong's Island—with a population so robust and healthy, that it would seem very desirable that they be instructed into the knowledge of the truth before hope of doing them good has gone by.

Jaluet,

one of the Marshall Islands, is now opened as a Missionary station by Kapali, one of the two native missionaries who were located one year since at Namarik. Jaluet is a larger, more central and more accessible field than Namarik, and it is hoped will be more productive of good. The harbor is a very desirable one for anchorage—better and safer, in the opinion of Captain James, than any other in the Marshall Islands.

November 25. Longitude 158 W. Latitude 29 N. Have just passed Slaver's Island, and making good progress on our way. The *Morning Star* holds out well, although the Captain has been apprehensive lest the old rigging, the stays or spars, would give way while far away in remote and rarely navigated seas. Our jib-boom gave away in a squall, some ten days since, but fortunately it soon moderated, and two pleasant days were allowed us in which a new one was put in its place. The stays have been strengthened by means of chains, secured from the ships burned at Bonabe. I think that the work of the *Morning Star* will, in future, require a larger craft, with more carrying capacity, and more room for native passengers than the present will admit of. The christianizing and civilizing of the Micronesians will and must go on together. But so long as tobacco is the main article of supply for the people, and but little is done to create civilized or civilizing wants among them, the progress must be very slow.

☞ One of the latest stories of Mr. Lincoln is of his interview with a delegation of ministers. It is not reported that they had much to say when they were admitted to the presence; but, in taking leave, one of them remarked he "hoped the Lord was on our side."

"I don't agree with you," said Mr. Lincoln. Of course they looked amazed. "I hope, indeed, that we are on the Lord's side."

THE FRIEND.

JANUARY 1, 1866.

The "Morning Star" Sold.

So, the *Morning Star* has been sold, and her place to be supplied by a new vessel now building in Boston, and to be sent out during the first six months of the current year. This is undoubtedly a good and wise arrangement. It will be doubtless much cheaper to build a new vessel in Boston, than expend the funds necessary to make the repairs required on the *Star*, after running so many years. The new vessel, we learn, is to be "rigged" after another fashion, and, also, to be a few tons less in measurement; besides she will be otherwise fitted up to suit the peculiar object of a missionary craft in the Pacific. The new schooner will retain the name of the old vessel. This is a good idea.

Having advocated the building of the *Morning Star*; having been present on her arrival at Honolulu in 1857; having witnessed her frequent departures for Micronesia and Marquesas; having welcomed her arrivals from those distant missionary fields; having once made a delightful voyage in her through the Micronesian Islands, and having been fully conversant with the management of the little craft, during the entire period that she has been sailing in the service of Missions, it affords us much pleasure in bearing testimony to the great assistance which she has rendered the Missionary cause. A great and good work has been accomplished by her aid. The hundred thousand stockholders could not have invested their "dimes" in a more paying enterprise. The vessel was planned and built, launched and kept running to further the Missionary cause in Micronesia. She has fulfilled her mission, and it has been a noble mission. She has made ten trips to Micronesia, and more than half that number to the Marquesan Islands. All the Missionaries in those groups have been conveyed to and fro, and otherwise received unnumbered favors by her various trips. She had become extensively known among all those islanders, and her visits were exceedingly prized, even by those not directly connected with Missionary operations. Language would fail to express the joy awakened in the hearts of our Missionaries by the sight of her flag, after dwelling for months on their lonely islands, without communication with the outer world. She has become an absolute necessity to the Missionary cause. To be sure, it has cost money to run her, and some trouble has been experienced in her management; but these are nothing—the merest trifles—compared with the amount of her usefulness.

"Blessings brighten as they take their flight."

And now we should enter our protest against her sale, were we not assured that another, and better vessel, was already "on the stocks," and would be soon here. Even now, it is rather hard to say "Farewell" to the little craft, and we sincerely hope her future owners may not employ her in any ignoble trade!

It ill becomes us to say "Farewell," without tendering our kindest acknowledgments to those able, experienced and skillful commanders, Moore, Brown, Gelett and James, who have been so fortunate as to navigate her safely over so many dangerous reefs and hidden rocks, in and out of so many harbors, and finally to bring her safely to port.

Hawaiian Missionaries in Micronesia.

The reports by the *Morning Star* respecting the labors of the Hawaiian missionaries at the Marshall Islands is very encouraging. We have received letters from D. Kapali, dated Namarik, Sept. 22d, and H. Aea, dated Rube-Station, Oct. 24th. The former is supported by the 1st Congregational Church of San Francisco, and has proved a most faithful missionary. The latter, H. Aea, went out as a school teacher, but has recently been licensed to preach the gospel. As a school teacher he was highly successful: we remember to have witnessed with much delight his efforts in teaching at Ebon in 1861. From his letter we quote as follows:

"I remember the time when you landed on these islands in 1861. My family send to your family their aloha. The health of my family is good.

"We have now become acquainted with the people of these islands, and they with us. The christian converts are very desirous that their King should become a christian. I believe the Lord will soon call his straying sheep.

"The schools are very much increasing. The scholars can read and sing. I was not tired to teach them during these six years. In my school there are 310 scholars, out of which 110 in the 1st class, 99 2d class, 47 3d class, 54 4th class. There are 17 chiefs that can read and write. This month I have appointed two of my scholars as assistant teachers. Mr. Snow and myself have printed some hymns on the press which Mr. Doane brought out from America. Mr. Snow and myself treat each other kindly. I have nothing to give you but my aloha.

Yours, H. AEA."

This is surely a good record for the young Hawaiian missionary. It should be remembered that these schools are among a people who were accustomed to kill and massacre, only a few years ago, every white man that landed upon their shores, and would not allow a white man to live among them. In 1852 or '3 two California vessels were burnt and the crews cut off at this very island. We wonder if the Bishop of Oxford would say that "mismanagement and mal-

treatment" of the Marshall Islanders characterized the American Puritan missionaries and the Puritanized Hawaiians who have reduced the language of those people to a written form and established schools among them? He might do so with the same propriety that he abuses the American Puritan missionaries on these islands!

HIS EXCELLENCY GOVERNOR BULLOCK.—To-day we suppose the Honorable A. H. Bullock will succeed Governor Andrews as the Chief Magistrate of the Commonwealth of Massachusetts. Most nobly has the retiring Governor discharged his official duties during the civil war. Most sincerely do we congratulate our old college classmate, Mr. Bullock, in having secured the suffrages of so large a majority of the free and independent voters of Massachusetts. It is a high honor, and we are confident he will honor his position as the people have honored him. In his youth he was a fine classical scholar and eloquent speaker, and from his appointment to deliver the oration before the New England Society of New York, we are delighted to learn that he is inclined to follow in the track of the eloquent men of the Old Bay State.

THE NEW "JOHN WILLIAMS."—A new missionary vessel, to take the place of the one lost a few months ago in the "South Seas," has just been launched in England. We copy the following from a late exchange:

"The new ship has been built with great care by Mr. Hall of Aberdeen, and will cost, we believe, about £8,000. It has been paid for, like its predecessor, by the subscriptions of the young people and Sunday-school children connected with our Independent congregations."

From this notice it is gratifying to learn that "English Puritanism" is still pressing forward the work of missions in the South Seas. The missions of the London Missionary Society are among the most successful of modern times. No more energetic and scholar-like missionaries are to be found than those in the Samoan or Navigator group. The new *John Williams* and the new *Morning Star* we hope will soon commence their regular trips among the islands of the South Seas and Micronesia. English and American Puritanism appears to work harmoniously in prosecuting the Polynesian missions.

HONOLULU, Dec. 6th, 1865.

Editor of the Friend:

Sir—I notice in your last number the appointment and prospective consecration of a negro to the office of Bishop of the Church of England for some part of Africa. Knowing you to be familiar with such matters, I ask will the laying on of the hands of His Lordship the Arch-bishop of Canterbury make the negro, Samuel Crowther, a Lord?

Your friend, A. LAYMAN.

For the requisite information we must refer our correspondent to the law advisers of the Crown of England, or perhaps the Bishop of Honolulu, on his return, may be able to furnish the desired information.

Eleventh Annual Report of the Honolulu Sailor's Home Society.

Another year has rolled around, and the Chairman of the Executive Committee is most happy to come before the Board of Trustees with a much more cheering report than he was able to make on the last Anniversary. The condition of the premises one year ago and the prospects of the institution were vastly different from what they are on the present occasion. As the Trustees are aware, for several years scarcely anything had been expended in repairs upon the building outside or inside. While the keepers had done all that they had agreed to do, and all that could be expected of them, the time had come when very extensive repairs were absolutely necessary. No wonder, under these circumstances, taken also in connection with the fact that the business of the port had exceedingly diminished, that some of the Trustees should have felt rather despondent and should have said perhaps the mission of the Home had been accomplished, and the question might be entertained, may not the premises be diverted to some other use? As the Chairman of your Executive Committee, it affords me much pleasure to report that very shortly after the Annual Meeting the affairs of the institution took most decidedly a favorable turn. The Trustees and merchants of Honolulu generally, when applied to, subscribed very generously for thoroughly repairing and repainting the buildings. About that time, or about the first of April, responsible persons came forward and offered to refit the Home internally, not calling upon the Trustees for any pecuniary aid. They have done so, and to this day the amount of their expenditures is known only to themselves. Suffice it, Mr. and Mrs. Miller entered upon the management of the establishment when Captain and Mrs. Oat honorably retired. The bedding and furniture of the Home have been thoroughly renewed and refitted; many new bedsteads were procured and neatly fitted up; rooms were carpeted; and the ceiling was repainted. Perhaps the Home was never in much better repair internally and externally than at the present time, and I am most happy to report only a trifling debt is now standing against the Society.

I cannot say as the Home has been any more useful during the past year than during former years of its existence, yet I can say that its usefulness has not diminished. As now managed, it is a real comfort and blessing to the seamen resorting to this port. Never more than during the past year. Seamen from English and American vessels of war have made it a place of resort. Travelers from California have also found it a quiet and comfortable boarding establishment.

In the early part of the year Mr. Bonner and Mr. McCandless offered, on their own responsibility, to take charge of the reading room. They caused a part of the room to be partitioned off and fitted up as a place for holding religious meetings. In this way it is believed much good has been accomplished. Many seamen have been thereby induced to visit the Home who, under other circumstances, would have kept away. At the reading room seamen have been gratuitously supplied with the materials for writing letters to their

friends. This has proved of immense usefulness to seamen. During the shipping season the reading room has been a constant place of resort.

In closing this brief Report, I congratulate the Trustees, patrons and friends of the Sailor's Home on the continued existence and usefulness of the establishment. I regard it as a most necessary and important means of usefulness. So far from relaxing our efforts in maintaining and sustaining the Home, I would urge all interested in its welfare to press forward. We owe it to seamen and the character of the port that the Home should be generously sustained. The good already accomplished is a pleasing earnest of what we may hope to witness in the future.

S. C. DAMON,

Chairman of the Executive Committee.
Honolulu, 26th December, 1865.

Friends of seamen need not imagine that they can furnish us with an oversupply of reading matter for gratuitous distribution among seamen. Among books called for are primary school books, spelling books, arithmetics, reading books, newspapers, particularly illustrated papers, &c. A man-of-war's man came the other day for Josephus' history, and we were most happy to supply him with a copy sent for distribution.

PERSONAL.—The Rev. L. Smith, Rev. E. W. Clark, Rev. H. Bingham, Sen., and Rev. H. Bingham, Jr., were at the meeting of the American Board at Chicago. The Rev. Dr. Goodale at that meeting stated that only three missionaries of the Board were his seniors: viz, the Rev. A. Thurston of Honolulu, the Rev. Dr. King of Greece and the Rev. M. Spaulding of India.

The *Morning Star* sold for \$4,300 in gold, equal to \$6,000 in currency at Boston, which amount will go far towards the purchase of the new vessel.

Seamen on board U. S. S. *Lancaster* have subscribed \$304 for the purpose of erecting a monument to their shipmate who was killed a few days ago while on shore.

A letter has been received by the Editor from William A. Sherman.

COST OF THE FRIEND FOR 1865.—

Paid for printing, paper, postage
&c. - - - - - \$614.00

Receipts for the Friend, 1865.

Foreign subscribers, - \$176.00
Donations, - - - - - 128.75
Island subscribers, - - 221.00 525.75

Debt, Dec. 28th, '65, - - \$88.25

N.B.—We hope our delinquent subscriptions will pay off this debt for 1865.

THE BETHEL, 1865.—

Incidental expenses, 1865, - - \$154.82
Donations &c., - - - - - 125.00

Debt, Dec. 31st, '65, - - \$29.82

SENATOR WILSON'S SILVER WEDDING.—“The silver wedding of Senator Wilson at Natick, on Friday, was largely attended, and was a very enjoyable affair. Among the prominent persons present were Senator Sumner, Collector Hamlin, Anson Burlingame, Linus Child, F. W. Bird, William Claflin, and Generals Underwood, Tilton and Hamlin. Letters of congratulation were read from Rev. Samuel Hunt of New York, who officiated at the original wedding, Prof. Calvin E. Stowe of Hartford, Secretary Stanton and John G. Whittier; and original poems were furnished by Elizur Wright of Boston, and F. B. Sanborn of Concord. The value of the gifts in silver ware was about \$5,000, and Mrs. Wilson had a purse of \$4,000 in green-backs presented to her by friends in Natick and elsewhere.”—*Exchange paper*.

The above notice reminds us that the time for our silver wedding is near at hand, for we were married in the same town, by the same clergyman, and in the same month of the following year. We can hardly realize that a quarter of a century has elapsed since that time, but old age creeps on imperceptibly. We sincerely congratulate our old friend, the Senator, upon both his matrimonial and political success in life.

Week of Prayer.

The following topics for the Week of Prayer come to us indorsed by the Chairmen and Secretaries of the British, French, German, Belgic, Genevan, Swedish, and Turkish Branches of the Evangelical Alliance:

SUNDAY, Jan. 7.—Sermons of the duties of Christians to each other, as members of the body of Christ.

MONDAY, Jan. 8.—Acknowledgments of Divine mercies and confession of sins.

TUESDAY, Jan. 9.—The Christian Church: That its testimony may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged.

WEDNESDAY, Jan. 10.—Nations: For their temporal and spiritual welfare; for kings, and all in authority; for the maintenance of peace; and for the increase of “righteousness, which exalteth a nation.”

THURSDAY, Jan. 11.—For Christian families, for servants, and for schools and colleges.

FRIDAY, Jan. 12.—For Christian missions and ministers, and for all engaged in Christian work.

SATURDAY, Jan. 14.—For Christians in sorrow, in sickness, and in persecution; for the widow and the orphan.

SUNDAY, Jan. 14.—Sermons: The blessing to be expected from the manifested union of believers in all countries.

DONATIONS.	FRIEND.	BETHEL.
A Friend, - - - - -	\$5.00	
Captain Penniman, - - - - -	5.00	\$5.00
“ Thompson, - - - - -	10.00	10.00
“ Ashely, - - - - -	5.00	5.00
“ Landers, - - - - -	5.00	5.00
“ Homans, - - - - -	5.00	
Mr. McCully, - - - - -	5.00	5.00
“ Smith, - - - - -	3.00	3.00
“ F. Vehling, - - - - -	5.00	

Reforms and Changes in the Navy of the United States.

The great civil war which has been raging in the United States has produced important changes, not only upon land, but in the Navy. Without attempting to notice all these changes we would refer to the following :

1st. *Grog Ration Abolished.*—Spirituous liquors are not allowed to be served out, except under the Surgeon's orders. This rule applies to officers as well as to the seamen. It is a very serious offence to take liquors on board. Officers are allowed wines when purchased by themselves. Seamen receive a pecuniary compensation corresponding to the value of the spirit ration. There was no doubt much growling among "old salts," but there cannot be a doubt, among all right minded persons, that the abolishing of the spirit ration was an important step in the right direction. It was an old traditionary opinion in the navy that in a time of battle the sailor needed to have his rum mixed with powder! The Surgeon was inclined to this opinion who suggested to Admiral Farragut that it would be well to serve out grog to the sailors before the fleet should attempt to pass the forts at the entrance to Mobile Bay. The Admiral's reply was noble: "Give the men each two cups of coffee." The results of that morning's engagement showed that sailors could fight without an allowance of rum mixed with powder!

2d. *Flogging Abolished.*—The old and barbarous practice of flogging has passed away. Methods of punishment more humane and rational have been introduced. This is another step in the right direction.

3d. *Compulsory Attendance upon Divine Worship done away with.*—No one now attends upon the Divine service unless voluntarily inclined. According to the old system there was apparently great respect for the worship of Almighty God. "All hands," willing or unwilling, must appear in their "Sunday best" when the Boatswain piped to service. All worship to be acceptable must be voluntary, and hence we are inclined to the opinion that this too is a good change. The Chaplain now relies very much for hearers upon his ability to interest his audience. His circumstances correspond to those of all preachers on shore. There is no doubt that one effect of this change will be to introduce into the Navy a superior class of Chaplains. No dull, prosy and worldly divine will be inclined to seek the Navy as a sphere of usefulness, and accept of a Chaplaincy in the Navy as a sinecure.

4th. *The Navy is now filled with a much Younger Class of Men than formerly.*—This is true of both officers and seamen. "Old men for counsel and young men for action" is undoubtedly a principle that will apply

with telling force upon the Navy and the nation. If other ships of the U. S. Navy correspond to the *Lancaster*, the average age of the ship's company would not exceed twenty five years.

5th. *The Number of Colored Seamen is much increased.*—There is about one hundred on board the *Lancaster*, or about one-fifth of the crew. This would be about the average of colored soldiers in the Army of the United States.

"The people" [of the Hawaiian Islands] "are wearied out by the mismanagement and maltreatment of American Puritanism."—*London Times*.

This is a sentence from the address of the Bishop of Oxford, at Salisbury, England. We are not at all surprised that the Bishop should have made this and other equally extravagant remarks. American Puritanism has obtained a pretty strong foothold on these islands, and we do not think it will be rooted out during this or the coming generation. It would be no easy matter to destroy the good which Puritanism has accomplished here. Protestant churches, schools, colleges and the entire native literature of the Kingdom present a pretty bold front. It is no small compliment to the kindly, genial, civilizing and refining influences of Puritanism that it has trained up some who, when traveling abroad find themselves at home amid the refined circles of Republican America, or the Aristocratic of European society. Let no one be surprised at these illiberal remarks of the Bishop. This style is quite characteristic. There now lies before us a volume, published in London more than twenty years ago, and written by this same personage when he was a much younger man. It is entitled "History of the American Church." Its style is much the same as in this address. When we read the complaints of the Bishop and others about "American Puritanism" we are reminded of President Lincoln's reply to the man complaining of General Grant's drinking whiskey: "I wish more of my Generals would drink the same sort!" When we look over these islands and behold on every side the good results of American Puritanism, we instinctively exclaim "what a blessing Puritanism has been—the more of it the better." The good Bishop's efforts to displace American Puritanism in the Hawaiian Islands will be about as fruitless as General Beauregard's attempt to blow up Plymouth Rock.

A SHIP WITHOUT A BIBLE.—As we were passing along the Esplanade, distributing tracts, on a Sabbath morning, the mate of the ——— hailed us, "Will you give me a Bible? we have not one on board." The next morning, on meeting the master of the said ship, we thus accosted him: "Captain, I should be afraid to go to sea in your ship." He seemed to be somewhat surprised, and

asked "why?" "Because you have no Bible on board." "But I have a testament," said he; "besides, I sail according to the charts." Really, sailing on the sea of life without a Bible is not less absurd and unreasonable than to sail on the ocean without a chart or compass.

THE OLDEST COMMERCIAL CITY.—The most ancient centre of trade in the world, and one which still retains its mercantile currents, is Damascus. The caravan comes and goes as it did three thousand years ago; there are still the sheik, the ass, and the water-wheel; the merchants of the Euphrates and of the Mediterranean still "occupy with his multitude of their waters." From Damascus came the damson, the blue plum, and delicious apricot of Portugal; Damascus damask, the beautiful fabric of cotton and silk, with vines raised upon a smooth, bright ground; the damask rose, introduced into England in the time of Henry VIII; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried off the arts into Persia; and that beautiful art of wood and steel with silver and gold—a kind of Mosaic engraving and sculpture united—called Damaskeening, with which boxes, and bureaux, and swords, and guns are ornamented. Damascus remains what it was before the days of Abraham, a centre of trade and travel, an island of verdure in a desert, a "predestinal capital," with martial and sacred associations extending through more than thirty centuries. It was "near Damascus" that Saul of Tarsus saw the "light from Heaven above the brightness of the sun;" and the street which is called Straight, in which it was said "he prayeth," still runs through the city. The city which Mahomet surveyed from a neighboring height and was afraid to enter, because it was given to men to have but one Paradise, and for his part he was resolved not to have his in this world, is, to this day, what Julian called the "eye of the East," and Isaiah the "head of Syria." It is still a city of flowers and bright waters; the streams of Lebanon, the "rivers of Damascus," the "rivers of gold," still murmur and sparkle in the wilderness of Syrian gardens, while Tyre and Sidon have crumbled on the shore, Baalbec is a ruin, Palmyra is buried in the sands of the desert, and Nineveh and Babylon have disappeared from the Tigris and Euphrates.

CAN A MOTHER FORGET?—Not a morning, noon or night, but she looks into the corner where you read Robinson Crusoe, and thinks of you as yet a boy. Mothers cannot forget the child. A short sentence, full of household history, and running over with genuine mother-love, is tellingly beautiful: "Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to the sacrifice." A mother mourning at her first-born's grave, displays a grief whose very sacredness is sublime; but heavier than the death-stroke is the desperation of a son who rushes over a crushed heart, into vices which he would hide from even the abandoned and vile.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Eikington. English service every Sunday at 11 A. M. and 7½ P. M.

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H. Dickinson, Esq., Lahaina McRuer & Merrill, San Francisco
C. W. Brooks & Co., San F. G. T. Lawton, Esq., "
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Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Newark, O.,
Wilson H. Smith, Connecticut.
old 18,560, whilst the Wheeler & Wilson Company, of Bridge
port, made and sold 19,725 during the same period.
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SEAMEN AND OTHERS, WISHING
to obtain books from the Sailors' Home Library,
will please apply to the Bethel Sexton, who will have
charge of the Depository and Reading Room until
further notice. Per order

THE FRIEND:

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

TERMS:

One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 5.00

Chas. R. Bishop, Treasurer, in account current with the Honolulu Sailor's Home Society.

Receipts and Disbursements from Dec. 26th, 1864, to Dec. 21st, 1865.

1864.	DR.	
Dec. 26—To Cash on hand,.....	\$120.83	
1865.		
April 10—To Cash contributions from following named persons:		
Aldrich Walker & Co.,.....	\$50.	
H. Hackfeld & Co.,.....	25.	
G. P. Judd,.....	20.	
J. W. Anshun,.....	20.	
J. P. Waterhouse,.....	20.	
Ed. Hoeschlaeger & Stapenhorst,.....	10.	
A. S. Clegghorn,.....	2 50	
Daniel Smith,.....	50.	
O. Brewer & Co.,.....	25.	
Janion Green & Co.,.....	25.	
S. C. Damon,.....	20.	
J. I. Dowsett,.....	10.	
Samuel Savidge,.....	10.	
C. R. Bishop,.....	10.	
W. N. Ladd,.....	5.	
Cash,.....	5.	
	302.50	
April 10—To Cash from Rev. L. H. Gulick for rent of Office up to Jan. 1st, 1865,.....	75.00	
Dec. 19—To Cash from Ed. Hoeschlaeger & Stapenhorst for use of Cellar from Nov. 1st to Dec. 16th, 1865,.....	15.00	
	\$512.83	
1865.		
Dec. 21—To Balance bro't down,.....	15.13	
There is a balance due on P. M. Walston's bill paid by him,.....	38.72	
From which deduct amount of Cash on hand,.....	15.13	
Leaves a deficiency at this date of,.....	23.59	

1865.	CR.	
April 10—By paid S. P. Nohea, for Painting buildings, &c	169.00	
" " W. N. Ladd, for Hardware, Nails, &c.	10.07	
" " S. H. Dowsett, for Paint, Oil &c.,.....	91.63	
" " H. M. Whitney, for Advertising,.....	1.25	
" " Castle & Cook, " Paint,.....	13.00	
" " Lewers & Dickson, for Lumber, Paint, &c.,.....	143.97	
" " Rev. S. C. Damon, on account of P. M. Walston's bill for Carpenter work amounting to \$107.50,.....	63.78	
Dec. 21—To Balance carried down,.....	15.13	
	\$512.83	

The contributions, other than Cash, towards repairs upon the Home have been—
 Paint by Castle & Cook, valued at,.....\$26.
 " " S. H. Dowsett, " " " " " " 20.
 " " E. O. Hall, " " " " " " 10.
 " " Oil by Lewers & Dickson, valued at 20.
 Oil by C. H. Richards & Co., " " " " 17.50
 —————\$93.50

Honolulu, Dec. 21st, 1865. CHAS. R. BISHOP, Treasurer.

DONATION FOR "HOME," (Omitted.)—
 Melchers & Co., \$25. Captain D. Smith, \$20.

Officers U. S. S. Lancaster.

F. F. Pearson, Acting Rear-Admiral, Commanding Pacific Squadron.
 Albert S. Barker, Fleet Lieutenant.
 Thomas R. Proctor, Admiral's Secretary.
 OFFICERS OF THE SHIP.
 Commander—H. K. Davenport.
 Lieutenant-Commander—William B. Cushing.
 Lieutenants—W. R. Brigham, M. W. Sanders, Fred. Pearson, C. W. Tracy.
 Ensign—W. W. Hendrickson.
 Chief Engineer—B. B. H. Wharton.
 Paymaster—Edward Foster.
 Passed Assistant Surgeons—Fred. E. Potter, John D. Murphy.
 Chaplain—Donald McLaren.
 Captain Marines—D. M. Cohen.
 Second Lieutenant Marines—F. D. Webster.
 Assistant Surgeon—E. E. Bingham.
 Second Assistant Engineer—E. M. Breese.
 Acting Second Assistant Engineer—B. F. Fowler.
 Third Assistant Engineers—George Sawyer, Vanderslice, Richard Inch, Edward Stiles.
 Acting Third Assistant Engineer—Southall.
 Mates—R. W. Lane, George W. Claxton, John Detkess, Carpenter—William D. Foy.
 Boatswain—McKinley.
 Gunner—Burgess P. Allen.
 Sailmaker—Stephen Seaman.

Information Wanted!

Mr. Editor.—Would you be kind enough to advertise in your valuable paper, the *Friend*, for information respecting a young seaman of the name of Robert Bowers, commonly called "Joe Bowers," who went down from San Francisco to Honolulu with Captain Smith, 5 years ago. He was then 13 years of age, and was supposed to have joined a whale ship at your port. Any information sent to me will greatly relieve the anxious breast of his poor mother.

I am Sir, yours respectfully,

JAMES P. STEWART, Sup't S. H.

20th November, 1865.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Nov. 25—British ship Blackburn, 23 days from San Francisco.
 29—Am bark D. O. Murray, Bennett, 19 days from San Francisco, with mdse and passengers to Aldrich, Walker & Co.
 Dec. 1—Haw'n wh bk Hae Hawaii, Heppingstone, from Arctic, via San Francisco, with 1000 whale and 15,000 lbs bone.
 4—Am bark Sunbeam, Barrett, from Hilo, with 270 bbls oil and 3500 lbs bone.
 5—U. S. S. S. Lancaster, 30 guns, Admiral Pearson, 25 days from Panama.
 6—Am schr H. N. Ruggles, Chadwick, 23 days from San Francisco, with mdse to C. Brewer & Co.
 7—Am clipper ship Fairlight, Bush, 21 days from San Francisco.
 8—Ham bark Tony, 31 days from San Francisco, with cargo wheat for Melbourne.
 11—Br ship A. M. Lawrence, Taylor, 26 days from San Francisco.
 12—Am bark Behring, Lane, 13 days from San Francisco, with mdse to Adrich, Walker & Co.
 12—Ham ship Juniata, Thompson, 16 days from San Francisco.
 13—Brig Morning Star, James, from Micronesia.
 14—Am bark Whistler, Paty, 124 days from San Francisco, with mdse, to H. Hackfeld & Co.
 15—Schr Odd Fellow, Cluny, 40 days from Baker's Island.
 17—Haw'n brig Pael, Ziegenhirt, from Micronesia.
 17—Am clipper ship Georges, Heustiss, 32 days from Long's Island.
 20—Am wh bark Canton Packet, Frasier, 14 days from San Francisco.
 22—Am brig Kentucky, Williston, 16 days from Eureka, with lumber to Aldrich, Walker & Co.
 28—Am bark Smyrniote, Lovitt, 12 days from San Francisco, with mdse to Aldrich, Walker & Co.
 23—Am bark Comet, Fuller, 11 days from San Francisco, with mdse and passengers to H. Hackfeld & Co.
 25—Am bark Oregon, Wilson, 54 days from New Castle, with coal. Sailed same day for San Francisco!

DEPARTURES.

- Nov. 27—Haw'n ship Iolani, Green, for New Bedford.
 28—Am wh bark Oriole, Jernegan, for cruise and home.
 28—Am wh ship Reindeer, Raynor, for a cruise.
 29—Am wh ship Addison, Pierce, for a cruise.
 30—Am bark A. A. Eldridge, Abott, for Portland.
 Dec. 1—Am wh ship Gov. Troupe, Ashley, for a cruise.
 1—Am wh ship Josephine, Chapman, for a cruise.
 1—Am wh bk Vineyard, Caswell, for a cruise and home.
 1—Am wh sh Oliver Crocker, Lapman, for a cruise.
 2—Am bark Constitution, Clements, for Puget Sound.
 4—Haw'n bark Maunakea, Robinson, for San Francisco
 4—Am wh sh Onward, Allen, for cruise.
 4—Am wh sh C. W. Morgan, Landers, for cruise.
 4—British ship Blackburn, Murphy, for Baker's Island
 4—Am wh sh Cornelius Howland, Homan, for cruise.
 4—Am wh bk Minerva, Penniman, for cruise.
 5—Am wh sh J. P. West, Tinker, for cruise.
 6—Schr Kitty Cartwright, Gregg, for Fanning's Island.
 7—French wh sh Winslow, Lablast, for cruise.
 10—American clipper ship Fairlight, Bush, for Hongkong.
 12—Br ship A. M. Lawrence, Taylor, for Hongkong.
 13—Ham bark Tony, Gartner, for Melbourne.
 13—Am bark Onward, Hempstead, for San Francisco.
 13—Am whaleship Java, Knox, cruise.
 13—Brem brig Agnes, Siedenbure, for Bremen.
 14—Haw whale bark Florence, Loveland, cruise.
 14—Schr Kate Lee, Chadwick, Lahaina and Makee's Landing.
 18—Am wh ship Geo Howland, Jones, for home.
 18—Am wh ship Mount Wallistou, Willis, for a cruise.
 22—Am wh bark Canton Packet, Frasier, for a cruise.

MEMORANDA.

Report of Morning Star.

Sailed from Honolulu on the 17th July. Touched at Howland's on the 4th of August. Found the people in want of food. Landed supplies and sailed same day for Gilbert Islands. Arrived at Tarawa on the 10th of August. Spent twelve days in this group and sailed on the 22d for the Marshall Islands. Arrived at Millii on the 25th. Cruised through the group and in the Senalave Islands as far west as Ascension, arriving on the 20th September—bearing for the first time of the *Shenandoah's* destruction of the whaling fleet.

Sailed from Ascension on the 3d October for the East. Visited Pleasant Island on the 23d October. The ship *Warhawk*, Capt. Dunbar, touched there on the 12th October from M'Kean's Island, with 1500 tons guano, bound to the Mauritius, all well on board. Continued on cruise East as far as Millii. Lost sight of Millii at noon of the 10th of November, bound for Honolulu. Had moderate easterly winds to 14° N. lat.; from 14° to 21° had very strong trades E. N. E.; had the first westerly winds in 30° N. lat., long. 174° W.; from thence to long. 167° W., had alternately winds from westward and N. E., most of the time fresh and squally. In lat. 29° long. 156° W., had the wind from E. S. E. In lat. 25° wind S. E. to S., light. On the 10th had breeze from E. N. E., and saw land at noon of the 12th. Anchored at midnight outside.

VESSELS SEEN.—At Pitt's Island, brig *Tyra*, Capt. Randall, bound to Sydney, and *Brig Birnet*, Capt. Lee. At Ebon 1st September, saw brig *Prig*; again at McKaskill on the 3d October. At Ascension bark *Kamehameha V.* 7th September; again at Wellington on the 4th October. 7th December, lat. 29° 50' N., long. 166° 09' W., saw barkentine *Constitution* and a whaling bark supposed to be *Oliver Crocker*, both heading N. E.

PASSENGERS.

For SAN FRANCISCO—per Maunakea, Dec. 4—Mrs Bryan Mrs Mason and 2 children.
 From SAN FRANCISCO—per H. N. Ruggles, Dec. 6—Five Hawaiians.
 From SAN FRANCISCO—per Whistler, Dec. 14—H. Hillebrand, lady and child, Mr Bowman, lady and child, Miss M E Andrews, J T Waterhouse, Jr., Henry L Hoyer, Charles Burgess, Samuel Nott, Henry Clark, W C Weedon, W B Porter, Ah On, P R Medbury, Jim Friday, H Rudolph, Kam Sing, and 18 Hawaiians—27.
 For SAN FRANCISCO—per Onward, Dec. 19—Miss Coit, Miss Hattie Hempstead, Mr and Mrs Lowehayn, Mrs Mallett, J Strive, B C Clark, R Prescott, T Kendle, J Francis, C Faller, R Briggs, T Veau, N Perkins, C Enos, J Pruder, Mr Sylvia, H Lenduber, W Keeler, G Blucher, W Hampur, W Guin, J Silvax, L A Murthington, E R Gardner, J B Owens—27.
 For HONGKONG—per Fairlight, Dec. 10—Miss F M Weed, C L Weed, Jas Weed, W Rab, Ah Chung—5.
 For BREMEN—per A. J. Pope, Dec. 15—Mrs Hahn and 4 children, Mrs Lack and child, E L Bond, H Burderdorf, G Berg—10.
 From SAN FRANCISCO—per Comet, Dec. 23—W Love, wife and child, Mrs Ah Yo, Mrs McForrest and daughter, Capt W Stott—7 cabin and 16 steerage.

Trustees and Officers of the Honolulu Sailor's Home Society.

TRUSTEES GOING OUT IN 1866.

J. O. Carter.	S. N. Castle.
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GOING OUT IN 1867.

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GOING OUT IN 1868.

S. C. Damon.	J. W. Austin.
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OFFICERS FOR 1866.

President.—S. N. CASTLE.
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 Executive Committee.—S. C. Damon, E. O. Hall, J. O. Carter.

MARRIED.

HALL—VAN CLEVELAND.—In Honolulu, Dec. 26th, at the residence of the bridegroom's father, E. O. Hall, Esq., by Rev. E. Corwin, William W. Hall, Esq., to Miss Elizabeth A. VanCleve, only daughter of Gen. H. P. VanCleve, of St. Anthony, Minnesota. ☐ No cards.

SAWYER—LIGOLARK.—By Rev. J. S. Emerson, Nov. 2, 1865; on board the Morning Star, in the Lagoon of Jaluet, Marshall Islands, Henry Sawyer, a Portuguese, to Ligolark, a native of Jaluet, with the approbation of the chief, Loiak.

DIED.

KINNEY.—Of consumption, at Lahaina, Maui, Nov. 17th, Mrs. Helen E. wife of J. R. Kinney of Honolulu, and daughter of Rev. John Sessions of Oakland, California.

JACINTO.—In Shantar Bay, Ochotsk Sea, Sept. 6, 1865, Antonio Jacinto, 1st officer of ship Illinois, Capt. Davis, of New Bedford. He was a native of Madeira, and his death was caused by being carried down by the line.

CLARK.—In Newhaven, Oct. 12th, Sarah B. Attwater, aged 41 years, wife of Capt. W. W. Clark.

In the *New Haven Courier*, from which we extract the above we find the following notice of Mrs. C., which will interest her many acquaintances here.

OBITUARY.—Under the appropriate head will be found the announcement of the death of the wife of Captain William W. Clark, of this city. We deeply grieve, with hundred of others—the acquaintances and kindred of this family—that our friend should have been called in the very noon of life, to bear the heavy sorrow which has fallen upon him. Mrs. Clark was kind-hearted and eminently faithful in all her duties and friendships. Recollections of the noble truthfulness of her character, her warm enthusiasms and amiable deeds, cause us to hesitate, while we long to give some personal expressions of our sympathy with those who are in mourning to-day. The late Mrs. Clark, has for a long time been in rather delicate health, though few would have so suspected, owing to her uniform cheerfulness. For about twelve years she resided in the Sandwich Islands, and twice made voyages around the world in vessels in which her husband was the Captain. Her many friends in those distant islands, where she was known and loved with unusual affection, will learn with great sadness that they are to see her face and listen to her voice no more, and that she will never again extend to them those generous courtesies which were with her, invariably blended with all the common affairs of life.

BURROWS.—At Palaau, Molokai, Dec. 4, Mary Ann, daughter of J. W. and Helen Burrows, aged four months and five days. New London papers please copy.

STEWART.—At U. S. Hospital in Honolulu, Dec. 16th, George Gardner, alias Stewart, ordinary seaman belonging to U. S. S. Lancaster. He belonged to Atlanta, Georgia, but is reported to have friends residing in Philadelphia, and a brother in San Francisco. He had been injured by a fall from a horse. His remains were buried in the U. S. navy lot, in Nuuanu cemetery.

CHISHOLM.—Died in Honolulu, Dec. 22d, John M. Chisholm, of Woodsie, by Aberdeen, 36 Barau St. He came to the islands in 1854, steward of the *Leonidas* of Peterhead.

RAYNOR.—At the U. S. Hospital, Honolulu, Dec. 25, John T. Raynor, a seaman discharged from whaleship Illinois. During the war he served on board the U. S. S. Ohio.



New Series, Vol. 17, No. 2.

HONOLULU, FEBRUARY 1, 1866.

{ Old Series, Vol. 23.

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THE FRIEND.

FEBRUARY 1, 1866.

☞ We are glad to learn from Admiral Pearson, Capt. Davenport, and other officers of the *Lancaster*, that they made so pleasant an excursion from Hilo to the Volcano, during their late trip to Hawaii. It was quite remarkable that they should have escaped the severe storm which was raging in other parts of the group. We would take this opportunity to express our gratification, in view of the very agreeable visit of the *Lancaster* to these islands. Both officers and seamen are an honor to the United States. In our intercourse among the seamen, as they have gathered around the "Home," it has afforded us very great delight to meet so many well disposed and excellent men. We have met some old man-of-war's men who had retired from the seas, but who nobly responded to the appeal when the President called for seamen to man the vessels of war, and put down the rebellion. Their song was :

"Down with the traitor—
Up with the Flag."

The sailors have a noble record in the late civil war. Uncle Sam's "web-footed" boys were not found among those who would pull down the flag. The following slip, from a late American paper, will be read with melancholy interest:

"William Conway, the sailor who, on the secession of Florida in 1861, refused, at the dictation of an officer who had turned traitor to his country, to haul down the national

flag at the Pensacola Navy Yard, died last week at the Brooklyn Naval Hospital, aged about sixty-three years. His funeral was attended at the Hospital on Saturday afternoon. The services were conducted by Chaplain Stewart, who preached a suitable discourse, in which reference was made to the long naval service of deceased, and particularly to his action at the Warrenton Navy Yard, Pensacola, where, on the 15th of January, 1861, he was ordered by the rebel Lieut. Renshaw to haul down the old flag. 'No,' the veteran responded. 'I have served under that flag for over twenty years, and I shall not pull it down.'"

GENEROUS RESPONSE.—It affords us much gratification to acknowledge the prompt response which has been made by numerous families to our appeal for books and papers for seamen. The following persons have kindly sent bundles to our office : Mr. Hall, Miss Ogden, Mr. and Mrs. Whitney, Mrs. deVarigny, Rev. C. B. Andrews, Rev. J. F. Pogue, Capt. Snow, Mrs. Dimond, Mrs. Parke, and Mrs. Thrum. Most of the contributions have been distributed among the seamen and marines of the *Lancaster*. The friends of seamen never need fear that they can furnish an over supply. Among the colored seamen there has been a loud call for spelling and other school books. We are now employing Mr. Dunscomb, formerly a sailor, to act as keeper of the Depository and Reading Room at the Home. Seamen will always be supplied by making application to him. Seamen wishing to write letters will be supplied with materials at the Home.

☞ We favor our readers with a long and interesting communication from the Rev. Mr. Coan, upon the volcanic eruptions on Hawaii during the last half century. It was written for a Scientific Society in Paris, at the solicitation of Mons. Desnoyers, the French Consul and Commissioner. As we were honored with the transmission of the document we solicited a copy for our columns. Few persons have enjoyed such favorable opportunities for witnessing the action of the volcanoes on Hawaii as the Rev. Mr. Coan.

Volcanic Phenomena of the Island of Hawaii.

BY REV. TITUS COAN.

It is a well-known fact that all the Hawaiian Islands are of igneous origin. Submarine fires commenced the work of elevation in unknown ages past ; subterranean, sub-aerial eruptions have continued until some of our mountain summits stand 14,000 feet above the sea-level.

The whole Hawaiian group has been raised from unmeasured depths of the Ocean.

Nor is this elevating process yet completed. The southern portion of Hawaii covers a vast abyss of fire, from which hot steam and gases escape at a thousand vents.

Mauna Loa is the great crowning dome of this part of the island, and it is of itself only an immense volcano. From base to summit, on all sides, it is scarred with pits, rents and cones, and ten thousand marks of fiery struggle. From these fissures, and yawning craters, molten floods have been disgorged from time immemorial—spreading and solidifying over all the mountain—rushing in fiery streams and cataracts down its sides, expanding over the plains below, sweeping down forests, licking up lakes and rivers, and throwing up mounds, ridges and hills, and leaving a surface resembling a raging sea suddenly congealed in a tempest. On the summit of this mountain is the vast crater Mokuaweo— a yawning gulf of sufficient capacity to gorge the largest city on our planet.

This crater is constantly emitting steam and sulphurous fumes, and occasionally eruptions of molten lava take place in its bottom. The whole mountain is subject to eruptions at any time and at any place. The great Kilauea, at its eastern base, is but one of scores of its lateral valves, extending on all sides to the ocean. The southern portion of Hawaii is unfinished land, subject to further changes of elevation, subsidence and extension ; even Mauna Loa—which is seen more than 200 feet lower than her sister peak, Mauna Kea—may yet tower far above her under the elevating process of subaerial eruptions. One eruption on the very summit of the mountain might raise it 500 feet. Mauna Kea is a cluster of extinct craters.

It is unfortunate for science that our knowledge of the Hawaiian Archipelago is of recent date.

Chaotic darkness broods over the long past ages, when submarine thunder rolled under the deep—when the fiery throes of nature disturbed the quiet bosom of the Pacific, and heaved her waves to fierce ebullition—raising from unmeasured depths the massive piles which form our beautiful group. Nowhere else on earth are all the conditions for observing volcanic action so favorable as Hawaii; and yet it is scarcely half a century since the world has been able to obtain reliable facts on the subject of our eruptions.

During the last forty years many travelers have visited our volcanoes—surveys have been made, charts projected, and observations, sketches, photographs and descriptions published. To these the inquisitive reader is referred.

The limits of this paper preclude all but the merest outline and epitome of the volcanic phenomena of our islands, or even of what has come under the observation of the writer. We begin with

Kilauea.

This is the great active volcano of Hawaii, not to say of the world. It is a vast and nearly circular pit, near the eastern base of Mauna Loa (Long Mountain.)

Its depth varies from 600 to 1,200 feet, the difference being occasioned by the filling up and the disgorgement of lava. The circumference by trigonometry is more than 7½ miles, while to a pedestrian it is 10 miles. The pit is sunk in a vast level tract, and one may ride for several miles along its margin, and from his saddle look down into the black and smouldering abyss of lava, listening to its mutterings, its hissings, its belchings, the cracking and rending of its solid strata and the startling detonation of exploding rocks and gases. He may also witness its fiery jets, its smoking cones, its molten streams, its burning caverns, its glaring ovens, its boiling pools, and its raging lakes of liquid minerals, and all a thousand feet below him. All over the bottom of this pit, and from its craggy and creviced walls, and from the regions surrounding its upper rim, innumerable puffs of smoke, steam and gases are constantly arising, indicating the presence of a vast abyss of fire below.

The old native mythology called this crater *Ka Lua o Pele* (the pit of Pele), supposing that the fire-goddess Pele held carnival there—bathing and disporting in the molten sea—hiding in fiery caverns, breathing out fire and smoke and sulphur from her nostrils; glaring with her burning eye-balls from fissures, and vomiting out floods of wrath upon all who failed to propitiate her. Leaving legends and traditions, we will speak of some of the great eruptions of Kilauea; and first,

The Eruption of 1823.

This, for some miles, was subterranean. The lava at first found vent in chambers and ducts under the south bank of the crater, a thousand feet below the surface of the country—in their dark passage, cracking and rending the superincumbent strata and throwing up puffs of smoke and jets of sand along the line of the flow, until at length the obstructed fusia burst forth in a sea of fire and rolled down to the ocean in the district of Kau. This stream is from one to four miles wide, about twenty-five long, and varying in depth from five to one hundred feet and more. The angle of descent is about 2°. The igneous

river passed over a wild and uninhabited region, and was little noticed by the natives—there being no foreigners near at the time. As there was neither pen nor pencil, nor intelligent eye near the scene, little is known of this grand phenomenon except what can be gathered from the permanent results, consisting of caves, pits, hills, ridges, precipices, caverns, yawning chasms, and vast fields of smooth, glistening lava and of jagged scoria. Gases and steam are still issuing from many fissures along the line of flow.

Eruption of 1833.

This was local and insignificant. It rent the northern bank of Kilauea; spouted up incandescent masses to a considerable height, burning jungle and trees, and flowing off into an extinct and wooded crater at a little distance north. Many of the jets were thrown up into trees where the lava-stalactites still hang suspended from the branches. But, as this eruption was unimportant, we pass it without further remark, and speak of

The Eruption of 1840.

This combined the elements which kindle the emotions of sublimity, grandeur, awe and terror.

It commenced in June, and for twenty-seven miles it was chiefly subterranean. For seventeen years the great cauldron of Kilauea had been slowly filling up. The fused lava had been rising, and fiery demonstrations had been increasing within the crater, and becoming more and more vivid and startling. Many lakes of boiling fusia opened in the bottom of the crater. Scores of hissing cones are from five to twenty-five feet high, spitting out fire and sulphurous gases, with a voice which resembled the letting off steam from a hundred fire engines. Fissures opened all over the floor of the crater, from which lines of fire were everywhere seen like chain lightning in the clouds. At length the lateral pressure of the igneous lava became too great for the walls of the pit and the fusia found vent in subterranean galleries, some 1,200 feet below the rim of the crater, and for days the flow was so deep and obscure that it was known only by the subsidence of the lava in the crater, the cracking of the superincumbent strata under which it was flowing towards the sea, and the throwing up of puffs of gas and smoke, of hot jets of lava from the fissures. As the liquid flood was drawn off from the crater the solid mural floor, which had rested upon it, fell in with cracking, crashing and roaring sounds like those of ice when the water is drawn from under it. When the molten stream was within twelve miles of the sea it broke ground in a vast and burning flood, and from this point it pushed its way over the surface, consuming forests, filling up pits and ravines, licking up pools of water, sweeping around and over hills, bearing immense rocks, boulders and masses of earth upon its bosom, and finally pouring over a precipice some thirty feet high into the ocean in a sheet of fire one mile broad! The scene baffles description.

The ocean boiled intensely and the waters were heated and fishes killed for twenty miles along the coast. The explosion of rocks, the shivering of lava, the detonation of gases, the smoke, the sulphur, the gyrating clouds of steam, the dark volumes of smoke, the flashes and gleamings of lurid

light conflicting with darkness, and the confused rage of the elements, formed a scene of awful sublimity. For three weeks this river of fiery ruin flowed into the sea, pushing out the coast line, and raising large mounds of tufa and sand, which towered from two to three hundred feet above the water. The stream fell into the ocean in the district of Puna, nearly twenty miles from the town of Hilo, and during its flow all communication between the people on the opposite of the igneous river was intercepted. All eastern Hawaii was lighted up at night, and the scene resembled a burning firmament. Many of the natives gazed upon it with little emotion, while others were struck as if the final conflagration of all things had commenced. The length of the stream, above and below ground, is estimated at thirty-nine miles. It is from one to three miles wide, and of unequal depths, say from four feet on the margin to one hundred, two hundred or three hundred in basins and central channels. The subsidence of the lava in the crater of Kilauea was four hundred feet, and from this it has been estimated, by Prof. Dana, that the amount of the disgorged lava was 15,400,000,000 cubic feet. A few small villages and some cultivated patches were destroyed, but no lives were lost. A few small villages and some cultivated patches were destroyed, but no lives were lost.

After a lapse of twenty-five years hot steam and gases are still rising at many points along the line of eruption.

The depth of Kilauea, after this depletion, was more than a thousand feet. In some places the walls were smooth and perpendicular, in others jagged and beetling. At some points immense masses of toppling debris lay against the walls, from the base to the top, on angles of 60 to 80 degrees. For a long time it was thought to be impossible to descend to the bottom of the crater, but the writer at length, with difficulty and peril, reached the floor of the abyss, no one venturing to accompany him.

The great cauldron of fusia, called Halemaumau, was found to be in feeble action, and the forces which had, for so long a time, startled and astonished beholders, seemed in a state of rest or exhaustion. Through 1841–2 the action was feeble, but gradually increasing. In 1843 action became more intense. Overflows of the fiery lake spread large deposits over the bottom of the crater. Uplifting forces—such as gases, steam and the gradual rising of the fusia from below—elevated the superincumbent strata, so that in 1844 the crater had nearly regained all it had lost by the eruption of 1840. At the present time all the central portion is elevated 500 to 600 feet above the point to which it fell during the eruption. Since 1840 there have been no discharges of lava from Kilauea, either subterranean or subaerial, though there have been boilings, and gushings, and overflows, and many fiery demonstrations within its walls.

A pit 600 feet deep, and two to three miles in diameter, furnishes an area sufficient for pyrotechnical displays on a scale of great grandeur. And such are often witnessed in this wonderful laboratory. The great lake of fire, sometimes enlarged to half a mile in diameter, mutters, boils, surges, rages, and throws up spiteful splashes and fierce jets of

incandescent fusia; sometimes the rocky walls of the pit are rent and the awful flood, bursting its adamantine barriers, pours forth a sea of fiery ruin, covering an area of two or three square miles, and sending up a radiance which lights the heavens and hangs like a burning cloud from the firmament. Hot sulphurous steam often fills the atmosphere, hissing cones rise and disappear, the roofs of vast fiery caverns fall in, extended fissures open, and streams of igneous lava gush up. Avalanches of rocks and earth fall from the high, circumvallating walls with thundering roar; pits of liquid fire open and rage at numerous points in the bottom of the crater, and for a season all the infernal forges of Pluto seem in full blast. I have seen eighty to a hundred points of action in the bottom of Kilauea at one time. Anon, all will be comparatively quiet for months, or for years. The old mother-lake bubbles sluggishly; her circumference contracts; her sanguinary bosom is nearly covered with a black and hardened pall, under which it beats feebly; here and there the fire shines up through a crevice, or a few jets are thrown out against the walls. Her satellites are all obscured; her glowing furnaces extinguished; ferns and other plants shoot up in bottom of the crater, and men begin to predict that the extinction of this amazing fire-fountain is near.

Again we are startled by sights and sounds, and by such vivid demonstrations as arouse all the powers of the spectator, and fix his attention with resistless interest.

The great lake once lifted the superincumbent strata of solid lava, and formed over herself a rock-roof, or dome, some two miles in circumference and 200 feet high, with a single aperture in the apex of about 100 feet in diameter, down which the spectator looked, as into a shaft, and saw and heard the fiery billows raging 150 feet below him.

Afterwards this whole dome fell in, forming a great depression or basin, and bringing the fire lake to the surface. Sometimes the lake rises very gradually and overflows its rim—the overflowing stratum hardening at once, like water freezing around the mouth of a well. By repeated overflows of this kind the surrounding rim of the lake is raised from ten to twenty feet above the general floor of the crater, and, as the fusia is constantly rising within the rim and serving to form it, the whole lake of fire, half a mile it may be in diameter, is thus elevated above the surrounding area where it boils and rages above the head of the amazed spectator, until at length the lateral pressure becomes so great or the action so fierce as to burst the barrier and flow off in a sea of fire, covering three or four square miles with its molten wave, and lighting up the heavens with its lurid glare and forming a scene of terrible sublimity.

But we must leave Kilauea, though a tenth of its wonders have not been told, and glance at a few outside eruptions; and, first,

Eruption on Mauna Loa, January 10, 1843.

Near daybreak of the above date, a twinkling, like that of a lamp or a small star, was seen near the summit of the mountain. The light increased rapidly, and in an hour floods of liquid fire were spreading over those high regions and beginning to rush down the side of the mountain towards the north. The

light rose high in the firmament, and a splendid radiance spread over all the summit of the mountain. In a day or two the burning river had reached the northern base of the mountain, while a branch of the stream shot off to the westward towards Kona, and a second branch flowed northwest towards Waimea.

With a congenial companion, and several native helpers and guides, I was soon on my way to the scene of eruption. Our path, for twenty-five miles, was up the bed of a rapid stream, full of beautiful and noisy cascades, and leading through a dense jungle and forest, and without a human habitation or a domestic animal in all the route. The scene was wild and romantic—the flora was tropical and of wonderful luxuriance. The fauna consisted of wild cattle, wild dogs, wild hogs and wild birds and insects. We slept two nights in the deep forest, listening to the roar of the cascades, the music of the rills, the chirp of insects and the bark of wild dogs. On the third day we emerged from the jungle, and, after traveling some fifteen miles over rocky fields and grass plains, we came at night to the foot of the great trunk of the igneous river, near the base of Mauna Kea, and about twenty miles from the terminal crater of Mauna Loa. The stream was nearly a mile wide, and it was creeping slowly over the plains, its upper surface blackening and hardening rapidly by the reduction of heat caused by contact with the atmosphere. From under this indurated crust the viscid fusia flowed out, forming an irradiating line of fifty yards in breadth across the whole width of the stream. Here, and at lateral gulches along the margin of the river, and at numerous pools, which broke through the hardened stratum which covered like ice the flowing fusia, we could dip up any quantity of the igneous minerals, and cool and preserve them.

We spent the first two nights and a day on the high plains between the bases of Mauna Kea and Mauna Loa, in close proximity to the great molten sea which was spreading over all that region. On the next day we ascended the mountain, following the stream up to its great terminal furnace, about 13,000 feet high. In going up we walked over the solidified surface of the stream—now on the left, now on the right margin, crossing and recrossing as safety, convenience, speed and curiosity dictated. In passing up upon the solidified surface or counterpane of the stream numerous fissures and orifices, like cracks and holes in ice, opened down to the fiery stream below. Through these apertures we could look down the depth of from twenty to one hundred feet, and see the incandescent river of fire rushing down the steep side of the mountain in a smooth, vitrified fire-duct, at the rate of forty miles an hour, directly under our feet. When this fusia first began to flow down the mountain, and before the surface refrigerated, it spread out to the breadth of three miles, but after it was covered and protected by the hardened crust it was confined to dykes and deep channels, which were cut by its own heat and motion. To look into the very bowels of the mountain and witness this stream of fire and brimstone, as it rushed along its awful track, was a scene of startling and amazing interest. It was as if one had had a vision

of the infernal regions. This eruption spent itself on the higher regions of the island and never reached the sea. It covered a superficial area of about sixty square miles.

Eruption on Mauna Loa, February 20, 1852.

This eruption commenced near the summit of the mountain and only five or six miles southeast of the eruption of 1843. For two days, this summit-crater sent down its burning floods along the north-eastern slope of the mountain; then suddenly the valve closed and the great furnace apparently ceased blast.

After thirty-six hours the fusia was seen bursting out of the eastern side of the mountain, about midway from the top to the base. It would seem that the summit lava had found a subterranean tunnel for half the way down the mountain, when coming to a weak point or meeting with some obstruction, it burst up vertically, sending a column of incandescent fusia a thousand feet high into the air. This fire-jet was about one hundred feet in diameter, and it was sustained for twenty days and nights, varying in height from 500 to 1,000 feet. The disgorge from the mountain side was often with terrific explosions which shook the hills, and with detonations which were heard for forty miles. This column of liquid fire was an object of surpassing brilliancy, of intense and awful grandeur. As the jet issued from the awful orifice it was at white heat. As it ascended higher and higher it reddened like fresh blood, deepening its color until, in its descent, much of it assumed the color of clotted gore. In a few days it had raised a cone some three hundred feet high around the burning orifice, and, as the showers of burning minerals fell in livid torrents upon the cone, it became one vast heap of glowing coals, flashing and quivering with restless action, and sending out the heat of ten thousand furnaces in intense blast. The struggles in disgorge the fiery masses, the upward rush of the column, the force which raised it a thousand vertical feet, and the continuous falling back of thousands of tons of mineral fusia into the burning throat of the crater and over a cone of glowing minerals, one mile in circumference, was a sight to inspire awe and terror, attended with explosive shocks which seemed to rend the mural ribs of the mountain and sounds to wake the dead and startle the spirits in Hades. From this fountain a river of fire went rushing and leaping down the mountain with amazing velocity, filling up basins and ravines, dashing over precipices and exploding rocks until it reached the forests at the base of the mountain, where it burnt its fiery way, consuming the jungle, evaporating the water of streams and pools, cutting down the trees and sending up clouds of smoke and steam in murky columns or fleecy wreaths to heaven.

All Eastern Hawaii was a sheen of light, and our night was turned into day. So great was the illumination at night that one could read without a lamp, and labor, traveling and recreation might go on as in the day time. Mariners at sea saw the light at two hundred miles distance. It was a pyrotechnical display more magnificent and marvelous than was ever made by an earthly monarch.

THE FRIEND.

FEBRUARY 1, 1866.

THE WAR IN NEW ZEALAND.—The war of races in New Zealand still goes on with unabated vigor, as it always does wherever Anglo-Saxons come into collision with men guilty of a tawny skin. In their own country the brave, intelligent, and warlike Maories have no friends among the white population; but in England, where their lands are not so immediately coveted, their cause has been taken up by the "Society for the Protection of Aboriginal Races." The officers of this Society have written to the Maories, advising them not to sell their lands to the English settlers, as their titles are as valid as those of the Dukes of Bedford or Northumberland to their immense estates. But this doctrine finds little support. It is especially denounced by the *London Times* as destructive of colonization, which says that the only title the Maories have to their lands is the fact that many years ago they killed and devoured the former occupants. It is difficult to see how they could have a better or clearer title. In swallowing the proprietors they may be said to have appropriated all their rights and interests in the lands; and certainly there is little danger of the former owners returning to press their claims. This primitive but effectual way of conveyancing strikes the *London Times* with horror; that journal maintains the right of the Anglo-Saxon to displace all inferior races in the interests of trade and civilization; and as this is also the prevailing sentiment in England, we presume the finest and most intelligent race in the South Pacific—a race capable of a high grade of civilization—is doomed to extinction.—*Exchange paper.*

The above paragraph presents a most undesirable state of civil, social and political affairs in another part of Polynesia. In his habits, customs, character, language and manner of life the New Zealander strikingly resembles his Hawaiian cousin. He belongs to the same family group with the Samoan, Tahitian, Marquesan and Hawaiian. His doom appears to be sealed, but he says: "If I must go to the wall, I'll go facing my enemies, with weapons in my hands." It would appear that there are those in England who strongly protest against the treatment which the New Zealander is receiving from the British Government.

We desire our readers to survey carefully the state of the aboriginal Polynesian races in New Zealand, Feejean, Samoan, Tongan, Tahitian and Hawaiian islands. Note this fact, that in no part of all the widely extended regions of Polynesia does the Anglo-Saxon take off his hat to an aboriginal Chief, except upon Hawaiian soil. This is a most significant fact. Now it is well worthy of the thoughtful reader's attention to stop a moment and enquire into the reasons for this remarkable fact—singular political phenomenon! Here, where Americans—Republican and Democratic Americans—have settled as Missionaries and merchants, planters, and mechanics, here the aboriginal race is protected and secured in its rights; whereas, in other parts of Polynesia, where European Missionaries and settlers have taken up their abode, the native of the soil is told in the language of the *London Times*, that he belongs to an inferior race and must retire, if unwilling, then by force—"vi et armis."

Persons unacquainted with Hawaiian his-

tory are not aware how narrowly this people escaped the general doom which is now seen to have overtaken the aboriginal inhabitants of other groups of Polynesia. There have been crises when it seemed as if they must go, and their independent nationality be lost. We need but refer to the events of 1839, 1843, and to others which might be cited.

According to our view, three fundamental principles have been successfully adopted in the administration of the affairs of this Government which have led to the happy results now to be witnessed:

1. The native government has been upheld, and foreigners, when admitted to participate in governmental and political affairs, were required to take the oath of allegiance.

2. When the *feudal tenure* of land passed from the King and Chiefs, the common native was secured in his "kuleana"—he became a bona fide land-owner. The common native was also allowed to enjoy the right of suffrage, and other civil and political rights, without regard to his property qualifications. He was treated as a man, and we fail to see any bad results from such treatment.

3. Foreigners have not only been permitted or tolerated in the country, but allowed to own land and enjoy the same civil rights as the natives of the soil. There has been political, religious and civil equality.

We might also refer to the general diffusion of knowledge—establishment of schools and of churches. We are not unmindful of the principle enunciated by Kamehameha III., which has become the national motto—"Ua mau ke ea o ka aina i pono." (The life of the land is perpetuated by righteousness, or through right.)

In closing our remarks, we would merely refer to one other fact that has had a strong conservative influence. American Missionaries have always felt that the benign influence of Christianity among Hawaiians would be most happily carried out by the perpetuation of Hawaiian Independence. This idea has been embodied in their constant prayers to heaven for this people. It is not for man to say how far Hawaiian Independence may be in answer to prayer, accompanied by the earnest efforts of the friends of this people. In view of all these facts, how superlatively absurd for the Hawaiian Consul—Mr. Hopkins—in London, or the Bishop of Oxford, or any other Bishop, to proclaim the American Mission to these islands a "failure." Hawaiian Independence is, undoubtedly, one of its results.

This is a subject which is yet to attract, more and more, the attention of thoughtful minds. The Hawaiian nation is great by position. Our islands are a most favored part of the world. Hitherto different races have

here dwelt together in peace and harmony. We shall continue to do so, in our confident belief, if we continue to treat *man as man*, irrespective of color or race; but a war will come when the wicked doctrines of the *London Times* are allowed to prevail, and the *Anglo-Saxon is allowed to displace an inferior race in the interests of trade and civilization.*

"Our foreign people wish me to continue to preach to them. Can I bear the strain? I can do all things through Christ," &c.

We copy the foregoing paragraph from a letter recently received from a Missionary, located at one of those stations on the islands where the foreign population is upon the increase. We know that Missionaries are always ready to assist in keeping up religious services in English, but, having large parishes, the tax is somewhat onerous. The question arises, has not the time fully come for Sugar Planters and others, residing at Wailuku, Hilo, Kona, Hanalei, and perhaps elsewhere, to take up the subject in serious earnest to supply English preachers for the growing population? Such enterprises will require an outlay of funds at the beginning, and then need to be constantly fostered and supported.

We believe the Hawaiian Evangelical Association would readily assist in enterprises of this nature, but the well disposed monied men at those localities ought to take the initiative steps and come forward with liberal subscriptions, accompanying such subscriptions with pledges of what they are willing to do in the future. Now is the time for those looking to the future welfare of the foreign population of these islands, to "devise liberal things," and act out a true-hearted generosity. No, we will not denominate the support of the gospel and gospel ministry a generosity, it is a solemn duty devolving upon those who look to the welfare of the community and the interests of religion. Large property holders should realize that they have more than an individual responsibility in this matter. Now is the time to consider the subject and act accordingly. All may help in promoting it. In the meantime, where there are even a few foreigners, let them come together and hold religious services upon the Sabbath.

NEW "MORNING STAR."—Letters received from the Mission House, Boston, per *Ajax*, announce that this vessel will not be ready for sailing until on or about the 1st of October. This, however, will afford her a favorable season for doubling Cape Horn. The Missionary Society is authorized to charter a vessel, if necessary, to visit the Mission Stations in Micronesia.

DONATION.—In our last issue the Bethel was reported in debt, \$29 82. A friend (S. P.) has forwarded \$30 to liquidate the same. Many thanks.

The Pacific Cod-Fishery.

It is not as yet generally known that fishing grounds have been discovered in the Pacific quite as extensive, and, if anything, more prolific and inexhaustible than those on the Banks of Newfoundland. But such is the fact, and to Captain Mathew Turner is due the credit of inaugurating the lucrative trade which now flourishes between these grounds and San Francisco. In the spring of 1863, Capt. Turner, in the brig *Timandra*, made an experimental trip in search of cod-fish, and, although only partially prepared, he met with sufficient success to induce him, the next season, to fit himself out with everything necessary for entering into the business in a regular way. This time his success was complete. He filled his vessel, taking more than one hundred tons of fish, which brought from 12 to 16 cents per pound in the San Francisco market. Two other vessels were fitted out at the same time, but did not succeed in finding the right spot, and returned with a few tons only. Last season, however, seven vessels were fitted out from San Francisco. They sailed from that port about the last of April, and returned during the month of September—every one full. Their united cargoes amounted to at least five hundred tons, and, at the price averaged (12 cents per pound), would bring, in round numbers, \$120,000. The minimum price, when all the vessels were in port, was 11 cents per pound; and when the *Smyrniote* left San Francisco, about six weeks ago, the price had advanced again to 13 cents, and the probability is that the fish will all be consumed long before the next season's catch shall arrive, although not a pound has been exported. Thus, it will be seen, that although the fleet in this trade be doubled, or even trebled, there will still be a market for all, and for a long time the business must be one of extraordinary profit to those engaged in it.

The Pacific codfish are of an excellent quality—fresh and sweet—and without the offensive odor of the Eastern fish which have made the voyage around the Horn, and a great many of which are of a very uncertain age when shipped. We speak advisedly with regard to the quality of the Pacific fish, for, although it is several years since we met our friend Capt. Turner, he has sent us a package of them, for which we would here take occasion to thank him and to assure him that, although we are much pleased at the receipt of it, the thought that he bears us in remembrance is still more gratifying.

For gratuitous distribution of *The Friend*: From Capt. Gelett, \$10; Rev. T. Coan, \$5; Mrs. Sinclair, of Niihau, \$8, and J. Hunnewell, Esq., Boston, \$10.

Most Inexcusable Ignorance.

"Look on this picture, then on that."—*Shakespeare.*

The following remarks were made by the Bishop of Oxford at "one of the largest and most fashionable audiences that has ever assembled" at the Victoria Hall, in Leeds, England—Queen Emma, Rev. J. Hoapili, and many dignitaries of the Church being present:

"The means of livelihood in these (the Hawaiian Islands) distant islands are abundant, but then life is supported almost upon nothing. The mere growth of a single plant is enough to maintain a man in all that is necessary for his physical wants. It is with them as we might expect it would be; they have a very poor country. They did export the native grown sandal wood, but the sandal forests have been almost entirely cut down, and there is no exports now. Since the cessation of that trade there has been next to no export, and, therefore, next to no imported wealth in the islands. They are, therefore, as far as regards silver and gold and the like, a poor people, and they cannot raise a sufficient sum of money at home to build their first Churches, and to plant among their people the first Missionaries of our Christian faith. Therefore, we must send them the help if the work is to be done."

Having read the foregoing, we desire our readers will peruse with care the following statistics:

From the last issue of the government paper, the *Hawaiian Gazette*, published Saturday, Jan 27th, we copy the following statistics relating to the imports and exports for 1865:

IMPORTS.	
Value of goods having paid duty,	\$1,220,937 77
At Honolulu goods in bond,	489,964 69
At Honolulu imported free of duty,	204,997 14
At Honolulu imp'd at Lahaina duty paid,	2,542 22
At Honolulu imp'd at Lahaina free,	1,946 70
At Honolulu imp'd at Hilo duty p'd,	11,391 15
At Honolulu imp'd at Hilo free,	3,963 54
At Honolulu imp'd at Kawaihae p'd,	35 00
At Honolulu imp'd at Kawaihae free	486 87

Total,	\$1,946,265 68
Last year total imports were in value	1,712,241 67

Showing an excess over last year of \$234,024 01

EXPORTS.	
Value foreign goods exported,	\$ 287,045 73
Value domestic goods exported,	1,430,211 82
Value domestic goods furnished as supplies,	91,000 00

Total,	\$1,808,257 55
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REAL AND PERSONAL PROPERTY OF HAWAIIAN KINGDOM.

Total real estate,	\$4,333,582 00
Total personal property,	3,663,122 00

Total,	\$7,996,704 00
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The Custom House receipts for 1865 were \$192,566 63.

Aside from all sectarian and religious considerations, we do think His Majesty should instruct the proper officers of his Kingdom to furnish the Hawaiian Consul in London with a truthful statement respecting the financial condition of this Kingdom, and that he be instructed to cause the same to be published in the leading papers of England.

It is most lamentable that a Bishop of the Church of England should appear before the English people with such barefaced misrepresentations. If we should know an American Bishop or clergyman to be guilty of such flagrant departures from facts and figures, in appealing for funds, we should say that he should be silenced instant and deposed from the ministry.

In conclusion, we would merely add that, poor as Hawaiians may be, they have built, during the last quarter of a century, Church edifices the estimated value of which is from \$150,000 to \$200,000. These are exclusive of Catholic Churches and Chapels. But it is utterly useless to argue this point with our readers.

SALE OF MR. WYLLIE'S LIBRARY.—The sale of about one thousand volumes of this valuable library took place at Cole's Auction Room, on the evening of the 23d ult. The books sold at fair prices, and some quite high. The total amount realized was about \$1,300. Most of the books, we are glad to know, are scattered abroad among foreigners on the islands. Some have regretted that the library should be scattered, but it speaks well for our community that these books are distributed and to be read by many more than would ever have perused them had they remained together. Our people read and prize good books. We are of the opinion that there is as much reading among the foreign community here as among the same number of people in any other part of the world. Books, we also are of opinion, are the very cheapest ornamental furniture with which any one can adorn his house. Good and substantial furniture, with plenty of books, furnish a dwelling far more elegantly than costly furniture and no books—except a few yellow covered novels! Children had better spend their money for books than toys and candy; young men had far better dispense with wine and segars than with a good library, while good books and old age are most admirable companions.

MUSICAL CONCERT.—Just as our paper was going to press we noticed hand bills announcing that Madame Bishop would give a grand concert at the Court House. We need not commend to the people of Honolulu the musical talents of this lady—so well and favorably known in Europe and America. We think "the lovers of song," by patronizing her concert, will be amply repaid.

BOOKS MISSING.—Guthrie's Sermons on Ezekiel; Hawaiian Islands, by Miss Anderson; General Miller's Memoirs, 2d volume—from the library of Mr. Wyllie. Any person having these books in their possession will confer a favor by returning them to the editor.

[Concluded from page 11.]

In the day time the atmosphere, for thousands of square miles, would be filled with a murky haze, through which the sunbeams shed a pale and sickly light. Smoke, steam, gases, ashes, cinders—furnace and capillary or filamentous vitrifications called *Pele's hair*—floated in the air, sometimes spreading out like a fan, sometimes careering in swift currents upon the wind, or gyrating in ever-changing colors in the fitful breezes.

The point from which the fire-fountain issued is 10,000 feet above the level of the sea, thus making the igneous pillar a distinct object of observation along the whole eastern coast of Hawaii.

During the eruption the writer made an excursion to its source. After three days of hard struggle in the jungle and over fields, ridges and hills of bristling scoria, he arrived near sunset at the scene of action. All night long he stood as near to the glowing pillar as the vehement heat would allow, listening to the startling explosions and the awful roar of the molten column as it rushed upwards a thousand feet and fell back in a fiery avalanche which made the mountain tremble. It was such a scene as few mortals ever witnessed. There was no sleep for the spectator. The fierce, red glare, the subterranean mutterings and strugglings, the rapid explosions of gases, the rush and roar, the sudden and startling bursts as of crashing thunder—all, all were awe-inspiring, and all combined to render the scene one of indescribable brilliancy and of terrible sublimity. The river of fire from this fountain flowed about thirty-five miles and stopped within ten miles of Hilo. Had the fountain played twenty days longer it would, probably, have reached the shore.

Eruption of Mauna Loa, August, 1855.

This eruption, though less noisy and demonstrative than the former, exceeded in magnitude and duration any eruption during the present generation.

The stream, including its windings, may be sixty miles long and varying in breadth from one to three miles. The depth of the deposits is, of course, unequal, ranging from five to two hundred feet. The point of eruption is about 12,000 feet high, and nearly mid-way between the eruptions of 1843 and 1852. The stream ran nearly parallel with that of 1852, and in some places not more than two or three miles from it. The *fusia* issued from immense rents near the summit of the mountain and extending far several miles down its north-eastern slope. The duration of the eruption was fifteen months. The igneous matter was first vomited upon the surface of the mountain, whence it rushed rapidly down to the plains and forests below. At length, as in other eruptions, the surface of the stream solidified, forming a covering and protection to the *fusia* which, like a river frozen over, continued to flow beneath.

The writer visited this eruption some twenty times, exploring it all the way from its high source on the mountain to its terminus, five miles from the shores of Hilo. He spent days and nights on the refrigerated part of its surface and along its irregular margins; noting its progress through a dense forest of twenty-five miles—boiling his tea-kettle and toasting bread and ham over its

mineral fires. I once spent a cold and rainy night on its margin without shelter, warming myself by its heat, and watching its open channels, its boiling pools, its jets and its lateral and vertical gushing of *fusia* until morning. In my position I could command a view of ten square miles of the river, witness its thousand thousand glowing points of *fusia*, listen to the sound of falling trees and see numerous bonfires of consuming forest and jungle.

On other occasions I would sit all night gazing upon the molten stream as it pushed its way down some deep and precipitous water channel, leaping down cataracts, plunging into deep basins of water from twenty to forty feet deep, throwing the aqueous flood into intense ebullition and sending it all up in fleecy wreaths of vapor towards heaven. Some of those scenes were of indescribable interest, and, as the burning stream approached to ten and five miles of Hilo, multitudes of people visited it. For fifteen long months the inhabitants of this town watched with deepening interest the progress of the devouring flood. Its course was direct for the town and harbor, and its breadth insured the burial of both should its steady and relentless progress not be arrested.

Mercifully the *fusia* ceased to progress seaward when only five miles from the shore, and, although the great terminal fountain continued to send down its burning floods, the lava was so obstructed in its long course as to be thrown out laterally and vertically and deposited in heaps and ridges and capes along the flow, without reaching its terminus. Thus Hilo was saved from a fiery tomb, and we were called upon to render thanks to the Lord for this merciful deliverance.

Eruption of January, 1859.

This is the latest outburst from our great volcanic mountain. The first point of this eruption was high on the northern part of the mountain, and northwest from the three last named eruptions. At first the lava flowed north and was seen on the eastern and northeastern shores of Hawaii. Soon, however, this upper furnace ceased its subaerial action, and the igneous stream passed down in subterranean channels, opening fissures on the northwestern slope and descending rapidly to the sea in North Kona, reaching the shore in eight days.

The scenes witnessed in this flow were vivid and thrilling. The igneous stream leaped precipices, rushed along tunnels, sometimes on the surface and now and then spouting up jets of great beauty and brilliancy. The eruption was quite accessible and it was visited by large and numerous parties of ladies and gentlemen. It has also been so often described in public papers that a narrative on our part would be superfluous.

Products of Hawaiian Volcanoes.

Of these I need say only a word. The lava, minerals and salts have been examined, analysed and described by Professors Dana, Silliman, and many other savans. Most of the deposits of our eruptions consist of *pahoehoe*—a comparatively smooth lava, either compact or vesicular and cellular—and *aa*, an exceedingly rough and pointed slag. The rocks forming the outer walls of our craters are basaltic, and often very compact. Some-

times immense boulders, sprinkled with chrysolites, are raised from unknown depths and deposited in heaps and ridges upon the cooled surface of a lava stream. These are very compact, as if cooled under great pressure. Some of them have a metallic appearance and give out a ringing sound when struck with the hammer.

The volcanic caverns abound with beautiful and multiform stalactites and stalagmites—often tubular and vermiform, sometimes ferruginous in appearance and often incrustated with the most delicate crystalline salts.

Pumice of an imperfect character is produced in moderate quantities. Obsidian is sometimes found. Vitrescent filaments, called *Pele's hair*, are abundant. This hair-like substance is spun by the shivering of melted lava ejected suddenly into the air or thrown against the craggy walls of the volcano. Some of these capilliform vitrifications measure a yard in length, but the more common measure from four to six inches. It hangs in masses and festoons from the crags of the craters like swinging-tow around a flax-dresser's barn. Some of the filaments are exceedingly fine and light, and they are often floated in the atmosphere and carried in currents of wind to the distance of one hundred miles.

Of salts, sulphur and sulphate of lime are most abundant. Sulphate of alumina, of ammonia and of copper are found in moderate quantities.

Chloride of sodium and glauber salts are found in caves. Oxyde of iron is abundant. Of copper less. Silicious deposits are sometimes found.

The foregoing is a very incomplete history of Hawaiian volcanoes during the last forty-two years. Many other eruptions of lesser note have occurred during this period, but the limits of this article exclude them.

Of the Eruptions

Noticed in this paper, a mere epitome has been given. An extended and full presentation of the facts would require a volume of several hundred pages.

Hilo, Hawaii, 8th Sept., 1865.

☞ Almost daily we are applied to for information respecting seamen and others who have wandered away from home and will not keep their friends and relatives informed of their whereabouts. As an incentive to urge upon all such wandering rovers, upon land and sea, the importance of keeping their friends posted up, we would state the fact that, having succeeded in opening up communication between one such and his friends, it affords us pleasure to inform him that "an estate worth, at least, \$10,000," awaits his return. He has been absent some fourteen years. *THE FRIEND* found out this man. Now we would earnestly entreat all seamen and others, absent from home, not to fail in writing every time they visit Honolulu, or any port where they can send letters. At the Sailors' Home you will find "pens, ink and paper," gratis, and if you have no money to pay the postage, come and we will furnish stamps.

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THE FRIEND:

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

PUBLISHED AND EDITED BY
SAMUEL C. DAMON.

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 20.00

The following lines accidentally fell under our observation in the cabin of the *Lancaster*, when Captain Davenport informed us that he found them while overhauling the baggage of the pirates whom he captured at Panama. It will be recollected that the pirates were prepared, under a commission from the "Confederate" government, to fit out privateers in the Pacific. They were taken to San Francisco, and were there tried and sentenced to be hung, but that sentence was subsequently commuted to imprisonment. The leader of the gang is in prison for life. Captain Davenport represents him as a well educated man. The original of these lines was found hanging on a case of skeletons, at the Royal College, London:

Lines on a Skeleton.

Behold this ruin! 'Twas a skull
Once of ethereal spirit full,
This narrow cell was life's retreat:
This space was thought's mysterious seat.
What beauteous visions filled this spot,
What dreams of pleasure long forgot.
Nor hope, nor joy, nor love, nor fear
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye:
But start not at the dismal void—
If social love that eye employed.
If with a lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and seas are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue.
If falsehood's honey it disdained,
And when it could not praise was chained,
If bold in virtue's cause it spoke,
Yet gentle concord never broke:
This silent tongue shall plead for thee
When time unveils eternity.

Say, did these fingers delve the mine?
Or with the envied rubies shine?
To hew the rock or wear the gem
Can little now avail to them.
But if the page of truth they sought,
Or comfort to the mourner brought:
These hands a richer meed shall claim
Than all that wait on wealth or fame.

Avails it whether bare or shod,
These feet the paths of duty trod?
If from the bowers of ease they fled,
To seek affliction's humble shed,
If Grandeur's guilty bribe they spurned,
And home to nature's cot returned:
These feet with angels' wings shall vie,
And tread the palace of the sky.

ANONYMOUS.

EDITOR OF THE SAN FRANCISCO "CALL."—Among the passengers by the *Ajax* came one of the founders and chief editor of that lively sheet. We learn from him that he expects to spend a few months on the islands. We hope he may find his sojourn agreeable, and may the readers of the *Call* be enlightened by his communications from our shores.

By the *Ajax* arrived H. D. Dunn, Esq., connected with the *Bulletin*, of San Francisco. He visited our islands some years ago. We extend to him a cordial welcome, feeling assured that his "notes" on the islands will be reliable.

THE AJAX.—The long looked for steamer arrived Saturday, January 27th, having made the passage from San Francisco in fourteen days. During her passage she experienced a severe gale and constant head winds, which accounts for her long passage. The clipper ship *Blue Jacket* made the passage a few days previously in ten days. The *Ajax* is now discharging her cargo, and is advertised to sail on the 10th. Nearly all the state-rooms, we learn, are already engaged. The arrival of this steamer has essentially quickened the pulse of life in Honolulu, and should a line become permanently established, we may expect the tide of Hawaiian life will flow much more rapidly.

"IKE" IS MARRIED.—The reading public have long been acquainted with this member of the Partington family. A sister of "Ike" is now upon a visit to our shores, and makes known this item of domestic news. We are also glad to learn that Mrs. P. is still a member of the corps of editors whose brilliant and witty paragraphs have so long rendered the *Boston Evening Gazette* a favorite with the reading public.

HAWAIIAN ANTIQUITIES.—We are glad to learn from the Rev. L. Andrews, author of the Dictionary, that he is now engaged in translating and elaborating a work upon the antiquities of the Hawaiian people. The translation is from the original manuscripts of the late Rev. David Malo, of Lahaina. Mr. Malo has been styled the John Locke—the philosopher—of this people. He was really a learned man in Hawaiian history and antiquities. We hope, at a future time, to present extracts to our readers.

MARRIED.

LEWIS—KALENA.—In Honolulu, Dec. 31st, 1865, by Rev. S. C. Damon, Mr. John G. Lewis of Honolulu, to Anella Kalena, of Kohala, Hawaii.

LYMAN—BRICKWOOD.—In Honolulu, January 8th, at the residence of the bride's father, A. P. Brickwood, Esq., by the Rev. S. C. Damon, Mr. Rufus A. Lyman to Miss Rebecca A. Brickwood. No Cards.

DIED.

BARCOCK.—In Honolulu, Sabbath afternoon, January 21st, Annie Eliza Barcock, aged 8 years 2 months and 16 days. She was the daughter of Capt. W. H. Barcock. In reflecting upon the death of this charming child the lines of Dickens rise to mind:

Oh! it is hard to take to heart
The lessons that such deaths will teach,
But let no man regret it,
For it is one that all must learn,
And is a mighty, universal Truth.
When death strikes down the innocent and young,
For every fragile form from which he lets
The parting spirit free
A hundred virtues rise,
In shapes of mercy, charity and love,
To walk the world and bless it.
Of every tear
That sorrowing mortals shed on such green graves,
Some good is born, some gentler nature cured.

PRATT.—Of consumption, January 9th, at the residence of his brother, F. S. Pratt, Tasker S. Pratt, Esq., aged 32 years. The deceased had been residing for several years in San Francisco, and he came to the islands hoping that a change of climate would operate favorably. His funeral was numerously attended on the Sabbath afternoon following his death.

CUMINGS.—Capt. Preston Cumings disappeared from Honolulu, January 5th, and on Thursday of the following week his remains were found in a mountain gorge or ravine in rear of Punchbowl. He is supposed to have committed suicide. He left a native wife at the place of his residence at Kealakakua, Hawaii where he has resided for about fifteen years, and accumulated considerable property, having been engaged in mercantile pursuits.

HEUSMAN.—Capt. Jacob Heusman, master of the German bark *Dodo*, committed suicide on the plain east of Honolulu, January 16th. His mind is reported to have given signs of insanity before arriving in port.

WARNEKEN.—H. Warneken was drowned in the harbor of Honolulu, Saturday night, January 13th, but his body was not recovered until the 16th. He was a blacksmith on board the whaleship *Julian*, Capt. Lubbers.

PHOTOGRAPHY.—Mr. Chase has removed his establishment to the rooms lately occupied by the Messrs. Weed. It is a fine location, and fitted up with much taste and expense. May his success correspond to his liberal outlay. The old stand of Mr. Chase has already an occupant, Mr. Burgess, whose specimen photographs exhibit much artistic skill and taste.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Dec. 31—Danish brig Carl Ludwig, Callson, 14 days from S. F.
Jan. 2—Russian bark Nahinoff, Archimandritoff, 34 days from Sitka, with salmon to Hackfeld & Co.
3—Am brig W. D. Rice, Baddington, from San Francisco, via Hilo.
7—Haw'n brig W. C. Talbot, Dallmann, fm Howland's I.
7—Am clip ship *Blue Jacket*, Dillingham, 14 days fm S. F.
12—Bremen bark *Dodo*, Heusman, 80 days from Newcastle, with a cargo of coal, en route for San Francisco, put in for provisions and water.
19—U. S. S. *Lancaster*, Pearson, 30 guns, from Hilo.
27—Am strmr *Ajax*, Godfrey, 14 days from San Francisco.

PASSENGERS.

For SAN FRANCISCO—per D. C. Murray, Jan. 3—Mrs McForrest and daughter, Capt Jas T Hull, Mr C Cooks, Capt T Long, Mr Parker, H L Jones, A Julian, Chas K Smith, Capt E Pin-nex, B Frank Bolles, C Louis, Mr Spencer; J S Trimble, E Webster, T Carr, F Hout, T Alback—18.

For SAN FRANCISCO—per *Blue Jacket*, Jan. 7—Mr and Mrs Bolton and child, Mr and Mrs Fowler, Mrs Bailey, C H Bailey, Mr Sissons, Mr Low, Mr Richardson; Mr Sourof, Mr Congden, C C Lapman, Doutherland, H W Potter, Mr Wheelack—16.

For SAN FRANCISCO—per Whistler, Jan. 22—Henry Hayer, Wiegard, Jas Wilson, C H King, J West, Shalarbaum—6.

For NEW ARCHANGEL—per Nahinoff, Jan. 25—Geo Higgins.

For SAN FRANCISCO—per *Ajax*, Jan. 27—Capt W H Moore and family, Mrs. H T Whitney, Miss M R Audubon, H C Horton and wife, Rev Geo B Whipple and wife, Clara Workonanic, Madame Anna Bishop Shultz, Mr Shultz, Miss Phealan, C Lascelles, Lewis Leland, Asa D Nudd Joseph Farwell, F S Wood, J W Griffin, Dr J W Alsop, Jr., Chas Crowell, W H Bailey, Eugene Van Reed, Kissassboro, John Greenwald, Capt R S Fritz and servant, Col James W Bicknell, J J Ayers, Mrs A B Reese, Mrs L Wood, Chas Buckner, Mr Euler, Geo E C Gluyas, Dr Chas Spear, Jacob Steinman and servant, Dr Frank Spaulding, H D Dunn, Albert E Massey, H A Benjamin, W A Gilman, Ed Hoffschlaeger and servant, G C Fitch, E H Arthur, J B Lynde, James Spruance, Sam'l Drury, James Satterlee, S A Wood, M R Evans, and 14 others.

Information Wanted,

Respecting John M. Jackson, aged 24 years; light hair and gray eyes. He is a native of Clarksville, Red River County, Texas. He left home in April, 1860. He is reported to have visited the Sandwich Islands, in company with one E. J. Reynolds. Any information will be most gladly received by the Editor, or the Postmaster in Honolulu, or the young man's brother, R. H. Jackson, Clarksville, Texas, care of E. Marquez & Co., New Orleans, La.

Respecting John Bingham and Thomas Bingham, reported to have been lost while attached to the American schooner or brig *Lodi*, also reported to have been lost, about the year 1848 or 1849, while on her trip from San Francisco to the Islands, or on her passage from Honolulu to Lahaina. Any information will be gladly received by the Editor, or John Bingham, Esq., at Adams' Express Co., Philadelphia.

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P. S.—Having purchased the Portrait Negatives from Mr. Weed, duplicate copies can be had by those persons wishing for the same.
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New Series, Vol. 17, No. 3.

HONOLULU, MARCH 1, 1866.

{ Old Series, Vol. 23.

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THE FRIEND.
MARCH 1, 1866.

KISABORO, THE JAPANESE TRAVELER.—On the return of this gentleman from the United States to Japan, he spent a few days in Honolulu. He travels in company with Mr. Van Reed, an American, connected with the house of Hurd & Co., of Japan and China. Kisaboro belongs to the "upper ten" of Japan, and wears two swords. He is a careful observer, and notes in his memorandum book whatever he considers worthy of record to take back to his native land. While at Washington he was introduced to President Johnson and Secretary Seward. He was peculiarly impressed with the style of pardoning rebels in America, in comparison with the summary method of chopping heads off in Japan, or commanding the rebel to fall on his sword! We were glad to learn from him that Hiko, the protegee of Senator Gwin, and also that Mangero, the translator of Bowditch's Navigator, are still alive. Some of our readers may remember Mangero's visit at Honolulu, in 1850 and 1860, as the interpreter of the *Kandinmarah*, the Japanese steamer.

AMERICAN HOUSE.—We are glad to learn that a hotel is to be opened this day far more worthy of the name than anything which has before existed in Honolulu. Mr. Kirchhoff, late of the Aldrich House, has leased the premises lately occupied by the British Consul, and fitted them up in a style of neatness and elegance that we are confident will prove attractive to the public.

Queen Victoria teaches a Bible class every Sunday.—*Exchange paper.*

"Consistency the brightest jewel," and we are glad to learn that the good Queen has it in her possession. Some years ago, did she not inform certain visitors from Africa that England owed her greatness to the Bible? If England is truly a Christian nation, it well becomes the Queen to teach a Bible class in a Sabbath school.

REPORTS OF THE SUPREME COURT.—We had prepared a notice of the second volume of the Reports, just issued from the Government Press, under the supervision of Judge Davis. The want of space in our columns compels us to defer it until the next number of our paper. It is a work of much labor, and will be read with interest by all interested in the legal affairs of the Hawaiian Kingdom.

☞ We would call the attention of all interested in making the Hawaiian Kingdom appear to good advantage in the forthcoming Grand Exhibition, at Paris, to send forward their specimens of Hawaiian manufactures. We learn that specimen volumes of the *Gazette*, *Advertiser*, *Okoo* and *Kuokoo* will be sent forward. As we have nothing but a few manuscript sermons and the *Friend*, we have concluded to send the latter for ten years, thinking the Parisians will not appreciate the Puritan sermons.

☞ We are glad to learn, from the late Report of the Secretary of the Navy, at Washington, that the United States Government has it in contemplation to send to the Pacific a surveying vessel, to cruise among the islands of Polynesia. A vessel of the United States Government could not be better employed. There is much work of this kind which remains to be accomplished. We could mention scores of islands, visited by whaleships, where a United States vessel of war was never seen.

THE REV. L. SMITH.—Letters have been received from Mr. Smith, as late as January 1st. He is expecting to leave the Eastern States for the Islands in April, or early in May. The family all well.

SAILORS' HOME.—In consequence of the protracted ill health of Mrs. Miller, we regret to announce that the present managers of the Home have resigned. During the period of their management, boarders and the friends of the Home have been well pleased with Mr. and Mrs. Miller. They leave the Islands for return to California. They will be succeeded by Mrs. Crabb and her son, in the management of the Home, whose aim will be to conduct the establishment so that the designs of the friends and patrons of the institution will be fully carried out.

☞ Some unknown persons have kindly sent us copies of the *New York Post*, *Baltimore Commercial*, and English papers containing articles relating to matters and things, persons and personages at the Islands. Having had something to do with *type*, we confess that it frightens us to see how recklessly men sometimes furnish matter for reporters and type-setters! One thing is quite certain, Hawaiian affairs are in a fair way to be thoroughly *ventilated*, both in England and America.

☞ While the *Lancaster* lay in port a seaman, by the name of G. W. Stewart, was killed. His shipmates contributed over \$300 for a monument. An order for the same was forwarded, by Captain Bennett, to San Francisco. We would now, on behalf of the seamen of the *Lancaster*, acknowledge the kind services of Capt. Bennett in purchasing the monument, and the freight by the owners of the *D. C. Murray*.

CARD.—The Chaplain would most gratefully acknowledge, from Admiral Pierson, the officers and seamen of the United States steamship *Lancaster*, the sum of \$242 75—of which \$147 25 is to be devoted to the support of the *Friend*, and the remainder, \$95 50, for the Home.

☞ The *Herald*, for December, acknowledges the receipt of \$600, from native Christians of two churches on the Sandwich Islands, to constitute Abraham Lincoln, Mrs. Lincoln, Lieut. Gen. Grant, and Vice Admiral Farragut honorary members of the Board.

Hawaii, Russia, America.

During the last few years the work of emancipation has been going forward in the very smallest and the largest nations of the earth. Great principles may be illustrated among a few as well as among many. It is to the principle of emancipation we would now invite the reader's attention, as illustrated among the inhabitants of these Islands, Russia and America.

HAWAII.—A few years ago the principle of serfdom was in full force among Hawaiians. The common people were held as serfs. They were not bought and sold, but they possessed no civil and political rights which the King and High Chiefs were bound to respect. So long as it was for the interests of the Chiefs, or proprietors of the soil, to employ the common people or allow them to remain in possession of their lands, or in cultivating the soil, they did so, but no longer. Perhaps the most satisfactory statement relating to this subject is to be found in the address of the late Judge Lee, before the Royal Agricultural Society, in August, 1850:

"Until within the last year the Hawaiian held his land as a mere tenant at sufferance, subject to be dispossessed at any time it might suit the will or caprice of his Chief, or that of his oppressive *luna*. Of what avail was it to the common people to raise more than enough to supply the immediate wants of their subsistence? Would the surplus belong to them, or afford the means of future independence? Far from it. It would go to add to the stores of their despotic lords, who claimed an absolute right in all their property, and who periodically sent their hordes of *lunas* to scour the country and plunder the people without the shadow of right or mercy. Often did these ravagers—the *land pirates*—leave the poor *makaaina* (native of the soil) with little else than his *malo*, his digger and his calabash! With such a tenure to their lands, and with such protection for their products, what could be expected of agriculture or the people? I thank God that these things are at an end, and that the poor *kanaka* may now stand on the border of his little *kalo* patch and, holding his fee simple patent in his hand, bid defiance to the world! Yes, I thank God that He has moved the hearts of the King and Chiefs of these Islands to let the oppressed go free! The granting of Royal patents, in fee simple, to the common people for their lands, is the brightest jewel that adorns the Crown of Kamehameha III., and will shine with increasing lustre long after his body shall have mouldered to mother earth."

In order to show that Judge Lee has not given an exaggerated view of the state of vassalage among Hawaiians, we annex the following paragraphs from the travels of Mr. Mathison, an intelligent and observing Englishman, who visited Honolulu in 1822:

"Whenever an industrious person brought more land into cultivation than was necessary for his subsistence, or reared a good

breed of pigs or poultry, the Chief, on hearing of it, had no hesitation in making the property his own. This takes place, independent of the customary presents and tribute; even every dollar obtained by traffic with strangers must be given up, on pain of the Chief's displeasure. Europeans are subject to the same oppression; and from this general insecurity of private property arises, in a great degree, the absence of much industry or improvement, both among them and the native peasantry."—page 385.

"The King then is a complete autocrat—all power, all property—all persons are at his disposal; the Chiefs receive grants of land from him, which they divide and let out again in lots to their dependents. * * The cultivators are not paid for their labor, nor, on the other hand, do they pay a regular rent for the land. They are expected to send presents of pigs, poultry, *kalo* and other provisions, to the Chief from time to time, together with any little sums of money which they have acquired in trade, or any other property which it may suit the fancy or convenience of the great man to take. This arbitrary custom is a sad hindrance to the prosperity of the tenant. * * When a tenant refuses to obey the order of his Chief, the most severe and summary punishment is inflicted on him, namely, confiscation of his property. An instance in point happened while I was at Waialua. Coxe had given orders to some hundreds of his people to repair to the woods by an appointed day to cut sandal wood. The whole obeyed except one man, who had the folly and hardihood to refuse. Upon this his house was set fire to, and burnt to the ground on the very day; still he refused to go. The next process was to seize his possessions, and turn his wife and family out of the estate—which would inevitably have been done, if he had not allowed discretion to take the place of valor, and made a timely submission to prevent this extremity."—page 451.

The change or revolution in the land tenure of this Kingdom, and the emancipation of the common people, marks the transition from the old to the new order of things. All honor to those men, among foreigners and natives, who brought it about. First of all, let the name of His late Majesty, Kamehameha III., be mentioned with respect. To be sure, he did not initiate the important movement, but before it could be carried out his assent must be secured. His High Chiefs were also consenting to the measure.

The previous work of preparation was immense. For many long years the measure had been maturing, and associated with its initiation and progress, the names of Richards, Judd, Ricord, Lee, Andrews, Armstrong, Robertson, and others, should ever be mentioned with honor. If any one would catch a glimpse of the herculean work accomplished, let him visit the office of the Interior Department and solicit the favor of glancing over those huge folios and quartos, over which Mr. Smith has, for the last twenty years, acted as custodian.

In this work of emancipation and change a homestead was secured to the common native. As a fundamental principle, it was taken for granted that the tiller or cultivator of the soil had a right to own the land which he cultivated. This was all-important. This is just the point which, we fear, has been over-looked in the emancipation of the slaves in the United States.

RUSSIA.—The facts in regard to the emancipation of the Russian serf we shall present in the language of Mr. Senator Sumner, at a public meeting in Worcester, Mass. On the platform, near Mr. Sumner, sat M. Kapwist, a Russian gentleman, holding an office under the Imperial Government of Russia.

"There is a glorious instance in our own day," says Mr. Sumner, "which is an example for us, when the Emperor of Russia, by a proclamation fulfilling the aspirations of his predecessors, set free twenty-three millions of serfs, and then completed his work by *supplementary provisions* investing the freedmen with civil and political rights, including the right to testify in court, the right of suffrage, and the right to hold office. I have in my hand this immortal proclamation, dated at St. Petersburg, 19th of February, 1861; promulgated amidst prayers and thanksgivings in all the churches of the national capital, and at once expedited to every part of the widely extended empire by the hands of Generals and staff officers of the Emperor himself. Here it is, in an official document, entitled *Affranchissement des Serfs*, and issued at St. Petersburg. After reciting that the earlier measures in behalf of the serfs had failed, because they have been left to 'the spontaneous initiative of the proprietors,' the Emperor proceeds to take the work in hand as a sacred legacy from his ancestors, and declares the serfs, after an interval of two years, 'entirely enfranchised.' Meanwhile, that nothing might fail, 'a special court' for serfs was created in each province, charged with the organization of local governments, the adjustment of boundaries, and generally to superintend the transition from the old to the new, with 'justices of the peace' in each district to examine on the spot all questions arising from emancipation. Had the work stopped here, it would have been incomplete; *it would have been only half done*; but no such fatal mistake was made.

"Accompanying the proclamation are *supplementary provisions*, called 'regulations,' prepared with infinite care, and divided into chapters and sections—occupying no less than ninety-one pages in double columns and small type—by which the rights of the freedmen 'acquire the rights belonging to the condition of free farmers,' they then proceed in formal words to fix and assure these rights, civil and political. By one section it is provided that 'the articles of the civil code on the rights and obligations of the family are extended to the freedmen; that consequently they acquire the right, without the authorization of the proprietor, to contract marriage, and to make any arrangement whatever concerning their family affairs; that they can equally enter into all agreements and obligations authorized by the laws, as well with

the state as with individuals, on the conditions established for free farmers; that they can inscribe themselves in the guilds, and exercise their trades in the villages; and they can found and conduct factories and establishments of commerce.' Another section secures to the freedmen the right of acquiring and alienating property of all kinds, according to the general law, and, besides, guarantees, on certain conditions, 'the possession of their homesteads,' with the grounds appurtenant. Another section secures to the freedmen complete *equality in the courts*, with 'the right of action, whether civilly or criminally, to commence process, and to answer personally or by attorney; to make complaint, and to defend their rights by all the means known to the law, and to appear as witnesses and as bail, conformably to the common law.' Other sections secure to the freedmen *equality in political rights*, by providing that, 'on the organization of the towns, they shall be entitled to take part in the meetings and elections for the towns, and to vote on town affairs, and to exercise divers functions; that they shall also 'take part in the assemblies for the district, and shall vote on district affairs, and choose the chairman,' and generally enjoy all the rights to choose their local officers, and to be chosen in turn. And still another section authorizes the freedmen 'to place their children in the establishments for public education, to embrace the career of instruction, or the scientific career, or to take service in the corps of surveyors.' And it is further provided that they 'cannot lose their rights, or be restrained in their exercise, except after judgment of the town, according to fixed rules.' And still further, that they 'cannot be subjected to any punishment, otherwise than by virtue of a judgment, or according to the legal decision of the town to which they belong.' Such are the safeguards by which emancipation in Russia has been completed and assured. Such is the lesson of the great Empire to the great Republic."

AMERICA.—It will not be necessary for us to dwell so minutely upon the work of emancipation in the United States, for all the newspapers, Members of Congress, lecturers, ministers and people, at home and abroad, have been discussing the subject for years. The work has proceeded so far that an amendment has been annexed to the Constitution, declaring that forever slavery is abolished throughout the United States. Freedom is now the organic law of the land. The great question of negro suffrage is now under discussion, in Congress and out of Congress. But there is one question which we deem of more importance than even that of suffrage—it relates to the ownership of land. We fear the Government of the United States has not provided as it should—that the emancipated may become land-owners. It does appear to us that each family, in its emancipation, should have had a home secured to it. Unless the freedmen become owners of the soil, and are allowed to vote, they will have a hard lot. If our lot was cast among the American people, it would be for suffrage and a homestead that we should contend.

We are, however, hopeful, and when we consider what has already been accomplished by the civil war in America, we are far from being despondent.

Sailors Should have an Abundance of Good Books to Read.

The longer we labor among seamen the more anxious are we to furnish them with good and entertaining books. We have witnessed their usefulness over and over again. A thousand volumes ought to be thrown among the five hundred sailors on board the *Lancaster*. Suppose many of these books are lost, wet and torn up, others will be read over and over, through and through. If, as the old proverb says, "an idle man's head is the devil's workshop," we go for filling that workshop with good thoughts and good ideas. Read the following, copied from the *Portland Mirror*:

"I tell you," said old Capt.—"it is of very little use to try to do anything for sailors. I know, for I have followed the sea all my life. They are a careless, reckless, drunken set, and the better you use them the worse they are. The only way to get along with any comfort is to have a mate that can take care of them. There is Capt.—who sailed yesterday in the * * * if he does not have trouble with his crew I am mistaken. His first officer, they say, is a clever little fellow, but what can he do with that crew, especially with that big stout fellow that went on board drunk, and came near getting up a mutiny before the vessel got out of the dock? By the way, I am told that Mr. M. put on board that vessel a library that cost \$10.00—the money might just as well have been thrown into the dock. Some of the men may possibly read, but they will be much more likely to steal the books and carry them on shore the first chance they get and sell them for rum, or tear them up to light their pipes with."—So thought the old Captain.

He had been a good seaman. He knew all the ropes and how to handle them. But as to the management of sailors had he got the right *hitch*? Perhaps not.

It is now * * * weeks since the vessel above referred to left this port. Six of the crew have written back—all in the same excellent spirit. The big stout fellow from whom so much trouble was anticipated writes as follows:

"We had a very fine passage out here. The * * * is a very good ship, and as for the officers no man could wish for better. I am also happy to inform you that on the—th all hands went to the Bethel, and that some of our crew, including myself, have taken the *Total Abstinence* pledge. I hope I shall be forgiven for the disgraceful way in which I left Portland, for I tell you this, if my Maker spares my life to get back to Portland, I trust through his grace, you will find me a changed man. * * * We have great happiness in reading the books from the beautiful library we were honored with. * * * we shall all feel forever thankful, and we all hope that God will enable us to return back to Portland that we may express our thanks personally."

Was the old Captain right? or was he
s. H. M.

NEGRO SUFFRAGE.—This appears to be the great question now under discussion in the United States. But is that enough? When the Emperor of Russia emancipated the serfs, they were secured in the possession of the soil which they had cultivated. When Hawaiians were emancipated they were secured in the possession of their *kuleanas*. It was taken for granted that those who had tilled the soil had a right to that soil. We believe this to be a sound principle. Now, why should not the emancipated negro have secured to him more or less of the land which he has tilled? A negro is reported to have claimed wages from his master, but his master replied: "I have no money to pay you." To this reply responded the negro: "But you have land—give me that." Now, we ask, was there not a sound principle at the foundation of that reply of that emancipated slave?

TRUE APOSTOLICAL SUCCESSION.—The Rev. Mason Gallagher, an Episcopal Minister of Oswego, N. Y., has written a pamphlet on "The Apostolical Succession"—a timely contribution to the cause of Christian union. The mass of testimony, and the array of quotations which he cites from the reformers and the leading divines of the mother Church of England, and of the daughter Church in the United States, demonstrate, beyond a question, that the exclusiveness of the modern High Church party originated with Archbishop Laud, and has been tolerated only as a matter of private opinion; but has never found its way into the *standards* of that Church. The testimony of non-Episcopal divines is also largely quoted, to show that they have not been ignorant of the historical facts which this pamphlet presents in such variety and volume. Thus, the late Dr. Leonard Woods says: "The exclusive principle of the High-churchmen I cannot find in their book of common prayer, nor in their thirty-nine articles, nor in their rules for ordaining ministers. *The High Church Episcopal pretensions* in the Church of England were *unknown* a long time after the establishment of that Church. They originated about the time the Puritans settled in this country."

Mr. Gallagher has well said, "The bitterest enemy of our Zion could wish us no greater harm than the sole defence and support of men of narrow, exclusive and illiberal views." His tract is written, as he says, "to exhibit the true character of our Protestant Church as established by the English reformers; and as received by our American revisers; and thus to remove widespread prejudice and suspicion, and to commend our Zion to the regard and acceptance of the vast body of intelligent Christians in the land." It will do much towards furthering this end.—N. Y. Independent.

NATIONAL SAILOR'S HOME.—The main edifice of the National Sailors' Home, in Quincy, is raised and roofed. It will accommodate about one hundred sailors. Parlors, sitting room, dining room and kitchen occupy the first floor; the hospital and chapel the second, and dormitories the third and fourth. The grounds compose seventy-two acres, well adapted for cultivation, easy of access and surrounded by beautiful scenery.

THE FRIEND.

MARCH 1, 1866.

An Old Book.

NARRATIVE OF A VISIT TO BRAZIL, CHILE, PERU, AND THE SANDWICH ISLANDS, during the years 1821 and 1822. By Gilbert Farquhar Mathison, Esq. London: Charles Knight, 1825.

Some people have a great fancy for new books upon the islands, and push aside an old volume. The very opposite fancy controls us in our choice of reading. We much prefer old standard authors, for quite too many of the modern books are mere compilations. A good and impartial history of the Hawaiian Islands and Kingdom is yet to be written. A most interesting volume, with the above title, has lately fallen under our notice. We have mentioned the work in the hearing of several who considered themselves tolerably well read-up upon Island history, and they have never even seen or heard of this work. We would acknowledge our indebtedness to Mr. Pease for the loan of the book, whose extensive library is, probably, the most complete upon Polynesia of any in this part of the world.

Mr. Mathison landed in Honolulu June 24, 1822, and left for China August 10th—having remained on this island forty-seven days. During his visit, he traveled around the island and was most kindly entertained by the foreign residents and Missionaries. He appears to have been a well-educated man and careful observer. His writings indicate that he was literary and scholar-like in the choice of his reading. We have not met with a single carping and ill-natured remark in his journal, but many which clearly evince a sincere love of truth and fairness.

Honolulu, in 1822, was a mere village of two or three thousand inhabitants, with no streets, except crooked paths among the grass huts. On landing our visitor was immediately surrounded by what he styles "a mob of men, women and children, dressed *au naturel*, or nearly so, with nothing but the *maro*." He became the guest of the United States Consul, J. C. Jones, Esq. Soon after landing he accompanied the Consul to pay his respects to the King:

"I went with the Consul to the palace of the King, if such a term can be applied to a grass hut, floored with mats, and only distinguished from the rest by a few cannon placed about it *in terrorem*. Imagination had pictured the monarch sitting in the midst of his chiefs with dignified composure, his interpreter on one side and secretary on the other (for he really has two such officers); and, as the subject of a brother King, I anticipated a most gracious reception. What, then, was my astonishment on entering the royal hut!

"Oh, majesty! Oh, high ambition, lowly laid!"

The royal beast lay sprawling on the ground

in a state of total drunkenness and insensibility. On one side of his head was extended an enormous sow, which every now and then gave a grunt, as if in sympathy with its master; and upon the other side sat his Queen, an immense woman, like him, almost in a state of primitive nudity, who seemed endeavoring, though in vain, by her caresses, to assuage his beastly transports; a few chiefs and domestics, in all about twenty, completed the group—some asleep, others fanning away the flies, and singing the wildest and harshest lullaby that ever saluted mortal ears.

"We then passed into another room belonging to the head Queen, who, though equally large in her person, had a benevolent and pleasing cast of countenance. She was dressed in a loose robe of English chintz, and, to my delight, was engaged in learning to write, which she had only attempted within a few days. She showed me her performance on the slate with great eagerness; and well she might, for really the letters were by no means badly formed. I then underwent, as on my first landing, a thorough examination, during which her Majesty often laughed immoderately, and ended her remarks by saying that I was a mere child, and had no beard."

Before the Bishop of Oxford goes off in his florid style and rhetoric flourishes in describing these Hawaiians in their innocence, before they were contaminated with American Puritanism, he should carefully read the descriptions of early voyagers and travelers. A certain other Bishop, who is proclaiming to the people of America that the Hawaiians are "ten times" worse off than before they came under the influence of Puritan Missionaries, we should recommend to read this narrative of his countryman, Mr. Mathison. There was certainly a great change in the royal family from 1822 to 1862, when the newly-arrived party of English Missionaries were conveyed from the landing with "coach and four."

At the time of Mr. Mathison's visit, the Rev. Mr. Ellis was residing in Honolulu, assisting the American Missionaries to reduce the language to a written form. Messrs. Bennet and Tyreman were also on a visit to Honolulu at the same time. It will be recollected that these gentlemen were upon a circumnavigating voyage around the world under the auspices of the London Missionary Society. On their return a narrative of their voyages was published, under the care of the poet Montgomery.

The following paragraphs of Mr. Mathison contain truths eminently sound and practical:

"The mere arts of civilization and intercourse with Europeans are evidently insufficient to elevate the character, or correct the immoral habits, of men in such a state of society. This is reserved for an infinitely more powerful and influential cause, namely, the Christian dispensation; and who, then, that has witnessed such a scene in savage

life as I have cursorily described, but would feel most anxious to impart the blessings of Christianity to these rude islanders? So thinking, I directed my steps to the dwelling of some American Missionaries, who had arrived a few months ago, and my visit was altogether most gratifying. Their house, a little distance from the village, is built of wood, brought with them ready prepared from America, and is sufficiently large for the accommodation of four Missionaries with their wives and families; of whom the principal is Mr. Bingham, who seemed very active in the discharge of his Missionary duties."

Mr. Mathison furnishes his readers with a most interesting account of his visits to the Pali, Kaneohe, Waialua and other parts of Oahu, and also of his interviews with the King, Chiefs, and people generally. During his sojourn the Americans celebrated the 4th of July. "About sixty persons of all nations were present, but principally Americans, sat down to the dinner, under a marquee tastefully decorated with flags and colors from the different ships." The King was present, dressed in a "magnificent cloak of red and yellow feathers," the head Queen, also, equipped in the costume of the country. The Prime Minister, Krimakoo, gave the following toast, through an interpreter, "The health of all individuals present, and prosperity to all nations."

Krimakoo was no ordinary personage. His name stands forth most prominently in the history of this Kingdom. His treatment of an English sailor, who promised to "knock off" his grog and then broke his pledge, is quite worthy of publication. Jack had promised to work for Krimakoo a certain period without touching a drop! "The penalty for breach of promise was to be *forty lashes*, besides the forfeiture of pay. Unfortunately a boat's crew came on shore the same day, from some merchant vessel, and Jack could not resist the temptation of drinking a few glasses of his favorite grog, never thinking that the Chief would in reality enforce the penalty; greatly to his surprise and annoyance, however, Krimakoo watched an opportunity for seizing him, and inflicted the punishment without pity, enjoying at the same time his temporary distress, and exposing him to the derision of the whole community—a sad triumph, indeed, of barbarism over civilized life."

But we are protracting our notice of this "narrative" much beyond our intention. We can assure our readers that every page is interesting, and if our limits would allow we should most gladly reprint the whole, without abbreviation.

GENERAL MARSHALL.—We learn from late Boston papers that our old fellow resident, J. F. B. Marshall, Esq., by the recommendation of Governor Andrews, has been advanced to the rank of Brigadier General in the military service of Massachusetts. During the war he has rendered very important service as Paymaster General of the State. The State of Massachusetts has paid over \$12,000,000 as bounty money luring the war.

☞ We know many of our Island readers will peruse with interest the following letter which we have just received from the Rev. Mr. Hall, the Irish Clergyman, who visited the Islands a few months since, and during his stay made the tour of Hawaii and Oahu. He left Honolulu, a passenger on board the *Morning Star*, in July, and was so fortunate on his arrival at the Gilbert Islands as to fall in with a cocoa-nut oil vessel, which conveyed him to Sydney, and from thence he obtained passage to New Zealand, where he was when he wrote this letter. The Rev. Mr. Hall was in the employ of the General Assembly Missionary Department of the Presbyterian Church of Ireland. He was a fine preacher, and withal a most genial, social, scholarly and companionable guest and acquaintance, and, we doubt not, our readers will say, on perusing this letter, that he had "music in his soul," just like so many others from the Emerald Isle:

AUCKLAND, N. Z., Oct. 27, 1865.

MY DEAR MR. DAMON—Thanks and praise to a kind Providence, I am at last able to report myself in New Zealand, where I arrived last week, all well. I spent last Sunday ten miles out of Auckland, in a fertile plain, where an Irish minister folds his interesting flock. It was delightful, even at the antipodes, to find myself at Church in a rural district, with nothing to disturb the blessed rest of the Sabbath, and much to recall the embalmed associations of boyhood. After viewing for years the forests of Vancouver's Island, and not having been fortunate enough to find in New South Wales, during my short sojourn, a fertile spot, it was pleasant to survey the rich open plain of Otahuhu, and to see the well-trimmed thorn hedges and long golden lines of blooming gorse enclosing fields clad with verdure, while luxuriant clover fringing the roadside was kept back from the causeway only by the constant roll of coach and wagon. It is superfluous to add that the people in this extensive plain are in comfortable circumstances.

On Monday morning, as I waited for the coach, I was introduced to a good brother who came cantering up on a bonnie gray. He had traveled ten miles, and had ten more to travel in the next hour, to be in time for a meeting of Presbytery. "Your horse is rather young," I remarked. "It can't be helped," he replied. "I rode another thirty miles, yesterday, and held three services." Giving rein to the gray he went off at a gallop in order to overtake a co presbyter who had gone on before. It was my first interview with the pioneer of the district to which I have been designated—a military settlement where the greatest battle with the natives has been fought, and where the plains did not require the effusion of blood to render them fertile as any in the Province. To this backwoods settlement, on the banks of the Waikato, I shall probably repair in a few weeks, and shall be expected, doubtless, to conduct, like my predecessor, three services every Sabbath, and ride over stumps and gullies some thirty miles. This occurred to me as I mounted the stage coach, and caused me to exclaim: "Woe is me!" The war in this colony—commenced by the Government to maintain the right of a chief to sell his land to the Crown without the interference of other chiefs, who had entered into a league to sell no more land—will, it is expected, soon be terminated, as natives now are fighting against natives. The colonists, I find, speak favorably of the natives in former times, and cannot account for the change that came over them in '61. It is supposed that the chiefs became des-

perate as they perceived their power departing. Prisoners of war have expressed surprise to find white people still in the country, as they had been informed by native demagogues that all the colonists had fled or had fallen before their victorious bludgeons. In this large city and province we only hear reports of the war. Volkner, the Missionary, who was murdered, was highly esteemed. It is believed here that Levi might have saved his life. Natives have confessed that a Missionary of another persuasion assured them that Volkner was an informer and enemy. It is the story of Whitman and the Oregon Indians over again. The new fanaticism, the offspring of a schemer, is a set-off or antidote against a religion which has had much to overcome in the past, but which has always proved itself triumphant because it is Truth.

I arrived in Sydney about a month ago. It is a splendid city, with a salubrious climate, and one of the finest harbors in the world. As an outpost and depot of Missionary enterprise it is not second to any in Christendom. From it half a dozen Missionary ships sail regularly for stations in the Southern Pacific, with supplies and with agents recruited in health. Having spent a month most agreeably in the *Morning Star*, I feel as if every reader of Missionary narrative should have an interest in the successful voyages of the *John Williams*, the *John Wesley*, the *Southern Cross*, and the *Dayspring*. Besides these, two or three other vessels are annually chartered here in the interest of Roman Catholicism in Oceania. The Christian poet has passed away, but what his muse indited forty years ago is still a new song:

"The immense Pacific smiles
Round ten thousand little isles,
Haunts of violence and wiles,
But the powers of darkness yield
For the Cross is in the field,
And the light of life revealed.

There is a Hyde Park in the centre of Sydney, to which crowds repair on the Sabbath afternoon, and where open air preachers, like philosophers of ancient Greece, address peripatetic congregations. Residing near the Park, I was drawn, by sympathetic attraction, to several stand-points, and heard seven orators in an hour address as many audiences, almost within range of each other's voices. "Do they always keep the peace here?" I inquired. "Always," replied a well dressed constable. "Always. It is free speech and fair play." As I entered the park a lay preacher, with broad Irish accent, repeated the invitation—"Come to Jesus." Having urged it by weighty considerations, an American brother prayed. Farther on, the propriety of voting fifty pounds for helping immigrants to the Colony was canvassed by a seedy politician. It was, he said, putting hands into people's pockets to bring out other people's friends. "And why, then, don't you send for your own friends," was the humorous repartee of one in the crowd. On one side of a neat fence an advocate of teetotalism—a Goliath in stature—declaimed, with stentorian voice and awful grimace, against grog shops in general; while on the other side the followers of Johanna Southcote, with flowing beards and hence usually designated "beardies," in succession, a large assemblage which speedily dissolved when a few sweet voiced women, supporting another preacher in another place and forming the nucleus of a congregation, commenced the service of praise. Soliloquizing, I said music is mighty to attract. Would that it was more appreciated by ministers and people!

The *Morning Star* will have arrived, I hope, before you receive this, with the gallant Master and all on board quite well. I was delighted with the cruise to Micronesia, and, as you are aware, most fortunate in finding Captain Randall almost ready to sail in the good ship *Lyra* for Sydney. I found the Captain very kind and our voyage was short and pleasant.

The words of a poet express, better than I can, what I feel respecting the islands I visited, and of which I derived the most satisfactory informa-

tion from your own private journal and published pamphlet—"Morning Star Papers:"

"And glittering in the sun's bright beams,
Places there are where Ocean smiles
Meandering in a thousand streams
Among as many blooming isles;
Seeming to the delighted eyes
On earth a heavenly paradise."

I shall be in Auckland for a month, and perhaps for a year. With affectionate regards for yourself and family, I am, my dear sir,
Faithfully yours, JOHN HALL.

NEW YEAR'S IN WASHINGTON.—In referring to the negroes visiting the President on New Year's Day, the *New York Independent* says:

President Johnson honored himself, his country, and the cause of republican equality, in permitting negroes to visit him at the White House on New Year's Day. Says a telegram in the *Herald*: "This was the first time in the annals of the Republic, and there appears to be no reason why it should not be repeated. Their hearty good wishes for the President's welfare, their 'God bless you!' and invocations for a happy New Year and many returns, audibly and respectfully expressed, and plentiful enough to set Mr. Johnson up with a stock of benisons to last until another reception." The President in this has done well. Now, if he will stand up squarely, to the extent of his power, for equal rights in the work of reconstructing the State governments at the South, we will warrant him "a stock of business" plentiful enough to last him during his whole life, and to enroll his name among those of the world's greatest benefactors.

The *Chronicle* says: The spectacle witnessed yesterday at the Executive Mansion, and the residences of the different members of the Cabinet, although occurring annually, is, nevertheless, worthy of special notice, not on account of its display, but as an illustration of the spirit of our republican form of government. The most exalted officer of the government, unguarded by any array of military power, and free from the pomp and circumstance of unmeaning forms and ceremonies, as well as hollow show, receiving the hearty congratulations of his fellow citizens, without distinction, at his own mansion, is a sight which can be seen nowhere but in the United States. Whatever may be the impressions produced upon the minds of the representatives of foreign Governments at beholding such a sight, no American can view it with other than feelings of gratitude and pride. We have no privileged aristocracy before which the masses are compelled to uncover their heads in token of reverence and respect. The humblest as well as the most distinguished citizen had access to and was received by the President with like consideration. On such an occasion we cannot but recall and adopt the memorable words of Daniel Webster in his great speech at the laying of the corner-stone of the new Capitol: "To-day we are Americans all, and all nothing but Americans."

CATALOGUES.—We would acknowledge the receipt of a Catalogue of Yale College, from Prof. Lyman, and also of Oakland College, from ——. The latter is most beautifully printed, and ornamented with a handsome engraving of the College buildings. We watch with much interest the progress of this rising institution.

Extract from Hawaiian Antiquities.

The following contribution to "Natural History" is from the pen of a native Hawaiian—the late David Malo, of Lahaina. He left a great amount of manuscripts relating to the history and legendary lore of the islanders. A friend has kindly furnished us or publication a literal translation of a chapter relating to the animals and birds of the islands. Our readers must not expect a strictly scientific use of language! But we regard these extracts as interesting—showing the train of thought and reflections of an Hawaiian, born in the very darkness of heathenism, but partially educated after he had arrived at manhood. Had he received an American or European education his abilities would have been much greater.

Chapter 13.

OF TAME AND WILD BEASTS.

Concerning the *Beasts* of the Islands, there is no account of the time when they were brought here, nor of those who brought them. Perhaps the ancient settlers brought them, especially the tame ones; but whence came wild ones? * * *

Sec. 2. If perhaps the primary settlers brought the smaller animals, why did they not also bring larger ones?

Sec. 3. Perhaps it was because of the smallness of their canoes in which they came, or from the fear of the trouble they would make, or from the fear of an attack from an enemy when they would all be destroyed together; hence perhaps they brought only small animals.

Sec. 4. The following are the animals belonging to the islands, viz.: the *hog* [puaa] a little the largest; the *dog* [ililio] a little less; the *hen* [moa] a tame bird, but a small animal. The *wild birds* of the forest, whence are they? The *reptiles* [mea kolo] also, whence are they? If this had been a volcanic country in ancient times, they would all have been destroyed by the fires [Pele.] * * *

Sec. 9. The following are the names of the larger *wild fowls* viz: The *goose* [nene] is a singular fowl; it is about the size of the foreign fowl, the *muscovy duck*; the feathers are spotted, the legs are long, its neck is long; about its moulting time when it descends the mountain and is pursued by the bird-catchers of the mountain, then it may be caught. Its feathers were formerly made into *fly-brushes* [kahilis] and sold for a high price; its flesh also is suitable for food. * * *

Sec. 12. The *moho* is a bird that seldom flies; it only walks about through the grass, it has but few feathers, but its eyes are beautiful; it is similar in size to the alalá; it is caught by stratagem, it is an eatable fowl; they do not fly towards the sea, but live only in the jungle, for their feathers are very heavy if they should be wet with the sea.

Sec. 13. The following are the small wild fowls; some of them are like chickens, its feathers are greenish, its flesh is sweet food, it is caught with bird lime [o ke kapili kepau ka mea e loaa ai]. * * *

The *omao* is a bird similar to the *ou*; its flesh is good for food; it is caught with a snare. The *oo* and the *mamo* are birds very much alike; they are smaller than the *ou*, their feathers are dark colored, their bills are sharp, their flesh is good for food, their feathers were made into large fly-brushes [kahili] for the use of the Chiefs. The feathers under their wings and their tail-feathers are very beautiful; they are yellow and were wrought into *red-feathered* [ahuula] cloaks, the garment for soldiers in time of war; also into *leis* [chaplets] for female chiefs—for noble women, and crowns for the *year gods* [akua makahiki], and a great many other valuable purposes. These birds were caught with bird lime and snares.

Sec. 15. The *iwi* is a bird of red feathers; it has a long curved bill, its feathers were wrought into red feathered cloaks like the feathers of the *oo* and *mamo*; its flesh is good for food, it was caught with bird lime.

The *apapane* and the *akhipolena* are red feathered birds. The *ula* is a bird with black feathers, its bill is red, so also its eyes and legs; it has its nest in the side of a bank, it is celebrated for its sweet singing. The *ua* is a bird similar to the *ou*. The *akohekohe* is a small bird that makes its nest on the ground. The *mu* is a bird of yellow feathers. The *amakihiki* and the *akihialoa* are also birds of yellow feathers; their flesh is good to eat, they are caught with bird lime. * * *

Sec. 18. The *koloa* [wild duck] has spotted feathers, its bill is broad, its feet are soft and webbed; its flesh is excellent for eating, it is caught by pelting with stones and by pursuit [haoa].

The *auhuku* has grey feathers, it has a long neck and long bill, it is good for eating; its size is about that of an owl, it eats the fish *anae*, it can be caught by pelting with stones.

Sec. 19. The *kukuluao* is a bird good for food, it has long legs, it is caught by pelting with stones.

The *kioea* is good for food. The *kolea* is also good for food; it is pursued and taken captive. * * *

Sec. 23. The following are birds from foreign countries, [mai ka lewa mai]; the *kaupū*, a bird black all over and has a large bill; it is the size of a *turkey*. The *uauke-wai* is a larger bird than the *kaupū*; its breast is white, and also its wings, its back is black. The *a* is a large bird like the *kaupū*, its feathers are all white. The *mōi* is also a large bird of the same size; the *iwa* is also a bird like the *kaupū*, its feathers mostly are black, but some of its feathers are gray; they are made into fly-brushes. These birds are placed on the year gods [akua makahiki]; they are good for food; they are found chiefly on Kaula and Nihoa, and are caught by hand. The *noio* is a small bird like the *kolea*, its forehead is white. The *kala* is like the *noio*; these birds are all eatable,—they are sea-birds. * * *

Sec. 25. The following are small wild animals: the *mouse* [iole], the *mountain lizard* [mookaala], the *black lizard* [mookaala], the *cockroach* [elelu], the *sow bug* [pokipoki], the *angle worm* [koe], the *to* [a species of bug], the *earwig* [aha], the *spider* [punawelewē], the small spider [lalana], the *nuke* [a species of worm], the *catterpillar*

[poko the cutworm perhaps], the *winged ant* [naonao], the *moth* [mu], the *kuapaa* [the worm that cuts vegetables], the *head louse* [ukupoo], the *kapa louse* [uku kapa].

Whence were these small animals? Were they brought here? or did they grow out of the dust [aina].

The following animals have been brought here from foreign countries from the days of Kamehameha I to those of Kamehameha III.

Neat cattle [bipi], they are large animals and have long horns upon their heads; their flesh is good for food, and so also their milk.

Sec. 27. The *horse* [lio] is a large animal; men can sit on their backs and ride, they have no horns on their heads. The *ass* and the *mule* [hoki and piula, more correctly miula], they both carry men on their backs. The *goat* and the *sheep* [kao me ka hipa], the flesh of these are good for food. The *cat* [popoki] and the *monkey* [keko] are also foreign animals; some *swine* [puaa] and some *dogs* [ililio] have been brought from foreign lands.

Sec. 28. The following are birds from foreign countries: the *turkey* [pelehu]; the *muscovy duck* [manu koloa] a green fowl, and also some new hens; they are all eatable.

Sec. 29. The following have lately been brought hither; not animals however to be eaten. The *mosquito* [makika], the *small cockroach* [elelu liliili], the *broad cockroach* [elelu papa], the *flea* [uku lele]. The following are small animals that run: the *rabbit* [iole rabati] good to eat; the *wharf rat* [iole nui], the *mouse* [iole liliili], the *centipede* [kanapi], the *snake* [moonihōawa], these have lately been introduced, perhaps they will increase hereafter.

APOLOGY OF LORD PALMERSTON TO MAJOR GEN. BUTLER.—When Gen. Butler issued his celebrated Order No. 28, in New Orleans, known as the "woman order," he was denounced by the rebel chieftain Beauregard as a "beast," which epithet has not only echoed all over the South, but was adopted in spirit by Lord Palmerston, late Prime Minister of Great Britain. Shortly afterwards the Kane-Palmerston scandal was set afloat, much to the discredit of the noble Lord. Gen. Butler took advantage of the fact and addressed a note to the distinguished gentleman on the other side of the Atlantic, in which he alluded to the fact that Palmerston had repeated the dirty scandal about his (Butler's) "woman order," that perhaps the learned premier was not aware that the order which, in consequence of the beastly conduct of the rebel women of New Orleans towards the Federal troops, became a military necessity, was copied verbatim from an order of the City Council of London, established during a time of peace! Gen. Butler, having just heard of the gossip about Mrs. Kane and Palmerston, remarked in the letter referred to that probably his lordship had begun to learn how good it was to be slandered. Upon reading Gen. Butler's letter, which embraced all the facts about the misconduct of the rebel women, making Order No. 28 a necessity, Lord Palmerston wrote a letter of apology to Gen. Butler, which the latter still holds.—*Washington Republican*.

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for the Oregon market, to which personal attention will be paid,
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Walker, Allen & Co., S. Savidge. 478-1y

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improvements, and, in addition to former premiums, was
awarded the highest prize above all European and American
Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.

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record of its sales. In 1861—

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The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
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old 18,560, whilst the Wheeler & Wilson Company, of Bridge
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☐ Please Call and Examine. 11 tf

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Honolulu, April 1, 1865. *Managers.*

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cruits as are required by whale ships at the shortest notice
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FIRE WOOD ON HAND.

THE FRIEND:
A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,
PUBLISHED AND EDITED BY
SAMUEL C. DAMON.

TERMS:
One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 5.00

An Excellent Letter from an Hawaiian Missionary in Micronesia.

[The following letter we copy from the December number of the *Maile Quarterly*, the periodical printed, but not published, by the Children's Missionary Society. This letter was written by an Hawaiian Missionary, supported by this Society. Surely the patrons of missions never could ask for a more encouraging and charming letter from one laboring under their auspices. Having visited, in 1861, the very spot where this Missionary is stationed, at the Marshall Islands, we have read this letter with peculiar interest. He was then—at the time we were his guest, during the detention of the *Morning Star*—at Ebon.]

RUBE, Ebon, Sept. 29, 1865.

Miss M. A. Chamberlain and the Hawaiian Mission Children's Society—Greeting: I received your letter on the 29th of August, which was dated the 12th of July, and great is my admiration and love for your continued kindness towards me and my household—oh! my kindred in Christ Jesus; and not only are we kindred in Christ, but we stand in the same family relations, in that Hawaii is our birth-place alike, and we all style it our native land. * * *

I now proceed to fulfill the wish of your letter, namely: "We desire to hear of the progress of the Lord with you."

Therefore listen attentively, my kindred: First—The blessings of our souls, and bodies as well. From the sailing of the *Morning Star*, in the month of November, 1864, until the 28th of August, 1865 (these ten months and ten days), we, your beloved, have been constantly preserved among these benighted heathens—among whom I labor (of which I shall state hereafter); but, first, I must tell you, the seal of the Holy Covenant of the Gospel of Jesus Christ has been placed upon the heads of some of these wild islanders of Ebon, and they have become soldiers in the garrison under our Lord. "Holy, holy is our God. The whole earth is full of His glory." And again: "The word of the Lord is a strong tower." * * * And these converts, beloved of Christ in this field of my labors, are valiant Soldiers of the Cross, therefore, I feel like asking you to unite with me in praising God by singing the two hundred and twenty-seventh or one hundred and sixty-first hymn of the Hawaiian Hymn Book. However, this is as you please, my friends.

Second—Of the leaders and the Church members. I have been destitute of Missionary associates during three months—for Rev. Mr. Snow was at the Hawaiian Islands; and Rev. Mr. Kapali and Mr. Elemakule, with their families, were stationed at Namarik; and Mr. Doane was in the United States; and I alone, with my family, was left at Ebon—the Church members only were my helpers in the work of the Lord. Since this group consists of numerous small islands, scattered through the sea here, we cannot gather together often to the evening meetings at my island, therefore I have given this work into the hands of the Church members of the islands distant from my own. There are three of these islands, on each of which several Church members reside, and this is their manner of working: One brother conducts the evening meeting on Wednesday, another on Thursday, another on Friday, and so on—and so they continue to do at the time of my writing. In the same way the female Church members conduct meetings among themselves; and on the Sabbath sometimes I conduct the meetings, sometimes themselves. As I said before, I took this course after I was left alone by my associates. The parent birds had flown, and I occupied the deserted nests. I have

not been disappointed in this division of labor; the old men and women and the youth of the different islands, have been of good courage, and, grasping the torch of Christ, have become lights, scattering the darkness of the devil in his rat-holes. I have been constrained to laughter to consider the disappointed spider watching for flies. This figure of the spider and the fly, as applied to satan and his victims, I have taken from the hymn in the Lira Kamalii.

The converts are very bold in their work. They are striving to influence their friends constantly. If they meet a person in the road or elsewhere, they stop him and propose to hold a meeting. If any refuse they inquire as to the reason of their refusing, and exhort them to "fight the good fight of faith;" and they exhort their Chiefs, having no fear of man, but remembering Him who is able to destroy the soul in hell.

THE INQUIRERS.—Many of the rebels are forsaking their generals, and desiring the Heavenly Mana, and to sing the songs of Jesus. Thus they are repenting of their rebellion and seem near the Kingdom of Christ.

THE SCHOOLS.—The work of schools advances rapidly. They greatly desire to learn the things pertaining both to their bodies and souls. So here I am constantly going from island to island in this work in which I have been engaged six years and more. Nor is it vain; they read the Bible and other books. Many have committed to memory the Gospel of Mark from beginning to end. Some are very forward in arithmetic, both mental and in some of the rules of written arithmetic. They have committed to memory many of the principal histories of the Bible as they have heard them from my lips; and the Catechism, also. They sing, also. Mr. Snow and myself have taught singing. Some tunes they sing well by numbers. They are familiar with many tunes in the Lira Kamalii.

Some of my pupils are now able to assist me in teaching. There are two hundred pupils collected in my five schools, and it rejoices me much that they are able to assist me in teaching the alphabet and putting together syllables. Thus I am engaged week days, and, though I am often fatigued by my walks through wind, rain or the hot sun, yet I am not discouraged in the least, and I trust that your investment of your funds in me and my work is not in vain, and our Lord Jesus Christ is over us all.

OBSTACLES.—Foreigners from other lands are here who do not pity these dark heathens, and oppose the progress of Truth among them. They prefer to feed them with the dark food of satan, which they lived on before. These soldiers of the Prince of Eternal Death are shameless. Oh! pray to God for us that these opposers may be born again. The gates of Death shall not prevail against our side. Pray without ceasing for us.

My family is well. The Lord has given us another child this year. We are on the most friendly terms with our neighbors, the people who dwell around us, both in regard to temporal and spiritual things.

The Chiefs, also, seem attached to myself and family. So they say to me, "Do not think of leaving us for a moment." So they said to me when I wished to remove to Meiro to reside. They have great affection, likewise, for Messrs. Doane and Snow. They are very pleasant to come to my dwelling and converse. Seventeen of the Chiefs are skillful in reading and arithmetic. A great many of them at present have gone to the islands north of Ebon.

I must now cut short this letter, and refer you for fuller particulars to the newspaper *Kuokoa*.

With warmest love to you all, and all your households, do not leave us destitute of letters.

H. AEA.

☞ We would acknowledge late California papers from Capt. Hempstead, of the bark *Onward*, and Capt. Bennett, of the bark *D. C. Murray*.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Jan. 28—Hamburg ship *Leibnitz*, Stolzenbug, 90 days from Montevideo.
Feb. 4—British ship *Francis Henry*, Tolerance, 42 days from Auckland.
11—Am bark *Ethan Allen*, 120 days from Boston with mdse to C. Brewer & Co.
15—Am bark *Onward*, Hempstead, 26 days from San Francisco with mdse to Walker, Allen & Co.
15—Bremen bark *Libelle*, Tobias, 22 days from San Francisco.
16—Haw'n brig *Nuanu*, 50 days from Amoy, China, consigned to Melchers & Co.
23—Am schr *Javenta*, Howe, 43 days from Port Angeles en route for Tahiti.
23—Am wh ship *Emily Morgan*, Athearn, 20 days from Marquesas, with 160 bbls sperm oil.
24—Am bark *D. C. Murray*, Bennett, 18 days from San Francisco, with passengers and mdse, to Walker, Allen & Co.

DEPARTURES.

- Jan. 27—Am bark *Behring*, Lane, for San Francisco.
31—Ham. ship *Leibnitz*, Stolzenbug, for Baker's Island.
Feb. 3—Am brig *Kentucky*, Willstun, for San Francisco.
3—U. S. S. *Lancaster*, Admiral Pearson, for San Francisco.
5—Eng ship *Francis Henry*, Tolerance, for San Francisco.
10—Cal. S. N. Co's steamship *Ajax*, Godfrey, for San Francisco.
13—Haw'n wh bark *Hae Hawaii*, Heppingstone, for cruise and Arctic.
14—Haw'n bark *Hoku Loa*, Withelmi, for Baker's Island.
16—Old'g wh brig *Comet*, Rice, for cruise.
17—Am bark *Smyrniote*, Lovitt, for San Francisco.
18—Brem. bark *Libelle*, Tobias, for Hongkong.
20—Am clipper ship *Blue Jacket*, Dillingham, for New Bedford.

PASSENGERS.

- For SAN FRANCISCO—per *Bhering*, Jan. 27—Mr and Mrs W H Francis and child, P R Wedbury, S S Foster, Master Morton, E P Gilliland, N Gilliland, J M Ross—9.
For SAN FRANCISCO—per *Kentucky*, Feb. 3—D Whiteside, J Chapman, J Stephenson, Mr Marshall.
For SAN FRANCISCO—per *Ajax*, Feb. 10th—Mrs L Burditt Mr and Mrs H A P Carter, Capt Moore, wife and 2 children Mr and Mrs B C Horn, Mrs W F F Syngue and 4 children. Mrs A Ressu, W A Gilman, Capt J R Spencer, Dr Spier, Mrs Gray, J W Griffin, Chas Crowell, H. Reymann, A Nudd, L. Leland, Jos Farwell, Miss M R Adubon, J W Alsop, Jr, Mrs H T Whitney, J C King, E C Fitch, J Jones, Miss Hatty Love—32.
FROM SAN FRANCISCO—per *Onward*, Feb. 15th—C H Morrison, Mrs O Livemore and servant, Mr and Mrs J C Williams and daughter, Mrs Antone Florence and child, Miss F Haverly, Miss Mary Gradence, W B Mourse, Capt A Williams, Capt E Brightman, W B Gould, N F Evans, Henry Smith, S French, F Kuling, H W Louve and wife, E Smith, A Silvia, C. Sylvius—24.
FOR BAKER'S ISLAND—per *Hoku Loa*, Feb. 14th—Mr. Ranter.
FROM BOSTON—per *Ethan Allen*, Feb. 11th—Henry Allen.
FOR SAN FRANCISCO—per *Smyrniote*, Feb. 17th—S H Dowsett, H Porter, H Fischer, G Segeiken, W Young, J Brokenman, J Myers, W McIntosh, Wm Grieve, Chas Manyard, H Flickenstein—12.
For HONGKONG—per *Libelle*, Feb. 18—Madame Anna Bishop Schultz, Mr Schultz, Chas Lascelles, Miss Phelan, Eugene Van Reed, Kisaboro, Keonike, wife and child, Hay, wife and 3 children, Chun Back—15.
For NEW BEDFORD—per *Blue Jacket*, Feb. 20—S Fowler and wife, H E Arthur—3.
From SAN FRANCISCO—per *D. C. Murray*, Feb. 24—Mr C A Williams, wife, 2 ch and svt, Capt T. Lemman and wife, Messrs E Staegel, H Dusher, W Ludgate, W L Johnson, W C Jones, G H Lemmonds, J Baker, G Pato, Romain—16.

MARRIED.

- HYATT—PALI—In Honolulu, by the Rev. S. C. Damon, Feb. 19th, Mr. George Washington Hyatt to Pali.

DIED.

- SIDENSTICKER—At sea, April 14, 1865, of consumption, George Sidensticker, steward of whaleship "Cicero," of New Bedford. Deceased was a German, 23 years of age; had resided in this place since September, 1855; and, for several years, had been employed in the bakery of Mr. G. C. McLean. He leaves a widowed mother in his native town, Fegersach, near Bremen.
CUTTING—Mrs. Annie M. Cutting, neice of Wm. F. Jourdan, died at Cambridgeport, Mass., Nov. 30th, 1865—aged 37 years.
GREEN—Feb. 6, at Bella Vista, Nuuanu Valley, Robert Louthian Green, infant son of W. L. Green, Esq.
"There is no flock, however watched and tended,
But one dead lamb is there."
There is no fireside, however defended,
But has one vacant chair."
WYLLIE—At Princeville, Kauai, Feb. 7th, Mr. R. C. Wyllie. His remains were interred in the Church yard at the Mission premises.
HANCOCK—In Honolulu, Feb. 26th, at the residence of Mr. Doyen, in Nuuanu Valley, Mrs. Sarah A. Hancock, aged 33 years. The deceased was a native of Baltimore, Md., but had resided some years in San Francisco, and came to the Islands for her health. She died of disease of the heart.
BARTLETT—In Vezlie, Maine, Dec. 17th, Lillie, youngest daughter of T. and C. F. Bartlett, of Honolulu, aged 5 years and 10 months.



New Series, Vol. 17, No. 4.

HONOLULU, APRIL 2, 1866.

{ Old Series, Vol. 23.

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THE FRIEND.

APRIL 2, 1866.

A Sunny-Side Item, Smacking of the Olden Time.

In former years, and those good old times of our grandfathers, the Puritans of New England paid their pastor a reasonable salary in money, but that was not enough. They drew wood to his door and chopped it. They sent the pastor's family nice apples, and luscious pears, good butter and cheese, besides many a choice piece of veal or pork. The general impression is that those good habits of the New Englanders are passing away. Perhaps they are in some localities, but we are glad to learn that, amid the rugged hills of New England, there still lingers many a parishioner deservedly to be ranked among the best of those who lived in the days of the Cottons, the Hopkinses, the Mathers, the Edwardses, and those whose names are recorded in "Mather's Magnalia." This is one reason for our thinking so. In one of those snug country parsonages, quietly nestled among the hills of Worcester county, Massachusetts, and cosily sheltered under the shadow of old Wachusett, rearing aloft his bald head and calm brow and looking abroad over the beautiful villages of the Bay State, there lives a country parson who has long since preached his thirtieth anniversary sermon from the date of his settlement. Now, the wife of that good parson, writing to one of his former parishioners,

now living in a western home, thus describes incidents connected with the intercourse of the pastor and his people, but assuredly without the remotest thought that a paragraph of her letter would ever find its way to these Sunny Islands and be caught up by an editor :

"Our people in — seem rather on the sliding scale. They pass away—some to new homes, and some to their long home. The last funeral Mr. P—— attended was —, and good Mrs. — will follow before many hours. Our old friends are just as kind as ever, and remember us in their friendly way as they always have done. Never doing great things, but steadfast—always the same. Old lady — sent Mr. P—— and myself, yesterday, a very nice pair of white woolen stockings, and Mrs. — brought me a supply of thread. Then I have in the house a mince pie and loaf of cake Mrs. — sent us, and a fine piece of beef that Mrs. — sent, not to mention —'s pumpkins, and Deacon —'s turnips. Thus, you perceive, though prices are high, and we, not having much money in our purses, have the comforts of life. I feel as though I ought to commence this new year with a thankful heart for the 'healing mercies' bestowed upon us," &c., &c.

A country parson, with such parishioners, would be, like the Vicar of Wakefield, "passing rich with forty pounds a year," and long may minister and people live to enjoy each other's society, and when they pass "the bourne from whence no traveler returns," may they enter upon the rest that remains for the people of God.

THE REV. FRANKLIN S. RISING.—This gentleman, who has been laboring during the last four years as an Episcopal clergyman at Virginia City, Nevada, arrived a few days since from San Francisco, hoping that a visit to these islands and a tour through the group would prove beneficial to his health. He is the bearer of most cordial letters from the Rev. Mr. Beckwith, Rev. Mr. Buel, A. B. Bates, Esq., and others, in California, commending him to the fellowship of Christians upon the islands.

THE U. S. STEAMSHIP LANCASTER.—This vessel, after leaving Honolulu, made a remarkably fine run over to San Francisco, making the passage in a few hours over ten days. After remaining there a few days she sailed for Valparaiso, but having been out two or three days she sprung a leak, and was obliged to put back, and is now undergoing repairs at the Navy Yard. Admiral Pearson, Lieut. Cushing, and Mr. Proctor, the Admiral's Secretary, had left for Panama, on their way to Valparaiso. Two or three months would be required to repair the vessel. We were favored with a letter from the Admiral, from which we take the liberty of making the following extract :

U. S. S. LANCASTER,
SAN FRANCISCO, Feb. 16, 1866. }

MY DEAR MR. DAMON:—We had a tolerable run, mostly under sail, and arrived here to-day. I need not express to you the pleasure which penetrates the hearts of Americans on visiting Honolulu, for every visible object reminds them of their own beloved country. We met there a diversity of people, but assuredly most of them have American tastes and manners, even to the native citizens. Such a society is always agreeable, and the more so as we meet therein many ladies and gentlemen among the natives whose intelligence and other accomplishments would not only grace the best society of any civilized country, but who are singularly interesting to us, as we feel that the groundwork, at least, of their education and manners was laid by our honored Missionary brethren and the teachers who took part with them in the noble work of education and Christianity.

I was highly gratified with the "Home," with its neatness and order in every particular; with its provident, respectful and generous regard for a large and increasing class of our countrymen, who so richly merit the friendly advice and manifold comforts which the seamen of the *Lancaster* were sure to receive without stint at the Sailors' Home, in Honolulu. I was, also, much interested in the Seamen's Chapel, &c., &c.

"The crowning feat, the kindest act
Of freedom, is the freeman's vote."

PRIZE TALE.

THE PURITAN OF 1863.

WRITTEN FOR THE NEW YORK OBSERVER

BY MRS. R. D. C. ROBBINS, MIDDLEBURY, VT.

It was in the early part of October,—, that the Rev. Mr. Allan started to walk to Farmer Owen's over the hills. He had to cross two low spurs of the Green Mountains, and as he climbed to the top of the second the rich valley of the Otter Creek lay spread out before him. At any other time he would have stopped to admire its gentle undulations; its great flower garden of forest trees, rich in every color and hue; its silver threads winding their way to the waters of the Champlain, and the glorious autumn light which lay like a golden mantle over them all. But this afternoon he seemed oppressed by the beauty which surrounded him. He looked upon it with eyes misty from tears. There was a dull, heavy weight upon his heart—a weight which even the long, fervent prayers that he had uttered so unceasingly since noon had failed to move. Between him and that landscape, we might almost say, between him and the mercy seat, there moved a slight, tall boy, with a laughing blue eye, clustering brown hair, and lips always ready with a merry pleasant word. To-day, there was Bennie, nutting under the bare, brawny arms of the butternut tree; throwing his line into the little brooks, that come babbling down from the steep mountain side; driving his cows along the narrow foot-path; standing with Blossom under the bright maple, and shouting with pride and joy as she wreathed her pretty face in the gay leaves.

"Oh, Bennie! Bennie!" Mr. Allan hardly knew he was calling the name, until it came back to him with such an empty, mocking sound, from the heartless echo; "almost"—Mr. Allan thought, startling himself by the seeming impiety of the words—"almost as if there were no great, kind Father over us all."

As he came near Farmer Owen's house, he saw his oxen yoked to the plough. He knew they had been there since the telegraph came. Mr. Owen had read it in the field, gone to the house and forgotten them, and no one had dared to put them up. He was a man fully capable of taking care of his own affairs under any circumstances, never having been known before to forget.

Mr. Allan beckoned to an Irishman who was passing, and asked him to take care of them. The man came with an awed look upon his face, as if even there he stood in the presence of a great sorrow, and without the least noise obeyed.

Mr. Allan walked on slowly toward the house. He had known Mr. Owen for many years, and he knew him well. Indeed there was a peculiar bond of sympathy between the two men. In all his large parish, there was not one upon whom the minister relied as he did upon this strong, sturdy farmer. Many and many an hour he had walked by his side when he was upturning the brown earth, and had discoursed with him on topics which would have sounded harsh and repulsive to common ears, but which were fraught with deep and vital interest to them. Mr. Owen was a direct descendant of the Puritans

and every drop of blood in his veins was tinged with as strong and true a "blue," as if he himself had landed in the Mayflower. He took naturally to the sterner doctrines of religion, while Mr. Allan, versed in all the modern lore, questioned and doubted. The key-stone of Mr. Owen's theology was the sovereignty of God;—"Shall not the Judge of all the earth do right?" This was the man upon whom God had now laid his hand so heavily; and Mr. Allan felt that if the trial brought no murmur, no rebellion against that mighty Sovereign, the stern old faith were indeed a rich one in which to live and die. He knew that one element in this war was Puritan. Sons of the Roundheads filled up the ranks of the Northern army. They marched to battle to strains of old tunes that had lingered in the nursery and the sanctuary from the day that Cromwell and his soldiers chanted them on Marston Moor. All down the aisles of Time came tramping to the music mailed men, bearing on their shields the two words, Liberty and Equality. They trembled on Mr. Owen's lips with his parting blessing to his boy. Would he remember them, and would they comfort and give him strength now?

Where there is affliction in a house, the minister is at home. Mr. Allan entered without knocking, and made his way to the large, old-fashioned kitchen in which he was sure of finding the family.

There, by a table, with his arms folded and laid heavily upon it, sat Mr. Owen. His wife was in a small rocking-chair by the fire, and Blossom, a young girl, sat between them.

Mr. Owen rose to welcome him: so did Blossom; but the wife did not notice him,—she sat still rocking herself to and fro, looking at the blazing wood.

Mr. Allan put a hand in the brawny one that was held out toward him, and laid the other on Mr. Owen's great heaving breast. "My friend," he said, "how is it with the decrees of God?"

"Just and true are all thy ways, thou King of Saints," faltered out the man.

There was something strange in his voice—a thin, womanly sound, so unlike the deep, stentorian tones in which he had always spoken before. Mr. Allan, when he heard it, almost felt as if it had dealt him a blow.

"Thank God! He has not, then, forsaken you, and from the depths of this deep trouble you can still say, 'The Maker of all doeth well.'"

"Yes, yes,"—and for an instant there glimmered from his dull eye a spark of the old controversial fire—"you don't suppose I have held on to that anchor when the skies were cloudless, and the little waves just rocked my bark, to let alone of it now—now, when the great waves and billows are going over me, do you? I've planted it firm, and it don't yield; no, it *don't* yield, but the strain is terrible. God send it may carry me into port; oh, Mr. Allan, say it will. It has seemed to me to-day so dark, so wonderful, so inscrutable, that he—my Bennie! Mr. Allan, there is a good, wise purpose behind it all. Can you see it?"

"To bring you nearer the kingdom," said the minister.

"Oh, don't tell me that; I can't bear it. God is too wise; He knows a hundred such

souls as mine are not worth one of my Bennie's. I can suffer if I am too great a sinner for God's grace to save, but Bennie! Bennie! I have sat here all day, since the news came, wondering, wondering; he was so good a son,"—and Mr. Owen's voice grew almost inarticulate in its emotion,—“such a dear, precious, noble boy! I thought when I gave him to his country, that not a father in all this broad land made so precious a gift,—no not one. God forgive me if my grief is a sin. Mr. Allan, the dear boy only slept a minute, just one little minute, at his post; I know that was all, for Bennie never dozed over a duty. How prompt and reliable he was!” and Mr. Owen's eye wandered out over the brown fields, with such a perplexed, wondering look. “I know he only fell off one little second; he was so young, and not strong, that boy of mine! Why, he was as tall as I, and only eighteen! and now they shoot him because he was found asleep when doing sentinel duty.” Mr. Owen repeated these words very slowly, as if endeavoring to find out their true meaning: “Twenty-four hours, the telegraph said,—only twenty-four hours. Where is Bennie now?”

“We will hope, with his Heavenly Father,” said Mr. Allan, soothingly.

“Yes, yes, let us hope; God is very merciful, and Bennie was so good—I do not mean holy,” he said, correcting himself sharply; “there is none holy—no, not one,—but Jesus died for sinners. Mr. Allan, tell me that. Oh, Bennie, Bennie!”

The mother raised herself as she heard his name called, and turning, said, with a smile: “Don't call so loud, father. Bennie is not far off; he will come soon.”

“God laid his hand on them both, you see,” said Mr. Owen, pointing to her, without making any direct reply. “She has not been justly herself since. It is a merciful thing she is sort of stunned, it seems to me; she makes no wail. Poor mother! if my heart was not broken it would almost kill me to see her so. Bennie was her idol. I told her often, God had said, ‘Thou shalt have no gods before me.’”

Mr. Allan looked in astonishment at the bowed man as he came now and stood before him. These few hours had done the work of years. The sinewy frame was tottering, the eyes were dimmed, and the sudden sorrow had written itself in deep wrinkles all over his manly face. He recognized the power of the great, kind heart, simple and almost childlike in its innocent, clinging affection: how could this be reconciled with the stern, strong head—the head that to common observers outlined the character of the man? “God have mercy on you; He is trying you in a furnace seven times heated,” he exclaimed, almost involuntarily.

“I should be ashamed, father!” he said, “when I am a man, to think I never used this great right arm,”—and held it out so proudly before me,—“for my country, when it needed it. Palsy it, rather, than keep it at the plough.”

“Go, Bennie, then go, my boy,” I said, “and God keep you.” God has kept him, I think, Mr. Allan!” and the farmer repeated these last words slowly, as if in spite of his head, his heart doubted them.

“Like the apple of his eye, Mr. Owen, doubt it not!”

Blossom had sat near them listening, with blanched cheek. She had not shed a tear to-day, and the terror in her face had been so very still no one had noticed it. She had occupied herself mechanically in the household cares, which her mother's condition devolved entirely upon her. Now she answered a gentle tap at the kitchen door, opening it to receive from a neighbor's hand a letter. "It is from *him*," was all she said.

'Twas like a message from the dead. Mr. Owen could not break the seal for his trembling fingers, and held it toward Mr. Allan, with the helplessness of a child.

The minister opened it, and, obedient to a motion from the father, read as follows:

"*Dear Father:*—When this reaches you I shall be in eternity. At first, it seemed awful to me; but I have thought about it so much now that it has no terror. They say they will not bind me, nor blind me, but that I may meet death like a man. I thought, father, it might have been on the battle field, for my country, and that, when I fell, it would be fighting gloriously; but to be shot down like a dog for nearly betraying it, to die for neglect of duty!—oh, father, I wonder the very thought does not kill me. But I shall not disgrace *you*. I am going to write you all about it, and, when I am gone, you may tell my comrades. I can't now.

"You know I promised Jemmy Carr's mother, I would look after her boy, and when he fell sick I did all I could for him. He was not strong when he was ordered back into the ranks, and the day before *that* night I carried all his luggage, beside my own, on our march. Toward night we went in on double quick, and though the luggage began to feel heavy, everybody else was tired too, and as for Jemmy, if I had not lent him an arm now and then he would have dropped by the way. I was all tired out when we came into camp, and then it was Jemmy's turn to be sentry, and then I would take his place, but I was too tired, father. I could not have kept awake if I had a gun at my head, but I did not know it until—well, until it was too late."

"God be thanked," interrupted Mr. Owen reverently, "I knew Bennie was not the boy to sleep carelessly at his post."

"They tell me to-day that I have a short reprieve, given to me by circumstances, 'time to write to you,' our good Colonel says. Forgive him, father, he only does his duty; he would gladly save me, if he could, and don't lay my death up against Jemmy. The poor boy is broken hearted, and does nothing but beg and entreat them to let him die in my stead.

"I can't bear to think of mother and Blossom. Comfort them, father! Tell them I die as a brave boy should, and that when the war is over they will not be ashamed of me as they must be now. God help me, it is very hard to bear. Goodbye, father, God seems near and dear to me, not at all as if he wished me to perish forever, but as if he felt sorry for his poor, sinful, broken hearted child, and would take him to be with him and my Saviour in a better—better life."

A great sob burst from Mr. Owen's heart. "Amen!" he said solemnly. "Amen!"

"To-night in the early twilight I shall see the cows all coming home from pasture, Daisy and Brindle and Bet; old Billy, too,

will neigh to me from his stall, and precious little Blossom stand on the back stoop waiting for me—but I shall never—never come. Good bless you all; forgive your poor Bennie."

Late that night the door of the "back stoop" opened softly and a little figure glided out, and down the footpath that led to the road by the mill. She seemed rather flying than walking, turning her head neither to the right nor the left; starting not, as the full moon stretched queer, fantastic shapes all around her, looking only now and then to Heaven, and folding her hands as if in prayer.

Two hours later the same young girl stood at the Mill Depot, watching the coming of the night train, and the conductor, as he reached down to lift her in, wondered at the sweet, tear-stained face that was upturned towards the dim lantern he held in his hand.

A few questions and ready answers told him all, and no father could have cared more tenderly for his only child than he for our little Blossom.

She was on her way to Washington, to ask President Lincoln for her brother's life. She had stolen away, leaving only a note to tell her father where and why she had gone. She had brought Bennie's letter with her; no good kind heart like the President's could refuse to be melted by it.

The next morning they reached New York and the conductor found suitable company for Blossom, and hurried her on to Washington. Every minute now might be a year in her brother's life.

And so in an incredibly short time Blossom reached the Capital and was hurried at once to the White House.

The President had but just seated himself to his morning's task of overlooking and signing important papers, when, without one word of announcement, the door opened and Blossom, with eyes downcast and folded hands, stood before him.

"Well, my child," he said in his pleasant, cheery tones, "what do you want so bright and early in the morning?"

"Bennie's life, please, sir," faltered out Blossom.

"Bennie? Who is Bennie?"

"My brother, sir. They are going to shoot him for sleeping at his post."

"Oh yes," and Mr. Lincoln ran his eye over the papers before him. "I remember. It was a fatal sleep. You see, child, it was at a time of special danger. Thousands of lives might have been lost for his culpable negligence."

"So my father said," said Blossom gravely, "but poor Bennie was so tired, sir, and Jemmy so weak. He did the work of two, sir, and it was Jemmy's night, not his, but Jemmy was too tired, and Bennie never thought about himself that he was too tired."

"What is this you say, child? come here, I don't understand," and the kind man caught eagerly as ever at what seemed to be a justification of an offence.

Blossom went to him; he put his hand tenderly on her shoulder and turned up the pale, anxious face towards his. How tall he seemed, and he was President of the United States, too! A dim thought of this kind passed for a moment through Blossom's

mind, but she told her story now simply and straightforward, and handed Mr. Lincoln Bennie's letter to read.

He read it carefully, then taking up his pen wrote a few hasty lines, and rang his bell.

Blossom heard this order given: "Send this dispatch at once."

The President then turned to the little girl and said: "Go home, my child, and tell that father of yours, who could approve his country's sentence, even when it took the life of a child like that, that Abraham Lincoln thinks the life far too precious to be lost. Go back, or—wait until to-morrow; Bennie will need change after he has so bravely faced death, he shall go with you."

"God bless you, sir," said Blossom; and who shall doubt that God heard and registered the request.

Two days after this interview the young soldier came to the White House with his little sister. He was called into the President's private room, and a strap fastened "upon the shoulder," Mr. Lincoln said, "that could carry a sick comrade's baggage and die for the good act so uncomplainingly." Then Bennie and Blossom took their way to their Green Mountain home, and a crowd gathered at the Mill Depot to welcome them back, and farmer Owen's tall head towered above them all, and as his hand grasped that of his boy, Mr. Allan heard him say fervently, as the holiest blessing he could pronounce upon his child: "Just and true are all thy ways, thou King of Saints."

That night Daisy and Brindle and Bet came lowing home from pasture, for they hear a well-known voice calling them at the gate; and Bennie as he pats his old pets and looks lovingly in their great brown eyes, catches through the still evening air his Puritan father's voice as he repeats to his happy mother these jubilant words: "Fear not, for I am with thee; I will bring thy seed from the East, and gather thee from the West; I will say to the North give up, and to the South, keep not back; bring my sons from far, and my daughters from the ends of the earth, every one that is called by my name, for I have created him for my glory; I have formed him, yea, I have made him."

During the late visit of the *Morning Star* at Pleasant Island, in Micronesia, Richard Hamilton, son of a Baptist Clergyman, at Little Staughton, near St. Neats, Hants, England, desired to be reported at that island, having been left by the Captain of a "Beche-de-Mer" trading vessel, bound to China—so reports to us the Rev. J. S. Emerson, who saw him there.

Enigma.

Sunt mihi, sunt lacrymæ, sed non est causa doloris,
Et iter ad cælum, sed me gravis impedit aer;
Et qui me genuit, sine me non nascitur ipse.

A Riddle.

Tears are mine, but not from sorrow;
Mine a pathway up to heaven:
To my sire, without my presence,
Neither life, nor strength is given.

THE FRIEND.

APRIL 2, 1866.

EDITOR'S TABLE.

New Book.

REPORTS OF A PORTION OF THE DECISIONS RENDERED BY THE SUPREME COURT OF THE HAWAIIAN ISLANDS, in Law, Equity, Admiralty and Probate. 1857-1865. By Robert G. Davis, Justice of the Supreme Court, and Member of His Majesty's Privy Council of State. Hawaiian Reports, Vol. II. Honolulu—Government Press—1866.

JUDGES OF THE SUPREME COURT DURING THE PERIOD OF THESE REPORTS.—Hon. Elisha Allen, K. C. K., Chancellor and Chief Justice; Hon. George M. Robertson, K. C. K., Vice Chancellor and First Associate Justice; Hon. John II, Second Associate Justice. Hon. Robert G. Davis was appointed Second Associate Justice on the 16th day of February, A. D. 1864, in place of Mr. Justice II, who had resigned. Attorney General—Charles C. Harris, K. K.

The Throne—the Bench—the Legislature, or the King—the Judge and the Legislator when evenly balanced and working harmoniously, constitute a government “ordained of God,” and “whosoever resisteth the power, resisteth the ordinance of God.” It has been the peculiar good fortune or providential ordering of the Hawaiian Kingdom, during the last twenty years, to enjoy the labors and wisdom of Judges whose integrity, learning and common sense have secured the general confidence of the community. This fact has become so patent that, of late years, those litigating in civil suits have preferred, for the most part, to appeal to the decision of the Bench rather than to that of a Jury.

The second volume of Hawaiian Reports has just been issued from the Government Press. The printing, binding and general appearance of the volume would indicate that it must have been printed and published by those old publishers of law books of Boston. The volume is highly creditable for its mechanical execution. It contains thirty-one cases in admiralty, thirty-seven cases at law, and eighteen cases in equity—making the total number of cases reported eighty-six. Having been familiar with the published facts and evidence connected with most of the cases, we have perused the volume with much interest. It forms no inconsiderable portion of the history of this Kingdom during the period covered by these Reports. Aside from the judicial nature of these Reports, and their great value as precedents, they will be read by many for the historical and general information which they contain respecting the Hawaiian Kingdom. All may not agree in the conclusions drawn in some cases. That would be too much to expect, for the Judges on the Hawaiian Bench have not followed the advice of an old English Judge, whose advice was sought by a newly appointed Judge about to leave England for his post in one of the

British Colonies. His advice was: “My young friend, you will get along very well if in making your decisions you never give any reasons or appeal to any precedents.” Such advice, if followed, would certainly save our Judges from a great amount of labor, but would hardly satisfy the views of an intelligent community in which many imagine that they would make very good judges themselves.

Leaving the book aside, we can most heartily congratulate the compiler of these Reports in having, amid all the perplexities and difficulties of his situation, brought out this volume of eight hundred pages. We can well imagine that it must have been a most laborious undertaking. No doubt the knowledge possessed by Mr. Davis of the English, Hawaiian, Spanish and French languages has been of immense aid to him in the prosecution of the work. Although Mr. Davis did not enjoy the advantages of an University education and the lectures of a law school, yet from the date of his arrival in Boston, when a boy, until he left the country, he was under the very best of Boston instructors, who fitted him for Cambridge, but his eye-sight failing he was obliged to forego the course. He spent about eighteen years in Boston under such teachers as Mr. Solomon P. Miles and Mr. W. Sherwin. Miss Anna Jones was his patroness—sister of J. C. Jones, Esq., so long known as the United States Consul at the Sandwich Islands. It must be highly gratifying to his early friends to learn that he has been advanced to so honorable a position as one of the Associate Judges of the Supreme Court of the Hawaiian Kingdom. It is surely a source of great and unspeakable satisfaction that the Judiciary of this Kingdom has acquired, and deservedly so, a reputation for uprightness, integrity and impartiality. Long may the Kingdom be blessed with good Judges.

☞ Many thanks to those who have kindly forwarded to our address the following publications:

—From His Excellency Governor Bullock, of Massachusetts, we would acknowledge a copy of his Inaugural, addressed to the two branches of the Legislature of Massachusetts. Like many other of the productions of Massachusetts, it reads “good, solid and substantial.”

—From General Marshall, a copy of Governor Andrew's Message and other reports.

—From Messrs. Trubner & Co., of London, “The Bibliographical Guide to American Literature.” This is a most valuable publication, of near 600 pages, furnishing a list of American publications during the last forty years.

—From the Rev. W. P. Paine, of Holden, Mass., copies of his Quarter Century Sermon, and, also, a sermon preached by the same gentleman on the thirtieth anniversary of his settlement.

—From Mission House, Boston, a copy of the Rev. Dr. Kirk's Sermon at the last meeting of the Board, at Chicago, and also other publications.

—From —, copies of “The Work Begun for the Freeman's Aid and Union Commission.”

—From —, “American Artisan and Patent Record.”

—From C. W. Brooks & Co., San Francisco, copies of their circular, forwarded per *Ajax*.

—From Robt. E. C. Stearns, Esq., of San Francisco, copies of “The Heidelberg Catechism, in German, Latin and English.” The Tercentenary edition. This is a most valuable historical publication, and is published by Scribner, of New York. Also, from the same gentleman, a copy in two volumes of Prof. Shedd's “History of Christian Doctrine.” This is a work of great research, careful analysis, wise discrimination and felicitous phraseology. Deacons and parishioners, who love their pastors, could not do better than present them with a copy of this invaluable work. We do not believe there is any gift that a faithful pastor would more prize from a parishioner than the present of some valuable and standard book. This work of Prof. Shedd is published by Scribner, of New York, in the very best style.

—From Capt. Wood, master of the British ship *Oracle*, we would acknowledge a volume entitled “Soldiers' Letters from Camp, Battlefield and Prison,” edited by Lydia Minnott Post, and published for the U. S. Sanitary Commission. This is a most remarkable book. It never could have been produced except in America, and by volunteer Union soldiers. Europe can produce many things, but not such a book as this.

THE REV. L. SMITH.—Letters have been received from this gentleman which state that he expects to sail with his family from New York April 10th, and hopes to reach the islands about June 1st. We met a member of his church recently who reported that his old parishioners were earnestly praying for his speedy and safe return.

☞ Some remarkable facts are coming out in the grand summary of the great rebellion in the United States. This is one: The Rev. Dr. Bellows asserts, upon the best of authority, that over 90 per cent. of the Union army was made up of native born Americans. This fact silences the oft published slanders that the ranks of the Union army were filled up with foreigners and the refuse of European Society.

Boston, as Seen Through Hawaiian Spectacles.

Having been favored with a letter from a young lady belonging to the islands, but now visiting the United States, we venture to publish so much of it as relates to the "Hub of the Universe":

Boston, January 6, 1866.

To-morrow I shall sit in the Old South Church, and listen to Mr. Manning, and I anticipate a fine discourse. Last Sunday I heard Dr. Blagden in the same place. His text was "That we may finish our course with joy." How grand and hallowed the old church seemed to me. So old fashioned, with its second gallery so high up the folks looked like children. The great sounding-board, pendant above the speaker's head, and threatening every moment to drop. The huge pews, all cushioned and footstooled so nice, with such high backs only people's heads were visible. I thought for some time I had never seen such a short set of worshippers till I chanced to notice only my head was visible to others. The trembling organ; the sweet, perfect singing; the tinted light, and the soul of the speaker made us feel "not of this world." In the evening I attended the Monthly Concert at Park Street Church. It was the anniversary, and Dr. Anderson preached the sermon. The remarks that followed were very appropriate, and the congregational singing soul-stirring.

I hear Dr. Stone, of that church, has at last accepted the call to San Francisco, much to the sorrow of his people. They had already raised his salary from \$4,000 to \$6,000 to keep him, but I presume some extra inducement had presented itself.

Boston is such a big place that, positively, it cannot be seen for the houses and the streets! If it is not the *twisti*est place under Heaven, then I don't wish to see it. No wonder it is called the "Hub"—its curves indicate its revolving nature. But I am getting along nicely as to finding my own way about; and if I get lost won't ask any one, but find my own way out. I really enjoy such fun. Washington street is a big street, and, oh, what crowds do constantly throng it. It is astonishing where all the people come from. I am kept busy, I do not have much time to go out sight-seeing, but I improve every opportunity. The Public Library is a splendid place; hushed voices and soft footfalls only are allowed within it, and such a sight of books, such method, such inviting nooks for reading or study—what a blessing it is. I went all over the City Hall on Christmas day, and it is a grand building. It has been recently completed, and was open to the public for the first time. We traversed six flights of stairs, and saw much to interest us. Some of the offices were very elegant—the Mayor and Aldermen's rooms, with their velvet sofas and chairs, desks, stands and libraries; then the room for the Common Council, with its rich carpet, chandeliers, desks, easy chairs, statuary, paintings, arched roof and carved doors, stucco work in plenty. We thought it would be very easy to look after the city, with such a nice place to do it in. In front of the building is a large statue of Franklin,

with his hat under his arm, looking benignly on all who pass him.

New Year's day I visited the State House and saw the battle flags of all the Massachusetts regiments, grouped around the pillars and draped from the wall. It was a painful sight—those beautiful banners whose silken folds glistened so brightly in the sunlight as they went forth—now torn, tattered, spattered with blood and riddled with bullets. It was next to witnessing a battle, in my mind, and really made me faint. A few days ago, in a grand procession, in which all the flags were carried, one standard bearer, who lost both his arms in battle, marched in his place, and his tattered flag was borne immediately behind him. Oh, how little we know of the war!

MOST CURIOUS RELIC.—Mr. Thomas C. Lawson, an Englishman, residing upon the Marquesas Islands, has forwarded, by Capt. Barrett, of the *Sunbeam*, to our care, to be sent to President Johnson at Washington, a fan which has been sacredly preserved by the chiefs at the Marquesas Islands. This fan, among those chiefs, was valued from its historical associations. More than fifty years ago Commodore Porter, commanding the *Essex*, visited those islands during what Americans speak of as the "last war." In a skirmish between a boat's crew of the *Essex* and some natives, this fan was pierced by a bullet, hence it became sacred in the estimation of the natives. Mr. Lawson asserts that he received the fan from a chief who had received it from a former chief, who received it from some preceding chief. He furnishes the names of these chiefs in regular succession. He is very particular in giving the names of these several chiefs and many other facts respecting the history of the fan. Its venerable appearance indicates that it might have come down from "olden times," and, unquestionably, has been long in safe keeping among the people of those islands. Knowing the habits of Polynesians, in regard to such relics and traditions, we can place the utmost reliance upon these statements of Mr. Lawson. Perhaps these chiefs and Mr. Lawson may have been prompted to send this relic in compliment for the presents sent out by President Lincoln, as a reward for rescuing Mr. Whalon, of the whaleship *Congress*.

THE REV. THOMAS THURSTON.—It affords us sincere pleasure to welcome back to the islands, as a fellow laborer in the Christian Ministry, the Rev. Thomas Thurston, son of the Rev. A. Thurston, formerly of Kailua but now a resident of Honolulu. Mr. Thurston left the islands about eight years ago, and has been pursuing his college studies at Yale, and his Theological course at Union Seminary, New York city. He preached

an interesting, eloquent and impressive discourse at the Fort Street Church, Sabbath evening, March 24th. We think all who listened to the discourse were most favorably impressed with his abilities as a preacher. We hope a career of usefulness, equal to that of his father, awaits the young man.

THE REV. A. L. STONE.—The readers of religious newspapers, during the last two years, have been fully made acquainted with the fact that a certain Congregational Church in San Francisco, has invited this divine to leave Park Street Church, Boston, and come to the Pacific Coast. It appears that he has finally decided to come. The Boston people have been decidedly opposed to his coming. The editor of the *Congregationalist* thus closes a jeremiad upon this topic:

"The cause is one, and we have no doubt that our afflicted friends of the Park Street Church will rise to the heroism of bidding him go with their blessing to his distant, and in one sense, lonely field. His sacrifice will be great, under the best view of it; his friends here will not have the heart to render it greater."

It is decidedly amusing to read such lugubrious and lachrymal lines. Only think of what a lonely place San Francisco is! Then, of the good minister's sacrifices! Last, but not least, of the *heroism* of his friends! Why, the simple truth is, doubtless, about this, the good man's heart has been aching for months to get out where he could breathe the free and bracing air on this side of the Rocky Mountains, and a twelve month hence we do not suppose there would be found money enough in the "hub" to tempt him back.

KE ALAULA, OR THE DAY SPRING.—This is the name of just the neatest Hawaiian newspaper ever issued at the Islands. It is to be published monthly, and is intended for children. It is handsomely illustrated with engravings as beautiful as those appearing in *The Child at Home*, or *Child's Paper*, published by the American Tract Society. An edition of five thousand copies will be printed. This paper is under the editorship of Rev. Messrs. Gulick and Parker. We are confident it will be hailed with delight by children throughout the Islands. We hope the very best writers in the Hawaiian language will contribute to the columns of this paper, sending forward none but their purest, choicest and noblest thoughts. It is highly gratifying to know that the "Hawaiian Evangelical Association" is displaying unwonted activity in furnishing choice reading for Hawaiians. Several new books are in course of preparation. The Rev. E. W. Clark is now in New York supervising a new edition of the Bible, printed by the American Bible Society.

A Few Thoughts for the Consideration of Professing Christians.

The duty of making a public profession of religion you acknowledge, for you have voluntarily taken your position in the community as *professing Christians*. By so doing you publicly pledged your names and character that you would "stand up for Jesus" as your Saviour and Master, Leader and Friend. At the time you made a profession of your faith, you felt it to be a most solemn affair. It was a turning point in your lives. From the very nature of that profession you took upon yourselves the solemn responsibility of exemplifying the principles of the religion of Christ, in the face of your unbelieving and ungodly neighbors and friends. They witnessed the profession which you made, and in all honesty have a right to expect of you that, relying upon the grace of God, you will carry out your vows and fulfill your promises.

Among all classes in the community there exists no question respecting the duty of professing Christians always and on all occasions casting the influence of their example and character on the side of virtue, justice and good morals. While this may be true, there appears to be a question in the minds of some professing Christians, whether they are bound to cast their influence in opposition to what may be styled the popular amusements of the world, and the strict observance of the Christian Sabbath. We refer, for example, to *card-playing, dancing, theatre-going, wine-drinking, Sabbath-visiting, reading secular newspapers upon the Sabbath, visiting the Postoffice on the Sabbath, riding out for pleasure on the Sabbath*.

We are quite prepared to hear some of our readers exclaim: "Those are small matters, and it is quite foolish and Puritanical to abstain from such harmless pleasures and recreations." Such remarks, it is expected, will be repeated over and over again by those who make no profession of being Christ's disciples. In the view of thoughtless and irreligious people they may appear of trifling importance, but perhaps not more so than giving a cup of cold water to a disciple of Christ, and yet He has said that whosoever shall do even this, will not lose his reward—Matt. x, 42. We take it for granted that many of our readers will deem our views too strict and Puritanical, but when we see how strongly the tide of worldly pleasure and Sabbath desecration is setting against the Church—when we see how many of the professed followers of Christ are being swept away by that rushing tide, when we see the line gradually becoming fainter and fainter between the Church and the world—we feel constrained to throw out a few

thoughts for the consideration of professing Christians, not of any one sect or denomination, but of all who are looking for salvation to our Lord and Saviour, Jesus Christ. You stand before the world as Christ's representatives. He has a right to expect that you will be true and faithful to your solemn professions. The ungodly expect this of you, whether connected with Presbyterian, Episcopalian, Methodist, or Independent Churches. The nature of your vows requires this of you, whether at home or abroad, whether among friends or traveling among strangers. If wrong for a professing Christian to play cards in New or Old England, does it become right to do this at the Sandwich Islands or in California? Perhaps, even you may ask, what wrong can there be in a single game of whist? In reply, we answer, if there was not a wrong tendency in card-playing we are confident the Secretary of the Navy would not strictly forbid card-playing on board all United States vessels-of-war.

In regard to *dancing, theatre-going and wine-drinking*, we are confident the sober-minded and devout portion of all Christian Churches are right in condemning such practices. There now lies before us the report upon dancing, presented and approved by the Presbytery of Onondaga, in the State of New York. It is published in the New York *Evangelist*, of Dec. 28, 1865. After referring to the action of the General Assembly upon this subject, in 1818, 1827, and 1853, the report reads as follows:

With these judgments of our own Church nearly all the *evangelical churches of the world agree*. Dancing is not approved by Christians generally. It is regarded as an amusement into which they cannot enter. And it is claimed by the frivolous and irreligious as something distinctively their own.

Nor are *dancing Christians to be found in the walks of usefulness*. Of the two thousand Sunday school delegates recently assembled in Syracuse it is not likely that many of them were dancing Christians. People that attend the prayer meeting and come to the Communion Table, that teach in the Sunday school and distribute Bibles and tracts, do not usually attend upon dancing assemblies. Praying and dancing are so illy associated that commonly one has to be given up for the other.

Conscience is against this practice. The young cannot feel that it is wrong. The person halting between two opinions sometimes finds the whole question poisoning here. If dancing can be retained they will come to Christ, but they feel that it cannot be.

The Bible too condemns dancing. It does this by its spirit and teachings throughout. These passages are in print, any one of which is enough: "Present your bodies a living sacrifice, holy, acceptable unto God, * * * and be not conformed to this world." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "What

agreement hath the temple of God with idols? for ye are the temple of the living God." "No man can serve two masters." "Let not your good be evil spoken of." "Abstain from all appearance of evil." "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." "Only let your conversation be as it becometh the Gospel of Christ." "Be sober," "Praying always."

It is useless to argue this question. If the heart is opposed to these views it needs enlightenment. It needs more of the power and grace of God to bring it into living sympathy with the holy and blessed Jesus, whom Christians profess to pattern after and love.

Such views as these are eminently sound, and commend themselves to all serious minded Christians. Episcopalians and Catholics think dancing and various worldly amusements are particularly wrong during the forty days of Lent, but why not equally wrong at other seasons of the year? We confess our inability to see the difference. It is stated in a late paper that the Roman Catholic Archbishop of Baltimore has preached a vehement denunciation of certain dances used in fashionable circles, and refusing both absolution and the sacrament to any who indulge in them.

As regards the various degrees of Sabbath violation, to which we have referred, we feel constrained to call the special attention of all professing Christians of every sect and denomination. Surely the clear and emphatic declaration, "Remember the Sabbath Day and keep it holy," &c., as uttered on Sinai, should restrain all professing Christians from secularizing the Holy Sabbath, or devoting its sacred hours to pleasure seeking and vain amusements. God never gave us the Holy Sabbath for that purpose. Our Saviour, we know, has said that "The Sabbath was made for man, and not man for the Sabbath." But we think persons assuming, from this declaration, that license is granted by our Saviour to indulge in vain and worldly amusements on the Holy Sabbath, are altogether in error. God rested when the work of creation was finished, so let man rest after the labors, toils and perplexities of the week. Let the interest of man's immortal and spiritual nature be the principal subject of attention on the Lord's Day. We are perfectly convinced that the best interests of society, families, individuals and the Church demand that Christians of every name, sect and denomination should unite in keeping holy the Sabbath, and should refrain from doing *their* pleasure on God's Holy Day. The foregoing remarks, we hope, will commend themselves to the thoughtful consideration of all professing Christians who may chance to read them. "Wisdom is justified of her children." The Church should set the world an example, but not follow the world's example.

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Five copies, " "	5.00

THE PRIZE TALE we copy from the New York Observer, but it can hardly be styled a fictitious tale, for, during the war, several incidents of a similar nature occurred. Only a few days since we read one very nearly corresponding to this. We think our readers will be interested in the perusal of "The Puritan of 1863."

THE STEAMER AJAX will sail on the 4th, and we learn that a full freight and large number of passengers have been secured. This surely indicates that steamers will eventually run between Honolulu and San Francisco.

SURPLUS REVENUE.—Report says that nearly two hundred thousand dollars has accumulated in the vaults of the Treasury Department. We hope the roads, bridges and other public works will be repaired.

THE PUBLIC DEBT of this Kingdom is not far from one hundred and fifty thousand dollars. Most of this amount is paying the bondholders nine per cent. per annum interest.

NEXT LEGISLATURE.—By Royal Proclamation the 25th of this month is appointed for the assembling of the next Legislative Assembly, at the Court House, in Honolulu.

Information Wanted,

Respecting *William A. Burnett*, who sailed, in 1864, in the "William Rotch," from New Bedford. It was reported that he was lost overboard. Capt. Baxter was then master of the ship. Should this notice attract the attention of Capt. Baxter, or any one attached at that time to the ship, they are requested to communicate with the Editor, or Rev. S. Fox, of New Bedford. If any keepsakes, books, photographs, &c., remain, it is desired they may be kept. This unfortunate young man's father is an aged clergyman, residing in Scotland.

Respecting *John O'Brian*, who left the whaleship "Onward," and is reported to have worked at blacksmithing in Honolulu. His mother is exceedingly anxious to hear from him. Please communicate with the Editor, or Rev. S. Fox, New Bedford, or Mrs. L. A. Beidleman, La Salle, La Salle Co., Illinois—Box 461.

Respecting *D. Glover*, a Printer, but who has been sailing out of Honolulu. By communicating with the Editor, or his brother in Vermont, or Rev. S. Fox, New Bedford, he may hear something for his pecuniary benefit, respecting the settlement of an estate.

Captain *W. G. Bell*, formerly commanding a vessel in the "South Seas," writes us from Warwick Lodge, County Derry, Ireland, desiring information respecting *Jane Doyle*, who came to California in 1861. Her friends, residing in Ballyneugan, near Magherafelt, are exceedingly anxious to hear from her. Any information will be gladly received.

Respecting *Robert Boyd Simonds*, aged 40. Left the United States on board the ship "General Williams," of New London, about twenty years ago, and landed at the Sandwich Islands. Any information will be gladly received by the Editor, or Mrs. Abby J. Bellows, East Wilton, N. H.

Respecting *Allen McDonald*. He is requested to communicate with the Editor, or his mother, Mrs. Anna McDonald, residing at No. 62 Washington street, Newport, R. I.

Respecting *Harry Cook*, alias *Nicholas Henry Cook*, about 29 years of age. He has sailed in the "Brutus," "Cambria," "Jireh Perry," and reported to be living on the Sandwich Islands. Any information will be gladly received by the Editor, or his father, Charles Cook (Police Officer, No. 21), 1,116 Taylor street, San Francisco.

Respecting *John M. Jackson*, aged 24 years; light hair and gray eyes. He is a native of Clarksville, Red River County, Texas. He left home in April, 1860. He is reported to have visited the Sandwich Islands, in company with one E. J. Reynolds. Any information will be most gladly received by the Editor, or the Postmaster in Honolulu, or the young man's brother, R. H. Jackson, Clarksville, Texas, care of E. Marquez & Co., New Orleans, La.

Respecting *John Bingham* and *Thomas Bingham*, reported to have been lost while attached to the American schooner, or brig *Lodi*, also reported to have been lost, about the year 1848 or 1849, while on her trip from San Francisco to the Islands, or on her passage from Honolulu to Lahaina. Any information will be gladly received by the Editor, or John Bingham, Esq., at Adams' Express Co., Philadelphia.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Feb. 25—Am wh bark Peru, Smith, from cruise, leaking.
25—Am bark A. A. Eldridge, Abbott, 23 days from Portland, with mdse to Walker, Allen & Co.
26—Russ ship Caezarwitsch, Alexandroff, 18 days from Sitka, with merchandise to Hackfeld & Co.
March 2—Am wh bark President, Kelly, 7 months out from New Bedford, with 75 bbls whale oil.
3—British bark Adeline Burke, Blake, 54 days from New Castle.
5—Haw'n bark R. W. Wood, Jacobs, 129 days from Bremen, with mdse to H. Hackfeld & Co.
5—Am wh bark Sunbeam, Barrett, from a cruise to southward, with 110 bbls sperm.
14—Am wh ship Josephine, Chapman, from Cal. Coast, with 600 wh and 30 sp.
14—Haw'n bark Maunakea, Robinson, 23 days from Puget Sound, with lumber to H. Hackfeld & Co.
15—Am bark Whistler, Paty, 21 days from San Francisco, with mdse to H. Hackfeld & Co.
16—Schr Odd Fellow, 51 days from Baker's Island.
16—British ship Falcon, Gunn, 35 days from Vaiparaiso, bound to China.
16—Am bark Bhering, Lane, 20 days from San Francisco with mdse to Walker Allen and Co.
18—Am steamship Ajax, Godfrey, 10 days and 19 hours from San Francisco, with mdse and passengers to C. Brewer & Co.
18—Am wh ship Nautlius, Bliven, 9 mos. from New Bedford, with 75 bbls wh oil.
18—Am wh ship Onward, Allen, from Coast Cal., with 450 bbls oil.
22—Am wh ship Champion, Worth, 7 mos. out from home, with 700 whale and 4000 lbs bone.
22—Am wh ship Splendid, Fisher, from California Coast with 300 bbls wh oil.
24—Am wh bark Roscoe, Macomber, 8 mos. from New Bedford, with 290 bbls sperm.
25—Am wh ship Gay Head, Kelley, 9 mos. out from New Bedford, with 50 bbls wh oil and — lbs bone.
26—Am wh ship Cornelius Howland, Homan, from Cal. Coast, with 600 bbls wh oil.
27—Am wh bark Jos. Maxwell, Chase, from Coast of Chile, with 150 bbls sperm.
27—Am wh bark Monticello, Comstock, 128 days from New London.
30—Am wh ship Reindeer, Raynor, from Cal. Coast, with 600 bbls oil.
30—Am wh bark Nile, Graves, from Cal. Coast, with 250 bbls oil.
30—Russian brig Olga, 23 days from San Francisco.

DEPARTURES.

- Feb. 26—Am bark Ethan Allen, Snow, for San Francisco.
March 3—British bk Adeline Burke, Blake, for San Francisco.
4—Schr Javenta, Howe, for Tahiti.
6—Am bark Onward, Hempstead, for San Francisco.
7—Am bark Comet, Fuller, for San Francisco.
14—Am bark A. A. Eldridge, Abbott, for Portland.
17—Am clipper ship Georges, Heustiss, for New York.
18—British clipper ship Falcon, Gunn, for Foo Chow.
18—Haw'n brig Nuuanu, Hager, for Hongkong.
22—Am bark D. C. Murray, Bennett, for S. Francisco.
22—Am wh bark Sunbeam, Barrett, for Ochotsk.
23—Am wh ship Onward, Allen, for Ochotsk Sea.
23—Am wh ship Josephine, Chapman, for Ochotsk Sea.
26—Schr Odd Fellow, Reynolds, for Baker's and Jarves Islands.
27—Russian ship Caezarwitsch, Alexandroff, for Victoria, V. I.
29—Am wh bark President, Kelley, for Arctic.
30—Russ brig Olga, Walker, for Japan.

MEMORANDA.

Report of Bark Sunbeam of New Bedford.

Sailed from Honolulu, Dec. 11th 1865, for a cruise on the Line. Had the trades from E. to E. S. E. about all the time with a rough sea. Crossed the equator Dec. 25, in long. 150.32 W., cruised between the equator and Lat. 10 S. Saw sperm whales twice and took 5 making 110 bbls.; touched at the Marquesas Jan. 27th for water and wood, sailed Jan. 31st. Cruised between the islands and the line 18 days, then crossed the equator in long. 140.00 W. Made Oahu March 1st, and arrived at Honolulu via Kawaihae March 6th.

D. C. BARRETT, Master.

By the American whale bark *President*, Kelly, 7 mos. out from New Bedford, we have the report of the following vessels: Dan'l Wood, Richmond, 160 sp. off Patagonia. Champion, Worth, 117 wh. and 40 sperm, off Patagonia. Union, Rogers, 1 right whale since last report, off Patagonia. Rainbow, Baker, 100 sp. off Chili. Odd Fellow, Weld, 1 right whale. Sappho, Coffin, 1 sperm whale since last report.

REPORT OF SHIP CORNELIUS HOWLAND.—Cruised in Balinas Bay until February 26, then sailed for Clarion Island. Remained there three or four days. Left March 3d for this port. Sighted Hawaii, March 22d, and arrived in Honolulu March 26th. Reports light winds veering from S. E. to N. E. Have taken 600 barrels oil. Spoke the following vessels under dates annexed:

- Jan'y 26—Ship Congress..... 2 whales.
" 26—Bk John Howland..... 200 barrels.
" 26—Bk Oliver Crocker, Lapman..... 1 whale.
Feb'y 20—Bk J. D. Thompson, Brown..... 15 "
" 20—Bk E. P. West..... Tinker..... 5 "
" 20—Cal. brig..... Redfield..... 9 "

REPORT OF SHIP REINDEER.—From the Coast of California, four months from Honolulu, and nine months from New Bedford, with 600 barrels whale oil. Cruised this season from the Bay of San Francisco to Margarita Bay. Took our first whale near the former Bay, January 12th, 1866, and our last one on the Coast near Cape St. Lucas. Had light winds most of the season; whales very wild and hard to strike.

Saw and heard from the following ships:
Feb'y 23—Bark Richmond... Barni Cogan..... 500 bbls
" 23—Oliver Crocker... Lapman..... 300 "
" 25—Gov. Troupe... Ashley..... 600 "
" 25—Nile... Kelly..... 250 "
" 25—Wm. Gifford... Fisher..... 250 "
March 13—Milo... Hawes..... 650 "
" 13—J. D. Thompson... Brown..... 600 "
" 13—Fanny... Hunting..... 300 "
" 13—Eliza Adams... Fish..... 300 "

Have had light winds during the passage, being 16 days from Clarion Islands. Yours, &c. GEO. W. RAYNOR.

PASSENGERS.

From PORTLAND—per A. A. Eldridge, Feb. 25—J Bush, M Jones—2.

For SAN FRANCISCO—per Ethan Allen, Feb. 26—C L Tilden, D C Waterman, Benj. Sml.h, A Hayne, M Burns—5.

From BREMEN—per R. W. Wood, March 5—Fr Segelken, Fr Wedemeyer—2.

For SAN FRANCISCO—per Onward, March 6—Mr and Mrs Miller, Mrs Levmore and serv't, Mr and Mrs J H Bolton and child, J Spruance, J W Bucknell, Master Oat, Master Dick Crabb, E Stephens, Mr Gallagher, G P Clark—14.

For SAN FRANCISCO—per Comet, March 7—Mr and Mrs Ira Richardson and 3 children, Mrs Brickwedde, Mr B Brickwedde, J H Raymer, S J Dewar, Ths Owens, Wm Bird, C Kinney, C Hassel, A C Fowler—14.

For PORTLAND—per A. A. Eldridge, March 14—J Bush, Mr Jones.

For NEW YORK—per Georges, March 17—Mrs J F Pogue, Sam'l W Pogue.

From SAN FRANCISCO—per Whistler, March 15—Thos Coady, C Coaks, A Wilkinson, Jas Hoff, F Coffin, W Hubbard, Mrs Mary Chollar, Master F Chollar, Wm Stapleton, Peter Davis, Mack Webber, Geo McConnell, J H McKay, Jas Dunbeary—14.

From SAN FRANCISCO—per Bhering March 16—Capt. Saml. James, Mr D. Sprague, Rev S. F. Rising, and 4 in steerage.

From SAN FRANCISCO—per Ajax, March 17—

Miss Nellie Freeman,	Dr Gamberrelli,
Mrs Mary T Hayden and three children,	Mark Twain,
Mrs E A McDonald,	W W Kimball,
Mrs J V B Hyde,	W H Kimball,
Miss Alice Hyde,	W H Brown,
A J Marsh and family,	W H Blackwood,
Capt W H Dimond and lady,	W P Hazelton,
Misses Dimond,	C C Bennett,
Capt James Smith and boy,	Geo W Prag,
Capt W H Phillips,	Geo W Stillwell,
Capt A W Fish,	H W Crabb,
Rev G T Thurston,	Luke Keegan,
Edward Merriam,	J B Gibbs,
	Antone Cavachochi.

For SAN FRANCISCO—per D D Murray, March 22—Mrs Caverly, Mrs A B Bates, Miss Mary Bates, Capt and Mrs Leman, Mr and Mrs Monsoon, Francis Sinclair, S N Castle, Mr Chapman, J Steinmann, F Spaulding, W Synde, W B Nurse, G A Simmons, Jr, A Williams, A Allen—17.

For VICTORIA—per Caezarwitsch, March 27—Alex M cKinnon
For BAKER'S ISLAND—per Odd Fellow, March 26—Mr and Mrs White and 2 children.

MARRIED.

McDUFF—LUIKA—In Honolulu, March 11, by Rev. S. C. Damon, Mr. Alexander McDuff, of Honolulu, to Luika, of Kaupo, Maui.

ADAMS—PHEUNUI—In Honolulu, by the Rev. H. H. Parker, March 14, Mr. John Adams to Pohanui.

DIMOND—GRAY—On the 10th day of January, at the residence of Charles Merriam, Esq., of Springfield, Mass., W. Henry Dimond, of Honolulu, (late Captain U. S. A.), to Miss Nellie W. Gray, daughter of Dr. J. H. Gray, of Springfield. No Cards.

BRIDGES—KELIHOALANI—In Honolulu, March 17th, by Rev. H. H. Parker, Mr. George A. Bridges to Miss Mary Kelihoalani.

WALKER—MCINTYRE—On the evening of March 30, at the Fort Street Church, by the Rev. Eli Corwin. Mr. John S. Walker, of the firm of Walker, Allen & Co., to Miss Jeanie McIntyre, daughter of H. McIntyre, Esq., of this city.

DIED.

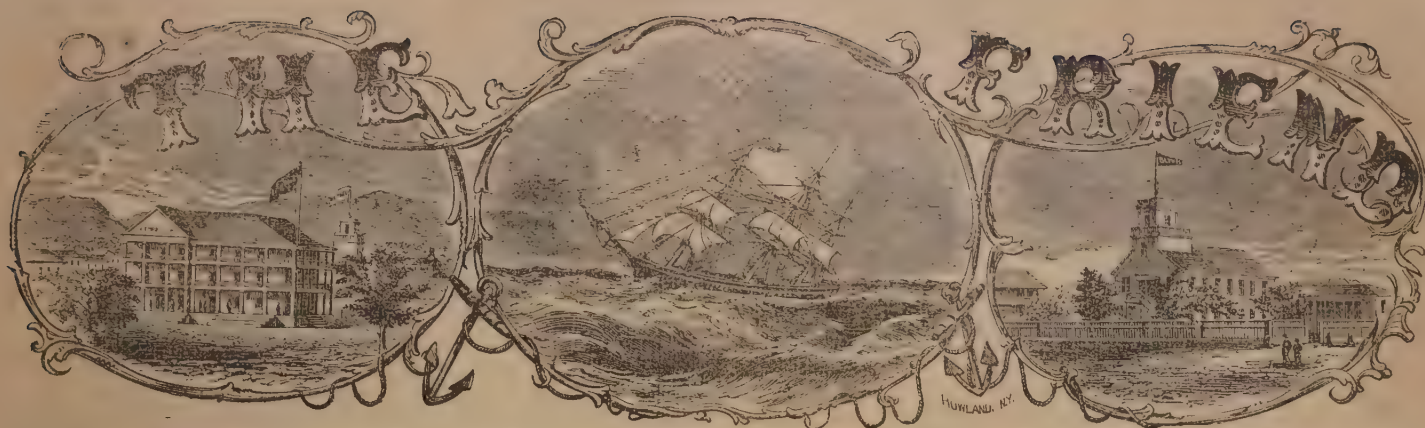
HYATT—Feb. 20, on board schooner *Helen*, after an illness of five months, Pali, wife of George W. Hyatt, of Honolulu.

KELLY—At sea, December 5, 1865, Denis Kelly (Captain of the bark *Nile*, of Honolulu, on a whaling cruise), aged 34 years, late of Lowell, Mass. Captain Kelly leaves a wife and three children to mourn his loss. South Boston papers please copy.

In San Francisco, Feb'y 9, D. Frick, L.L.D., aged 78 years, a native of France, and for several years a resident of Honolulu.

BERRILL—In Honolulu March 19, of congestion of the lungs, Maria Louisa H., daughter of Capt. Wm. and Mrs. Maria Berrill of this city. Aged 2 years and 4½ months.

HEYDON—In Honolulu, Saturday morning, March 24th, of congestion of the lungs, Edwin Heydon, aged five years, oldest son of Mary Thurston Heydon.



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HONOLULU, MAY 1, 1866.

{ Old Series, Vol. 23.

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THE FRIEND.

MAY 1, 1866.

Ecclesiastical Polity of the Mission Churches on the Hawaiian Islands.

Local difficulties in Church, as well as State, often give rise to the discussion of important general principles. Refusal to pay a few pence, as a ship-timber tax in England, and the tax on paper in America, are illustrations in point. A difficulty has arisen at Waimea, on Kauai, respecting the ownership of the church building. Two parties claim the edifice. The case has come up from an inferior Court on that island, to be tried before the full bench of Judges of the Supreme Court. To hear the evidence and offer the pleas of the counsel occupied three days. The Court allowed the evidence to cover a wide field, and the whole subject was gone over with, in regard to the establishment and government of the Mission Churches on these islands. While we do not profess indifference to the decision which the Court shall arrive at in this case, yet we feel that the general question of ecclesiastical law and custom among the churches is of far higher consequence. Although our churches have never laid down any platform, or published any book of discipline, or even adopted a common form of Articles of Faith, yet it was found that there was a species of "common law" among our Island Protestant Churches, which indicated a unity of sentiment in faith, doctrine and practice, which

was highly gratifying. There was found to exist an eclectic Church Government, which combined the elements of Presbyterianism and Congregationalism in harmonious union. While local churches are essentially Congregational, yet they are subject to the control of island associations, and these island associations were found to be under the general supervision of the Hawaiian Evangelical Association. This ecclesiastical polity was ascertained to be the gradual growth or development of the Mission to these islands, established in 1820. There was ascertained to be a net-work of ecclesiastical law and regulations extending over every part of these islands, and interwoven with the very existence of Protestant Christianity. Although without a name, yet potent and conservative. Over and over were such questions and answers as the following put and replied to:

Q.—Is the government of the church Presbyterian? A.—No. Q.—Is it Congregational? A.—No. Q.—Will you please to state what it is? A.—It is a mixed form of government, combining features of Presbyterianism and Congregationalism.

One witness compared it to the consociated system of Connecticut. We have heard it styled *Apostolic*.

Whatever it is, or shall finally prove to be, we feel fully confident that it is answering the great and all-important purpose of training and preparing its members for another world. Believing, as we firmly do, that no particular form of church government—Presbyterian, Congregational, Independent, or Episcopal—to be laid down in the New Testament, we are of the opinion that the American Missionaries on these islands have been led from one stage of their work to another to adopt a form which answers all essential purposes and is admirably suited to the state of social and religious advancement of the people. We think they have pursued a course admirably suited to

call forth the energy and manhood of a people rising from the state in which this people were found forty or fifty years ago. Their system is one which courts and will bear investigation. More upon this subject hereafter.

Opening of the Hawaiian Parliament.

In accordance with His Majesty's proclamation, the Nobles and Representatives convened on the 25th ult., at the Supreme Court room, at 12 M. A large audience assembled of both foreigners and Hawaiians. The arrangements were excellent. Seats were reserved for not only Government and Consular officials, but for many ladies and gentlemen. The Assembly was quite imposing. At the appointed time His Majesty was escorted from the palace by the military array. On entering the audience chamber the usual display was made of national insignia. His Majesty was accompanied by his Ministers and Judges of the Supreme Court. The opening address was delivered first in the Hawaiian language and then in English. The Legislature having been pronounced as opened, the King retired and the audience dispersed.

What the Jesuits Did Not Do in Japan.

They did not translate and distribute the Bible in the Japanese language; but this is what the American Missionaries are now doing. It is a great undertaking, and when accomplished will be a good foundation for prosecuting the Missionary work in that Empire. We refer our readers interested in this subject to the letter of the Rev. S. R. Brown, found in another column. Bible translation is a marked feature in all Protestant Missions, and forms a most striking point of contrast between all Papal and Protestant Missions to the heathen.

☞ We would acknowledge a bundle of American and German papers, for distribution, from Mr. Henry Chester, of San Francisco. Such contributions are very acceptable.

A Letter from the Rev. James Kekela,
A Hawaiian Missionary at Marquesas Islands,
Addressed to the Late President Lincoln.

Our readers are familiar with the facts relating to the presents purchased by the \$500 sent out by the U. S. Government, to reward certain parties at the Marquesas Islands, who rescued, Mr. Whalon, of Ship Congress, in January, 1864. The Hawaiian missionary, the Rev. J. Kekela, was one of those persons to whom a gold watch was presented, in the name of President Lincoln. The following letter, was written on receiving the valuable testimonial. As appears from the date, it was written only a few days before President Lincoln's death. The translation of the letter from the Hawaiian language into English, was made by Judge Bond, late of the Island of Kauai, and now residing in Boston. We copy this interesting document from the *Christian Register*, published in Boston, March 3d, 1866.

[Translated expressly for the Christian Register.]

HIVAOGA, March 27, 1865.

TO A. LINCOLN, President of the United States of America.

Greetings to you, great and good friend!

My mind is stirred up to address you in friendship, by the receipt of your communication through your minister, resident in Honolulu, James McBride.

I greatly respect you for holding converse with such humble ones. Such you well know us to be.

I am a native of the Hawaiian Islands, from Waialua, Oahu, born in 1824, and at twelve years of age attended the school at Waialua of Rev. Mr. Emerson; and was instructed in reading, writing and mental arithmetic and geography.

In 1838 I was entered at the high school of Lahainaluna, and was under the instruction of Messrs. L. Andrews, E. W. Clark, S. Dibble and Alexander. Not being in advance of others, I remained in the school some years, and in 1843 I graduated and was then invited and desired by the teachers to continue my studies in other branches, that is, to join a class in theology, under the Rev. S. Dibble. He died in 1845, and I and others continued the study of the Scriptures under W. P. Alexander. In 1847 I graduated, having been at Lahainaluna nine years. In that year, 1847, I married a girl from my native place, who had for seven years attended a female seminary at Wailuku under the instruction of J. S. Green, E. Bailey and Miss Ogden.

In the same year 1847, I and my wife were called to Kahuku, a remote place in Koolau on Oahu, to instruct the people there in the Scriptures, and in other words of wisdom. I remained in this work for some years. It was clear to myself and to my wife that our lives were not our own, but belonged to the Lord, and, therefore we covenanted one with the other, that we would be the Lord's, "His only, His forever." And from that time forth we yielded ourselves servants unto the Lord. In 1852, certain American missionaries, Dr. Gulick and others, were sent out on their way to Micronesia. I was one of their company, and after seven months absence, I returned with E. W. Clark. On my return I was employed in arousing the Hawaiians to the work of foreign missions.

In 1853 there came to our islands a Macedonian cry for missionaries to Nuhiwa, brought by Matunui, a chief of Fatuhiwa.

The missionaries speedily laid hold upon me to go to this group of islands. I did not assent immediately. I stopped to consider carefully, with much prayer to God, to make clear to me that this call was from God, and I took counsel with

my wife. It was evident to us that this was a call from God, therefore we consented to come to these dark, benighted and cannibal islands.

I had aged parents, and my wife beloved relatives, and we had a little girl three years old. We left them in our native land. We came away to seek the salvation of the souls of this people, because our hearts were full of the love of God. This was the only ground of our coming hither, away from our native land.

In the year 1853 we came to these cannibal islands, and we dwelt first for four years at Fatuhiwa, and in 1857 we removed to Hivaog, another island, to do the work of the Lord Jesus; and from that time until now, we have striven to do the work of Jesus Christ, without regard for wealth or worldly pleasure. We came for the Lord, to seek the salvation of men, and this is our only motive for remaining in this dark land.

When I saw one of your countrymen, a citizen of your great nation, ill-treated, and about to be baked and eaten, as a pig is eaten, I ran to save him, full of pity and grief at the evil deed of these benighted people. I gave my boat for the stranger's life. This boat came from James Hunnewell, a gift of friendship. It became the ransom of this countryman of yours, that he might not be eaten by the savages who knew not Jehovah. This was Mr. Whalon, and the date, Jan. 14, 1864.

As to this friendly deed of mine in saving Mr. Whalon, its seed came from your great land, and was brought by certain of your countrymen, who had received the love of God. It was planted in Hawaii, and I brought it to plant in this land and in these dark regions, that they might receive the root of all that is good and true, which is love.

1. Love to Jehovah.
2. Love to self.
3. Love to our neighbor.

If a man have a sufficiency of these three, he is good and holy, like his God, Jehovah, in his triune character, (Father, Son and Holy Ghost) one-three, three-one. If he have two and wants one, it is not well; and if he have one and wants two, this, indeed, is not well; but if he cherishes all three, then is he holy, indeed, after the manner of the Bible.

This is a great thing for your great nation to boast of, before all the nations of the earth. From your great land a most precious seed was brought to the land of darkness. It was planted here, not by means of guns and men-of-war and threatenings. It was planted by means of the ignorant, the neglected, the despised. Such was the introduction of the word of the Almighty God into this group of Nuhiwa. Great is my debt to Americans, who have taught me all things pertaining to this life, and to that which is to come.

How shall I repay your great kindness to me? Thus David asked of Jehovah, and thus I ask of you, the President of the United States. This is my only payment,—that which I have received of the Lord, love,—(aloha.)

I and my wife, Naomi, have five children, the first with Miss Ogden, the second with Rev. J. S. Emerson; we now send the third to live with Rev. L. H. Gulick; the fourth is with Kauwealoha, my fellow missionary, and the fifth is with us at present. Another stranger is soon expected. There is heaviness in thus having to scatter the children where they can be well taken care of.

We have received your gifts of friendship according to your instructions to your minister, James McBride. Ah! I greatly honor your interest in this countryman of yours. It is, indeed, in keeping with all I have known of your acts as President of the United States.

A clear witness this in all lands of your love for those whose deeds are love, as saith the Scripture, "Thou shalt love Jehovah, and shalt love thy neighbor as thyself."

And so may the love of the Lord Jesus abound with you until the end of this terrible war in your land.

I am, Abraham Lincoln, President of the United States, your ob't serv't, JAMES KEKELA.

To the Friends of Missions in the Sandwich Islands.

YOKOHAMA, Japan, 14th Jan., 1866.

Brethren in Christ.—A little company of believers of several nationalities, residing here, have for the last seven days been observing the concert for prayer with you of other lands, and whilst assembled this evening to supplicate the throne of grace in behalf of this heathen nation, it was unanimously resolved to appoint a committee to issue an address to God's people throughout the world, asking their prayers in a special manner for Japan. In order that the ground of this request may be better understood, permit us succinctly to state the circumstances in which we find ourselves here at the present time. There are now Protestant missionaries representing three or four branches of the Church of Christ in this country. Two of these are at Nagasaki and the remainder at this port. Most of these have been here since 1859, or more than six years. They see marked changes in many things since their arrival.

At first the prejudice and suspicion of the rulers of this country, led them for some time, frequently to send posesses of officers to the houses of the missionaries, ostensibly as friends calling upon friends, but really as spies, to find out for what object these non-trading people had come to Japan. But for more than three years past such domiciliary visits have entirely ceased. The first decisive symptom of the abatement of suspicion on the part of the Government was the sending of about a dozen young men of rank from Yedo to Kanagawa to be taught English by one of the missionaries. More recently the Governors of Nagasaki and this place authorized schools to be opened for a similar purpose under their auspices, and the Protestant missionaries were invited to take charge of them. One missionary at Nagasaki, has during the last year, devoted three or four hours a day to the school there. The school at Yokohama, has over fifty members, and for more than two years past, three, and sometimes four, of the missionaries have been engaged in it, teaching an hour or two each day. A large supply of American school books has been imported by the Governor for the school, and the teachers have in no wise been restricted as to the manner or matter of their teaching. Through the use of these foreign school books more or less of Christian truth is almost daily brought in contact with the minds of the pupils, and has been freely made the subject of explanation and remark in the classes. The effect of this, is manifest in the unhesitating manner in which the pupils make inquiries, and seek information on religious subjects, and in the frequent expression given to Christian facts and doctrines in their school exercises. Four years ago, when copies of a book entitled the "Christian Reader," were bought of a missionary, by some young men who were desirous to learn English, they at once erased the word "Christian," from the title page and cover, for fear it should be noticed by others and bring them into trouble. Now a considerable number of those who have been under instruction have purchased copies of the scriptures for their own use. In the school rooms and in our houses there is no reluctance to speak, and many do speak from

day to day, of God, of Christ and Christianity. The name of Jesus is no longer uttered with bated breath. Some of the wives of missionaries also have interesting classes of Japanese boys under their instruction in English, with great success.

A medical missionary has a dispensary thronged with patients from day to day, where the ten commandments and passages of scripture in Japanese are hung upon the walls, and read by the patients.

Again, the Gorojiu or council of State at Yedo, is now making arrangements to erect extensive buildings in this town, for a school in which some hundred young men of the higher class, are to be taught, in an English and a French department, and the Protestant missionaries have been requested to take charge of the former. These facts will enable you to see to what extent the Japanese have come to repose confidence in the missionaries. Meantime the members of the several missions have applied themselves to the study of Japanese, endeavoring to make their labors in this direction available to those who may come after them, by publishing works for this purpose, and a Japanese-English Dictionary containing some 40,000 words is now nearly for the press. Most, if not all of them have for a good while past been at work upon the translation of the Bible, so that, by a few months of coöperative labor, they would be ready to publish at least the four gospels in Japanese.

Contrary to the general expectation it has been found that the Japanese generally do not entertain a feeling of hostility to foreigners, nor are they bigoted in religious matters. They even pride themselves upon being less stiff, and more liberal in the latter respect than the Chinese. Those who belong to the class called Samurai, who alone are eligible to civil or military office, manifest much eagerness to gain a knowledge of Western languages, science and arts. Some of those who have been or are now studying English, are in the habit of going daily to the missionaries' houses, in groups of from two or three to six or seven, to read the English Bible, preferring this to the study of school-books. These intelligent young men, frequently express their earnest desire that the day may soon come, when all their countrymen shall have the Holy Scriptures, and the free political institutions, of which they are the basis. They despise the Buddhist creed and the Buddhist priests.

One of the first teachers employed by the missionaries in 1860 recently died, in the assurance that he was about to be with Jesus. He had, at his own request, been baptized in his own house and in the presence of his own family, with their full consent. Thus the first fruit of the gospel in Japan, at least in our time, has been gathered into the garner of God.

Here, then, we are, in the presence of this great heathen population, estimated by themselves to number 32,000,000, and you may ask, 'what hinders the gospel from being freely and publicly preached?' This is the question, that presses us at this moment, and urges us to ask your prayers for this people.

This government is in some respects a strong one. In consequence of what occurred with the Jesuits and monks of former times, it took the most stringent measures to

efface the very name of Christianity, as that of a crafty usurper, from the memory of its subjects, or else to make it the symbol of whatever is dangerous and detestable. Unfortunately the Jesuits did not leave the Bible in Japan when they were banished from the country, else the condition of things here now, might have borne more resemblance to that in Madagascar. But now, every man, woman and child, must be registered at some Buddhist or Shinto temple, or be denied a decent burial. Thus every Japanese is within the grasp of an iron hand, the hand of the government. There is no evidence that the old edicts against Christians have been revoked; no proclamation from the government as yet assures the people that they would not be treated as criminals worthy of the death penalty, should they be suspected of favoring the Christian religion. The missionary might or might not suffer for the offence of preaching, but his hearers would. Here, then, we hesitate and desire to know the divine will and our duty. We would neither be cowardly nor rash. We call upon our brethren in Christ to pray, that this last obstacle may be removed,—that the treaty powers represented in Japan, may be inclined to do what Christian governments ought to do in this behalf,—that the Spirit of God, may move the rulers of Japan to proclaim liberty to their subjects, liberty to hear and read the word of God,—and thus that speedily these everlasting doors may be lifted up, and the King of Glory may come in. May we not hope that those whom this address reaches, will remember this object in their families and closets, and meetings for prayer, and that it will be specially inserted among the subjects forming the programme for the week of prayer at the opening of the year 1867. In behalf of the Committee.

S. R. BROWN.

Loss of the "London."

English and American newspapers received by a late mail, contain full narrations of the loss of an Australian Steamer, with a large number of passengers. It is reported that 269 went down with the vessel, which had sprung a leak in a fearful gale off the Bay of Biscay. One boat's crew alone were saved to report the sad particulars of the vessel's loss. The particulars as published in the "Times" of January 19th, are most heart-rending. There were two clergymen on board, the Rev. Dr. Woolley and the Rev. Mr. Draper. There was also a noted tragedian, Mr. G. V. Brooks. The Captain, who was among those who perished, is reported to have conducted himself with great calmness and composure, and was seen walking the quarter deck when the vessel went down. As the boat pushed off from the doomed vessel, a young lady shrieked out an offer of "a thousand guineas if you'll take me in." It was too late, and she perished with the rest. All the accounts which we have read, bear the most honorable testimony to the heroic conduct and faithful

preaching of the Rev. Mr. Draper, a Wesleyan minister bound out to Australia. In the "Watchman and Wesleyan Advertiser" for 31st of January, we find a communication from a correspondent, who appears to have taken much pains to ascertain the facts respecting the loss of the "London." He thus refers to the Rev. Mr. Draper:

"Being anxious to obtain all the information I could about the 'London,' I made it my business to see two of the men who were saved in the small boat, and I had a long conversation with them. They both spoke in the very highest terms of Mr. Draper's conduct, and stated that he had exhorted and prayed, almost without intermission, for twelve or fourteen hours before the vessel went down. One of them said when he last saw him, about an hour before the boat left, he was then in the saloon, and that men and women in distress were going up to him and saying, 'O! Mr. Draper, pray for me,' or pray with me. The last words he heard him say were—'Well my friends, our captain tells us there is no hope, but the Great Captain above tells us there is hope that we may all get safe to heaven.' Another said, he saw Mr. Draper a few minutes before the boat pushed off, that he was then speaking with deep emotion, but in a strong clear distinct voice, and that the last words he recollected having heard him say, were 'Those of you who are not converted, now is the time, not a moment to be lost, for in a few minutes we shall all be in the presence of our Judge.' Thus he, doubtless, continued to exhort and entreat until the sinking of the vessel stopped his utterance, and he 'ceased at once to work and live,' realizing in his last moments the wish expressed in a verse which he often sung:—

"Happy, if with my latest breath,
I may but gasp his name,
Preach him to all, and cry in death,
'Behold, behold the Lamb.'"

"During one of the last conversations I had with him, I expressed my regret that his stay in this country was so short, and that, owing to various circumstances, I had not been able to see so much of him as I could have wished. He thanked me very kindly and replied, 'Well, I could spend another year in England very pleasantly, and should like to do so if my conscience would allow me, but I feel I must get back to my work.' Little did he then imagine that his work on earth was so nearly finished, and that he was so soon to enter into the joy of his Lord. But, if 'that life be long which answers life's great end,' then Mr. Draper has lived a long life; and, having had the pleasure of his acquaintance upwards of twenty years, I can testify that his was a joyous, happy life, and that much of his happiness consisted in seeing others happy and endeavouring to make them so.

"I have made this hurried notice much longer than I at first intended it to be, but it has afforded me a mournful pleasure to pay this last tribute of affectionate esteem and regard to the memory of a long tried, true, and highly valued friend.

I am, Gentlemen, yours very truly,
A. M'ARTHUR.

Raleigh Hall, Brixton, Jan. 29, 1866.

THE FRIEND.

MAY 1, 1866.

Editor's Table.

Kind friends will accept our thanks for keeping our table constantly supplied with new books, pamphlets and newspapers.

"FRUITFULNESS IN OLD AGE."—This is the title of a funeral sermon preached in the "Central Presbyterian Church" of Brooklyn, N. Y., by the Pastor, the Rev. J. E. Rockwell, D. D., on the death of Mr. John Morris. The Pastor of a church may well utter words of touching eulogy and feeling lamentation over the remains of one who had attained the ripe old age of "four score and ten," and had spent a large proportion of his life in upholding the Pastor's hands and laboring for the good of the Church and his fellow-men.

"OCCASIONAL PAPER OF THE HAWAIIAN CHURCH MISSION."—This is a pamphlet of 63 pages, published in England, and contains "Bishop Staley's Journal of a Missionary Tour in Oahu and Hawaii;" "Extract of a Sermon of the Rev. George Mason;" Extracts from "Cornhill Magazine;" "Urgent appeal from the Bishop of Oxford," &c.

In reading the Bishop's journal we have met with some paragraphs, which read rather strangely.

In his journal for January 13th, 1863, kept while making a tour around Oahu, the Bishop makes an entry after this style:

"The only spiritual provision for a district of 45 miles by 10, at the north of the island, called Wajalua, is that of a Congregationalist who never baptizes infants. The people when they die are buried like dogs, without a service, and they are married civilly only. Mr.———considers there is a great opening for a clergyman, and he says £150 could be guaranteed from the natives, who are most desirous to have one. This, with £100 from the S. P. G., would suffice for a married clergyman with a small family. But he must be a clever and good preacher. What is wanted is some one to take an interest, not only in the religious but also in the social and physical welfare of the people, which the American Missionaries seem never to have done."

This is something new to us, that Congregationalists never baptize infants! So far as we know, it is always their practice to baptize the children of parents either of whom are members of the Church, and we presume the Bishop would not baptize an infant whose parents or whose sponsors were not church members! Hence, in principle, the practice of Congregationalists and Churchmen is the same, although they might differ as to what constitutes a Church member.

The Bishop asserts that "the American Missionaries seem never to have had a regard for the social and physical welfare of Hawai-

ians, but only for their *religious*." How Bishop Staley could have allowed such an assertion to go from his pen, before the English people, is to us utterly unaccountable. Who has taught these people to *sew, to plough, to wear clothing, to read*, to introduce civilized customs and practices. On the 41st page of this very pamphlet, Manley Hopkins, Hawaiian Consul in London, compliments the Missionaries, in no measured terms, for what they had done. He compliments them for rendering "much useful assistance in governing the country." Unless the Missionaries had some regard to the social and physical wants of this people, why has the "Board" sent out physicians, and "thousands upon thousands" in the shape of medicines, to be distributed gratuitously. Appropriations for the medical department have always been as ample as for any other department of Mission labor. But we did not sit down to review this pamphlet, yet we cannot refrain from noticing his reference to the labors of the Rev. Mr. Coan, at Hilo. The Bishop asserts that a certain Christian man "went over to the Roman Church only last year, having nothing to believe, and no objective worship under Mr. Coan's wretched system." Now, it so happened that we visited Hilo during the summer of the very year referred to. We now state what we saw: In company with Mr. Coan, the Missionary, we walked into the outskirts of the village of Hilo. It was a warm day in July. We came upon a school house, or small building, where the common people assembled. Now, what were the natives doing? Were they sleeping? No. Were they drinking? No. Were they playing cards? No. But each one had his Bible open, and they were earnestly endeavoring to arrive at the meaning of a certain passage. The meeting was conducted by one of their number. During the exercise one delivered an extempore sermon! and then his hearers made remarks upon the doctrines inculcated. A more orderly, quiet and praiseworthy gathering we never attended. It was very manifest that "Mr. Coan's system" was anything but "wretched." The people so far from having nothing to believe, had the Bible, and to its study they were devoted. We hesitate not in making the assertion that Mr. Coan has adopted and pursued a system eminently scriptural, practical and useful. As a Missionary of broad views and laborious practice, Mr. Coan has but few equals in any part of the Christian world, and, in our opinion, if any man in this world merits, par excellence, the title of Bishop, it is the Rev. Titus Coan, of Hilo.

We honestly think if Bishop Staley had accompanied the Rev. Mr. Coan in one of

his quarterly tours through the districts of Hilo and Puna, and carefully acquainted himself with the professing Christian people, he never would have allowed his pen to have written the following paragraph in his journal: "This nation is as *really heathen as ever it was*, only with a thin film of Christianity over it." When Bishop Staley or his friends publish such assertions, the American Missionaries are put upon the defensive. If inclined to be captious and controversial this pamphlet abounds with statements and assertions which are highly calculated to call forth remark, hence we regard its publication as exceedingly injudicious.

PASTORAL LETTER OF THE RT. REV. H. POTTER, D. D., WITH THE REPLIES.—This is a goodly sized pamphlet of 140 pages, containing the cream of a discussion now going forward in the Protestant Episcopal Church of the United States, respecting the interpretation of certain Articles of that Church. Bishop Potter takes very High Church views, and some of his diocese have adopted views the very opposite. The replies are from the Rev. S. H. Tyng, D. D., the Rev. E. H. Canfield, D. D., the Rev. J. C. Smith, D. D., and the Rev. W. A. Muhlenberg, D. D. The replies are very able and indicate that the writers are determined to enjoy that liberty in practice to which they are entitled by a fair interpretation of the rules and regulations of the Episcopal Church of the United States. This pamphlet contains much useful and valuable information.

AN ENCOURAGING WORD FROM H. B. M.'s SHIP "CLIO."—It is most encouraging to receive letters from seamen and strangers who have visited Honolulu, and look back to this spot as the place where they received good impressions and formed good resolutions. There lies before us a letter recently received from a warrant officer on board H. B. M.'s ship *Clio*, which visited Honolulu about one year ago. We quote as follows: "The Wednesday evening after leaving Honolulu our Abstinence Society was formed, and it has been well attended every week since, and with a gracious influence, so that men have not only been led to put away the intoxicating cup, but also to put away iniquity and turn unto God." The whole letter breathes an earnest and truly Christian spirit. Some on board are members of the Wesleyan Society and have formed a class, embracing those who are resolved to live a Christian life. We are rejoiced to know that other of Her Majesty's vessels of war, in this ocean, contain among their crews God-fearing and temperate men. When vessels of this description touch at Honolulu, their crews will find sincere friends to give them a cordial welcome and speed them on their course heaven-ward.

Great, Good, Grand, Glorious.

When traitors fired upon Sumpter *great* was the uprising of the people. When the army of the Union needed recruits, it was *good* to have 200,000 colored troops to fill up the ranks and march shoulder to shoulder with the white soldier, to put down the rebellion.

When President Lincoln saw the situation of the whole country, he resolved to issue his Emancipation Proclamation—this was *grand*, and even more so for the people to confirm, by their vote, the passage of the law abolishing slavery throughout the country, and annex the same to the Constitution.

When a majority of the people's Senators and Representatives, in good faith, passed laws for the protection of the freedmen, and the President vetoed those bills, it is *glorious* to witness the noble and firm conduct of those Congressmen in passing the "Civil Rights" bill over the President's veto. As we understand the provisions of that important bill, the colored man now stands upon perfect equality with the white man, except upon the suffrage question. He may buy and sell, sue and be sued, go and come, give evidence, and in all civil respects be his own master as much as the white man, and whoever shall oppress him, or abridge his civil liberty, shall be fined and imprisoned. Let no man, after this, assert that the civil war in America is barren of good fruits. "John Brown's soul is marching on." We hope, hereafter, to hear or read no more repetitions of that meanest and most contemptible of political sentiments, the United States Government is only "the white man's government." We are confident that every true American and friend of liberty, throughout the world, will hail with delight and rapture the passage of this law. Brother Jonathan, white or black, may now "put his hat squarely on his head, and walk like a man among men."

Some years ago a young man by the name of Hyde, was sent as a Mormon Missionary to the Sandwich Islands. His lectures, exposing the errors and delusions of Brigham Young's creed, will be remembered. Having renounced Mormonism in Honolulu, he went to the Eastern States, lectured in New York and Washington, and finally published a very readable book. What finally has become of him we know not. His father was a prominent follower of Brigham Young, and was formerly a solicitor in London. From late papers it appears that he has left Utah and returned to London, where he is now prosecuting for a divorce from his English wife, so that he can marry one or more wives in Utah. His case is exciting considerable interest in London, as we learn from the newspapers.

SURPLUS REVENUE.—Shakspeare and Kamehameha V. both say "Money in the bag." We are not aware as another Potentate, in any part of the world, in the year 1866, can appear before his people and announce that the Treasury is full! According to the report of the Minister of Finance there was a balance in the Treasury on the 1st of April of \$169,059 34. The total expenditures of this Kingdom for two years have been \$582,341 02, or \$291,170 51, per annum.

DEATH OF S. H. DOWSETT, ESQ.—It was with unfeigned sorrow that we heard the announcement of the death of Mr. Dowsett. We had known him from boyhood, and witnessed with delight his gradual advancement to become an esteemed citizen and merchant in Honolulu. In all the social and domestic relations of life he was respected and beloved. His untimely death will be deeply felt in this community.

VOTE ON THE CIVIL RIGHTS BILL.—In the Senate the vote stood 33 yeas and 15 noes. In the House of Representatives, 122 yeas and 18 noes. The yeas would have been a few more, but some members of the House were so indignant, when they saw how the vote was going, that they left without allowing their names to be recorded. Most anxiously shall we look for the news by the next mail from the United States.

We would acknowledge a valuable contribution of books for seamen from Mrs. Chamberlain, in Honolulu. Our friends need not imagine that the Depository can be over-supplied. Seamen are calling continually for reading matter. They are becoming acquainted with Mr. Dunscombe, who has charge of the Reading Room and Depository.

GENEROUS REWARD FOR A KINDLY ACT.—Some years ago, a native of this city, now residing in Boston, met there a man intoxicated and in want. The man said he had been led away and was desirous of assistance. He was taken in, and when sober, money was furnished him to return to his home in New York. Recently that man, ever after sober and respectable, died rich, and recollecting the kindness shown him by the one who acted the part of the Good Samaritan, bequeathed him thirty thousand dollars.—*Newburyport Herald.*

A TEETOTALER.—Capt. John H. Pease, of Edgartown, who has performed sixteen whaling voyages, and was proprietor of the Ocean House in that town for several years, never drank a glass of liquor, chewed tobacco, or smoked a pipe or cigar in his life. There are not many sons of the ocean, we will venture the opinion, who can present such a record of total abstinence as this.—*N. B. Standard.*

DONATION.—From Dr. R. W. Wood, for Ladies' Stranger's Friend Society, \$50.

The Chaplain has received a letter for Samuel Wood, belonging to Sag Harbor.

A Reminiscence of the Kearsarge and Alabama Fight.

A writer in the Cornhill Magazine, who has had opportunities of conversation with some of Semmes's old crew, gives the following interesting reminiscence of the fight between the Alabama and the Kearsarge, from which it appears that the rebels were left to drown when the pirate sunk:

"I thought you had been in the Confederate navy?" "I was," said Aleck; "I was with Semmes everywhere he went. I was in the naval brigade and blockade-running, and on the Alabama all the while he commanded her." "But not when she sank, I suppose," I rejoined. "Well, I was, and was picked up with him by the Deerhound." "It was a pretty sharp fight, wasn't it?" I suggestingly asked. "It was that," replied Aleck, but he didn't care about enlarging. "I suppose it was the 11-inch shells that did the business?" "Oh, no," said he, coming to a kind of confessional, "we never had any chance; we had no gunners to compare with the Kearsarge's. Our gunners fired by routine, and when they had the gun loaded, fired it off blind. They never changed the elevation of their guns in all the fight, and the Kearsarge was working up to us all the while, taking advantage of every time she was hid by smoke to work a little nearer, and then her gunners took aim for every shot." "Then it isn't true that the Alabama tried to board the Kearsarge?" "No, sir; she did her best to get away from her from the time the fight commenced. We knew well that if we got in range of her Dahlgren howitzers she would sink us in ten minutes."

"But," I asked, "don't you believe that Semmes supposed he would whip the Kearsarge when he went out to fight her?" "No, he was bullied into it, and took good care to leave all his valuables on shore, and had a life preserver on through the fight. I saw him put it on, and I thought if it was wise in him it wouldn't be foolish in me, and I put one on too. When Semmes saw that the ship was going down, he told us all to swim who could, and was one of the first to jump into the water, and we all made for the Deerhound. I was a long way ahead of Semmes, and when I came up to the Deerhound's boat they asked me if I was Semmes before they would take me in. I said I wasn't and then they asked me what I was on the Alabama. Said I, 'No matter what I was on the Alabama, I shall be a dead man soon if you don't take me in.' They asked again if I was an officer or seaman, and wouldn't take me in until I told them that I was an officer." But, said I, "did they actually refuse to pick up common seamen and leave them to drown?" "They did that," replied he wrathfully, and probably not very correctly; "and as soon as they had Semmes on board they made tracks as fast as they knew how, and left everybody else to drown or be picked up by the Kearsarge."

Three hundred and thirty million dollars have been counted during the past year by the female clerks in General Spinner's bureau of the Treasury Department, and not one dollar has been lost.

The Empress Josephine and the Sailor's Old Shoes.

After the divorce of the amiable Josephine from her second husband, Napoleon, she retired to Malmaison, a pleasant country residence not far distant from Paris. Here, though retaining the title of empress, she lived in comparative seclusion till the period of her death in 1814. Some time before her lamented decease, she was visited by two young ladies of her acquaintance, whose interview with her is thus described by one of the party, in the *Memoirs of Josephine*:

"It happened to us to request of the empress to show us her diamonds, which were locked up in a concealed cellar. She yielded with the most willing compliance to the wishes of such giddy girls as we were, ordered an immense table to be brought into the saloon, upon which several of her maids in waiting laid a countless number of caskets of every form and shape. They were spread upon that spacious table, which was absolutely covered with them. On the opening of the caskets, we were perfectly dazzled with the brilliancy, the size, and the quantity of jewels composing the different sets. The most remarkable after those which consisted of white diamonds were in the shape of pears, formed of pearls, perfectly regular, and of the finest colour; opals, rubies, sapphires, and emeralds, were encircled with large diamonds, which were, nevertheless, considered as mere *mountings*, and never taken into account in the estimation made of those jewels; they formed altogether a collection which I believe to be unique in Europe, since they consisted of the most valuable objects of that description that could be found in the towns conquered by our armies. Napoleon was never under the necessity of seizing upon objects, which there was always evinced the utmost anxiety to offer to his wife; the garlands and bouquets formed of such a countless number of precious stones had the effect of verifying the truth of the descriptions hitherto so fanciful, which are to be met with in the fairy tales. None but those who have seen this splendid collection can form an adequate idea of it.

The empress seldom wore any other than fancy jewels; the sight, therefore, of this exhibition of caskets, excited the wonder of most of the beholders. Her majesty greatly enjoyed our silent admiration. After having permitted us to touch and examine every thing at our leisure—"I had no other motive, she kindly said to us, in ordering my jewels to be opened before you, than to spoil your fancy for such ornaments. After having seen such splendid sets, you never can feel a wish for inferior ones; the less so, when you reflect how unhappy I have been, although with so rare a collection at my command. During the first dawn of my extraordinary elevation, I delighted in these trifles, many of which were presented to me in Italy. I grew by degrees so tired of them, that I no longer wear any, except when I am in some respects compelled to do so by my new rank in the world; a thousand accidents may, besides, contribute to deprive me of those brilliant though useless objects; do I not possess the pendants of Queen Maria Antoinette? and yet am I quite sure of retaining them? Trust to me, ladies, and do not envy

a splendour which does not constitute happiness. I shall not fail to surprise you when I relate that I felt more pleasure at receiving an old pair of shoes, than at being presented with all the diamonds which are now spread before you." We could not help smiling at this observation, persuaded as we were that Josephine was not in earnest; but she repeated her assertions in so serious a manner, that we felt the utmost curiosity to hear the story of this wonderful pair of shoes.

"I repeat it, ladies," said her majesty; "it is strictly true, that the present, which of all others has afforded me most pleasure, is a pair of old shoes of the coarsest leather; you will readily believe it when you shall have heard my story. I had set sail with my daughter Hortense, from Martinique in the West Indies, on board a ship in which we received such marked attentions, that they are indelibly impressed on my memory. Being separated from my first husband, my pecuniary resources were not very flourishing; the expense of my return to France, which the state of my affairs rendered necessary, had nearly drained me of every thing, and I found great difficulty in making the purchases which were indispensably requisite for the voyage. Hortense, who was a smart lively child, sang negro songs, and performed negro dances with admirable accuracy; she was the delight of the sailors, and in return for their fondness she had made them her favourite company. I no sooner fell asleep than she slipped upon deck and rehearsed her various little exercises to the renewed delight and admiration of all on board. An old mate was particularly fond of her, and whenever he found a moment's leisure from his daily occupations, he devoted it to his little friend, who was also exceedingly attached to him. My daughter's shoes were soon worn out with her constant dancing and skipping. Knowing as she did that I had no other pair for her, and fearing lest I should prevent her going upon deck, if I should discover the plight of those she was fast wearing away, she concealed the trifling accident from my knowledge. I saw her once returning with bleeding feet, and asked her, in the utmost alarm, if she had hurt herself. "No, mam." "But your feet are bleeding." "It really is nothing." I insisted upon ascertaining what ailed her, and discovered that her shoes were all in tatters, and that her flesh was dreadfully torn by a nail.

"We had as yet only performed half the voyage; a long time would necessarily elapse before I could procure a fresh pair of shoes; and was mortified at the bare anticipation of the distress my poor Hortense would now feel at being compelled to remain confined in my wretched little cabin, and of the injury her health might experience from the want of exercise. At the moment when I was wrapped up in sorrow, and giving free vent to my tears, our friend the mate made his appearance, and inquired with his honest bluntness what was the cause of our whimpers. Hortense replied in a sobbing voice, that she could no longer go upon deck, because she had torn her shoes, and I had no others to give her. "Is that all? I have an old pair in my trunk; let me go for them. You, madam, will cut them up, and I shall sew them over again to the best of my power; every thing on board ship should be

turned to account; this is not the place for being too nice or particular; we have our most important wants gratified when we have the needful." He did not wait for our reply, but went in quest of his old shoes, which he brought to us with an air of exultation, and offered them to Hortense, who received the gift with every demonstration of delight. We set to work with the greatest alacrity, and my daughter was enabled, towards the close of day, to enjoy the pleasure of again amusing the ship's company. I repeat that no present was ever received by me with more sincere gratitude. I greatly reproached myself for having neglected to make inquiries after the worthy seaman, who was only known on board by the name of James. I should have felt a sincere satisfaction in rendering him some service, since it was afterwards in my power to do so."—Hortense afterwards became the wife of Louis Bonaparte, King of Holland.

Encouragement to Labor for Seamen.

Extract from a letter from one of the Seamen of the U. S. S. Lancaster, addressed to Mr. Dunscombe, at the Sailor's Home.

"I now return my many thanks for the kindness I received while ashore at the Home; I assure you it will be ever remembered. I was much encouraged, and I do truly believe the Lord has been with me from that time. I thank my God I have been so guided to such a place. By this amazing love and mercy He has not cut me off in my sins. I'm trying to tell others of the dying love, of our dear Saviour; I believe the Lord is indeed with us, and awakened many to a sense of their own peril. I am thankful to say, one has come out boldly, and others about to decide for Christ; may they indeed decide before it is too late. J—— and myself are trying to lean upon the Saviour; I feel it very encouraging to be with those, with whom I can take sweet counsel. The coloured men are still on their way rejoicing. May God ever be with us, and make us steadfast in the faith of Christ Jesus and Him crucified, and manfully to fight under his banner, against sin, the world and the devil, that at last we may gain that inheritance, incorruptible, undefiled and that fadeth not away."

CHILDREN'S PLAYTHINGS.—A very slender apparatus of amusement is found to be enough, where children are accustomed, on the one hand, to much active sport abroad, and on the other are intelligently conversed with, at all hours, by their teacher. Munificent grandmamas and affluent aunts will, spite of remonstrances, continue to be good customers at the toy shop; but those who have actually had to do with children are well aware of the fact that no delight is so brief as that caused by the possession of an elaborate and costly toy; in truth, the pleasure, as to its continuance, seems generally to be in inverse proportion to the sum that has been lavished upon the gift. And often, in consideration of the kind donor's feelings, a little artifice has to be used in order to make it appear that the splendid article has not become an object of indifference or disgust, the very next day after its arrival.

Isaac Taylor.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7½ P. M.

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The Florence Company, Massachusetts
The Parker Company, Connecticut,
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Chas. W. Howland, Delaware.
M. Greenwood & Co., Cincinnati, O.,
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old 18,560, whilst the Wheeler & Wilson Company, of Bridge port, made and sold 19,725 during the same period.

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THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Mar. 31—Am wh ship Jas. Maury, Cunningham, from Cal. Coast, with 300 bbls oil.
- 31—Haw'n brig Harriet Newell, Cunningham, 32 days from McKean's Island.
- 31—Am wh bark J. D. Thompson, Brown, from Cal. Coast, with 600 bbls oil.
- April 1—Am wh ship John Howland, Wheldon, from Cal. Coast, with 200 bbls oil.
- 2—Am wh bark Pacific, French, from Bay of Islands, off New Zealand, with 90 bbls sperm and 100 wh.
- 2—Am wh ship Wm. Gifford, Fisher, from Cal. Coast, with 300 bbls wh oil.
- 5—Am wh ship Ocean, Barber, 130 days from home via Kawaihine, with 25 bbls sperm.
- 6—Am wh bark Congress 1st, Castine, from Cal. coast via Hilo, clean.
- 6—Schr Premier, Ella, 31 days from Victoria, with an asst'd cargo to Janion, Green & Co.
- 6—Br. brig Jeannie, Moorehouse, 23 days from San Francisco, en route for Japan.
- 7—Am wh bark John Wells, Dean, 8 mos. out from Home with 80 bbls wh oil and 600 lbs bone.
- 7—Br. bark Zuleite Jones, 22 days from San Francisco.
- 7—Am wh ship Milo, Hawes, from Cal. Coast, with 550 bbls wh oil.
- 7—Am wh bark Active, Robinson, 5 mos. from Home, via Lahaina, clean.
- 7—Am wh ship Alpha, 5 mos. out from Home, with 200 bbls wh oil.
- 7—Am wh bark Martha, Thomas, from line, clean.
- 7—Russian gunboat Zobul, Pilkine, 40 days from Valparaiso.
- 8—Am wh bark Fanny, Hunting, from Cal. Coast, with 330 bbls wh oil.
- 8—Am bark Helen Angier, Staples, 20 days from San Francisco, to D. C. Waterman & Co.
- 8—Am clipper ship Franklin, Bursley, 23 days from San Francisco, to Walker, Allen & Co.
- 8—Am clipper bark Smyrniote, Lovett, 15 days from San Francisco, with mds to Walker, Allen & Co.
- 8—Am wh bark Richmond, Cogan, from Cal. Coast with 575 bbls wh oil.
- 9—Am wh bark Gen'l Pike, Russell, from Gallapagos Island, with 380 bbls sp oil.
- 9—Haw'n sloop Northern Light, Tenstrom, 27 days from San Francisco.
- 10—Am bark Sam'l Merritt, Manson, 25 days from San Francisco, with mds to Walker, Allen & Co.
- 10—Am wh ship St. George, Soule, 5 mos. from Home, via Lahaina, with 150 bbls sp oil.
- 11—Am wh ship Eliza Adams, fish, from Maria Island, with 400 bbls whale oil.
- 12—Am bark Comet, Fuller, 12 days from San Francisco, with freight and passengers to C. Brewer & Co.
- 12—Am wh bark J. P. West, Tinker, from California coast via Hilo, with 280 whale.
- 12—British ship Severn, Craigie, 22 days from Victoria.
- 13—Am brig Hesperian, Wood, 19 days from Humboldt, with lumber to Walker, Allen & Co.
- 13—Br. ship Oracle, Woods, 11 days from San Francisco.
- 14—Am wh ship Thos. Dickason, Jernegan, 6 mos. from home, with 195 bbls wh oil, 175 sp oil, 1200 bone.
- 14—Am wh bark Massachusetts, Wilcox, 8 mos. from home via Hilo, with 70 bbls sp oil.
- 15—Am wh bark Dan'l Wood, Richmond, 11 mos. out from home via Hilo, with 160 bbls sp, 80 bbls wh oil.
- 15—Am wh bark Harrison, Cooty, from Cal. Coast with 140 bbls wh oil.
- 15—Am clipper ship Rattler, Marsh, 15 days from S. F.
- 16—Br. ship Nicobar, Remmand, 16 days from San Fran.
- 16—Am wh bark Endeavor, Wilson, from Cal. Coast via Hilo with 375 bbls wh oil.
- 16—Am wh ship Oliver Crocker, Lapman, from Cal. Coast via Hilo, with 375 bbls wh oil.
- 16—Am wh bark Aurora, Aveline, 5 mos from home, clean.
- 16—Am wh bark Midas, Drake, 5 mos. from Home, with 100 bbls wh oil.
- 16—Am wh ship Rainbow, Baker, 7 mos. from Home, with 125 bbls sp, 25 bbls wh oil.
- 17—Am wh bark Trident, Rose, 5 mos. from Home, with 30 bbls sp oil.
- 17—Am bark Camden, Mitchell, 32 days from Port Angeles, with lumber to H. Hackfeld & Co.
- 18—Am wh ship Almira, Osborne, from Marquesas, with 120 bbls wh oil.
- 18—Am wh ship Roman, Hamblen, 21 mos. from home, with 950 whale and 700 sperm; voyage.
- 18—Russian gunboat Aleout, Ragouly, 2 guns, 46 days from Valparaiso.
- 20—Am wh ship Arnolda, Hawes, from Cal. coast, with 300 whale.
- 20—Am wh ship Gov. Troupe, Ashley, from Cal. coast via Hilo, with 430 whale.
- 20—Am wh ship Mercury, Tooker, from Cal. Coast 70 sp.
- 21—Am wh bark Lydia, Hathaway, from Home via Hilo, clean.
- 21—Am wh bark Florida, Fordham, from Cal. Coast, with 700 wh.
- 21—Am wh bark N. S. Perkins, Poole, from Cal. Coast, 700 wh.
- 24—Am bark Cambridge, Hempstead, 15½ days from San Francisco, with mds to Walker, Allen & Co.
- 24—Am wh bark Europa, Pierce, from Home via Hilo, with 80 bbls sp.
- 24—Am wh bark Islander, Holley, from Home via Hilo, clean.
- 24—Am wh bark Courser, Hamblen, from Home via Hilo, with 200 sp.
- 27—Am bark Clara R. Sutel, Hall, 16 days from San Francisco, en route for Japan.
- 27—Am wh bark Awoshonks, Norton, from Home, via

DEPARTURES.

- Mar. 31—Am wh ship Cornelius Howland, Homan, for Arctic.
- April 2—Am wh ship James Maury, Cunningham, for Arctic.
- 2—Haw'n wh brig Victoria, Fish, for Arctic.
- 3—Am bark Bhering, Lane, for San Francisco.
- 3—Am wh bark Pacific, French, for Kodiak.
- 3—Am wh ship Splendid, Fisher, for Arctic.
- 4—Am steamship Ajax, Godfrey, for San Francisco.
- 4—Haw'n brig W. C. Talbot, Dallman, for ports in North Pacific.
- 5—Am wh ship Wm. Gifford, Fisher, for Arctic.
- 5—Am wh bark Nautilus, Bliven, for Arctic.
- 5—Haw'n bark R. W. Wood, Jacobs, for Bremen.
- 6—Am wh ship Gay Head, Kelley, for Arctic.
- 6—Am wh ship Champion, Worth, for Arctic.
- 6—Am wh bark Roscoe, Macomber, for Arctic.
- 7—Am bark J. D. Thompson, Brown, for Arctic.
- 7—British brig Jennie, Moorehouse, for Kanagawa.
- 7—British bark Zuluete, Jones, for Melbourne.
- 7—Am wh bark Cicero, Paun, for Kodiak.
- 8—Haw'n bark Maunakea, Robinson, for San Francisco.
- 9—Am wh ship Congress, Castino, for Arctic.
- 9—Am wh ship Ocean, Barber, for Arctic.
- 9—Am wh bark Peru, Smith, for Arctic.
- 10—Am wh bark Active, Robinson, for Ochotsk.
- 11—Am wh bark Martha, Thomas, for Arctic.
- 11—Am wh ship St. George, Soule, for Arctic.
- 11—Am bark Helen Angier, Staples, for Howland's Is.
- 14—Am wh ship Reindeer, Raynor, for Arctic.
- 14—Am wh bark Fanny, Hunting, for Arctic.
- 14—Am wh ship Gen'l Pike, Russell, for Kodiak.
- 15—Am wh bark Monticello, Phillips, for Arctic.
- 15—Am wh bark Nile, Fish, for Arctic.
- 15—Russian gunboat Zobul, Pilkine, for Japan.
- 16—Am clipper ship Rattler, Marsh, for Hongkong.
- 16—Am wh bark Harrison, Cooty, for Arctic.
- 16—Am wh ship Emily Morgan, Atheart, for Arctic.
- 17—Am wh ship Alpha, Lawton, for Arctic.
- 17—Am wh bark Midas, Drake, for Ochotsk.
- 17—Am wh bark Aurora, Aveline, for Arctic.
- 17—Am wh bark Massachusetts, Wilcox, for Arctic.
- 18—Am wh bark John P. West, Tinker, for Arctic.
- 18—Br. clipper ship Oracle, Woods, for Baker's Island.
- 18—Am bark Whistler, Fuller, for New Bedford.
- 19—Am wh ship Eliza Adams, fish, for Ochotsk.
- 19—Am wh ship Rainbow, Baker, for Arctic.
- 20—Am wh ship Milo, Hawes, for San Francisco.
- 21—Am bark Smyrniote, Lovett, for San Francisco.
- 21—British ship Nicobar, Remmand, for Howland's Island.
- 23—Am wh bark Oliver Crocker, Lapman, for Arctic Ocean.
- 24—Am wh bark Mercury, Tooker, for Arctic Ocean.
- 24—Am wh ship Florida, Fordham, for Arctic Ocean.
- 24—Russian gunboat Aleout, Ragouly, for Japan.
- 25—Am bark Comet, Paly, for San Francisco.
- 25—Br. schr Premier, J. Ella, for Victoria.
- 26—Am wh bark Lydia, Hathaway, for Arctic Ocean.
- 26—Am wh bark Courser, Hamblen, for Arctic Ocean.
- 26—Am wh ship Almira, Osborne, for Arctic Ocean.
- 26—Am wh ship Gov. Troupe, Ashley, for Arctic Ocean.
- 26—Am wh bark Islander, Holley, for Arctic Ocean.
- 27—Am wh ship Roman, Hamblen, for Japan.
- 27—Am bark Clara R. Sutel, Hall, for Japan.
- 27—Am wh ship Thos. Dickason, for Arctic Ocean.
- 27—Am wh ship Arnolda, Hawes, for Arctic Ocean.
- 27—Am wh bark Trident, Rose, for Arctic Ocean.
- 27—Am wh bark Europa, Pierce, for Arctic Ocean.
- 27—Am wh bark Jos Maxwell, Chase, for Arctic Ocean.

MEMORANDA.

REPORT OF BRIG HARRIET NEWELL.—Sailed from Honolulu, Jan. 19th, 1866, for Phoenix Island, had light westerly and SW. winds for the first three days, then took the trades quite strong to the line in 166° 37', and arrived at Phoenix Island, Feb. 24—13 days from Honolulu, found all well at the island; landed provisions and sailed the 3d for Enderbury's Island. Arrived at that island 21st of February. Had very light winds and a very strong westerly current. Found all well. Landed recruits and sailed the same day for McKean's Island, arriving there on the 24th February. Landed recruits and sailed the 25th for Honolulu. From the island to 2° 00' N, 175° 30' W, had strong easterly winds, and from 10° 00' N. to 170° 00' W. had very bad weather, with heavy squalls, and continual rain. From there to 24° 30' N, 161° 00' W, had very good weather and light winds from the eastward. March 27th took the wind from NNE, and raised the Island of Oahu at daylight the 29th, and Diamond Head the 30th—32 days from McKean's Island.

On March 1st in Lat. 4° 50' N, Long. 174° 00' W, exchanged signals with a large merchant ship in ballast, showing Hamburg colors.

WM. J. CUNNINGHAM, JR.,
Master brig Harriet Newell.

Information Wanted,

Respecting William A. Burnet, who sailed, in 1864, in the "William Kotch," from New Bedford. It was reported that he was lost overboard. Capt. Baxter was then master of the ship. Should this notice attract the attention of Capt. Baxter, or any one attached at that time to the ship, they are requested to communicate with the Editor, or Rev. S. Fox, of New Bedford. If any keepsakes, books, photographs, &c., remain, it is desired they may be kept. This unfortunate young man's father is an aged clergyman, residing in Scotland.

Respecting Robert Boyd Simonds, aged 40. Left the United States on board the ship "General Williams," of New London, about twenty years ago, and landed at the Sandwich Islands. Any information will be gladly received by the Editor, or Mrs. Abby J. Bellows, East Wilton, N. H.

Respecting John Bingham and Thomas Bingham, reported to have been lost while attached to the American schooner or brig Lodi, also reported to have been lost, about the year 1848 or 1849, while on her trip from San Francisco to the Islands, or on her passage from Honolulu to Lahaina. Any information will be gladly received by the Editor, or John Bingham, Esq.,

PASSENGERS.

From McKean's Island—per Harriet Newell, March 31—A Comstock, B. Boyd, E. M. Cornell, J. Kinney, and 26 natives.

For SAN FRANCISCO—per Bhering, April 3—Capt O. Spencer.

For SAN FRANCISCO—per Ajax, April 4—Hon C. R. Bishop and lady, Dr and Mrs R. W. Wood, Mr and Mrs H. W. Severance and daughter, Mr and Mrs T. Foster, Mrs J. P. Gelett, Miss Sarah Benson, Miss Mary Rice, Mrs Geo W. Bliven and son, Miss Nellie Freeman, Miss Dora Freeman, Chas. Beckner, A. J. Marsh, W. B. Guild, W. C. Blackwood, H. W. Crabb, A. P. Massey, S. James, J. J. Ayers, S. Dole, W. H. Rice, W. H. Brown, Capt W. Stout, W. P. Hazelton, J. Frazer, Thos. Coady, J. Boardman, G. W. Stilwell, W. H. Hubbard, Mack Weber, Ed. Hoffmann, C. Oidekop, A. D. Dunn, H. Geloyas, Ah. Chuck, M. R. Evans.—STEWAGE—E. M. Cornell, R. M. Sprague, J. Turner, A. Lupka, M. Silva, H. M. Bullen, J. V. King, A. Recoulle, F. Sebend.—50.

For BREMEN—per R. W. Wood, April 5—Mrs M. Mossman and 2 children—3.

From SAN FRANCISCO—per Smyrniote, April 9—James Louzada, Mrs H. Cornwell, John O. Peabody, Jas O. Carthy, J. C. Goldsmith, Mrs McForest and child, S. Magner and wife, S. S. Magner, Mrs L. R. Low and 2 children, H. W. Massey, J. H. Fox, James Ray, H. Nier, F. Dollman, L. Charbert, L. E. Man.

From SAN FRANCISCO—per Comet, April 10—Rt. Rev. Bishop Staley, Henry Balzer, Wm. Kinney—3.

From SAN FRANCISCO—per Sam'l Merritt, April 10—H. Eickhoff, G. W. Jones, G. Pausch—3.

From SAN FRANCISCO—per Northern Light, April 9—Chas. Normann—1.

From SAN FRANCISCO—per Helen Angier, April 8—D. C. Watterman—1.

From SAN FRANCISCO—per Franklin, April 8—A. W. Nichols.

From SAN FRANCISCO—per Maunakea, April 8—Chas. Brethlet.

From SAN FRANCISCO—per Oracle, April 13—Mr and Mrs G. W. Frink and 2 children—4.

For NEW BEDFORD—per Whistler, April 13—Mr and Mrs G. W. Willfong and 4 children, O. Scholtz—7.

From SAN FRANCISCO—per Cambridge, April 24—Mrs A. Blanchard, Miss L. B. Crowell, Miss C. R. Coit, Miss H. Hempstead, Rev R. B. Post, Mrs R. B. Post, Mr Chas. Hughes, J. M. Out, J. Drescher, Jos. Giensto, Mr Rohand, Geo. L. Leet.

For SAN FRANCISCO—per Smyrniote, April 21—Mr and Mrs V. Prevost, Mrs Mary Thurston, Mr Mann. W. Wilson, S. C. Goldsmith, J. M. Russell, G. Seabury, A. Tengstrom, L. Chabot, Wm. Morgan—11.

For SAN FRANCISCO—per Comet, April 25—Mrs A. J. Marsh, Miss Alice Hyde, Mrs J. V. B. Hyde, Miss Ellen Lyman, Miss H. Marsh, Mrs J. P. Eary, Miss E. Alexander, Mr and Mrs Frink and children, Mrs H. H. Cook and child, Mr and Mrs W. G. Needham and 3 children, Mr and Mrs J. T. Waterhouse, H. Waterhouse, H. Nathan, J. A. Peabody, Mr McGill, J. Braizie, R. Ely, L. Hubbard, C. H. Alexander—29.

MARRIED.

BINGHAM—POTTS—In San Francisco, March 10th, by Rev Donald McLaren, Dr. E. B. Bingham, U. S. Navy, to Hannah M. Potts.

DIED.

BOND—In Hallowell, Maine, Dec. 23, 1865, Mr. Elias Bond, aged 91 years and 9 months. The deceased was the father of the Rev. E. Bond, of Kohala. He was a remarkable specimen of one who retained his faculties down to old age. He was born in Watertown, Mass., March 14, 1774.

BRADLEY—April 15th, Mr. Stephen Bradley, second officer of the bark Joseph Maxwell. The deceased fell into the harbor of Honolulu, and died shortly after his body was taken from the water. His remains were taken to the U. S. Hospital.

MULLER—At the Queen's Hospital, April 23d, Francis Muller, a seaman who was discharged from an Hamburg vessel, bound to the Guano Islands.

STANGENWALD.—Died suddenly on Friday eve, April 6th, Frank Dimond Stangenwald, aged 2 years and 8 months.

GOULD.—Killed by a right whale off Maria Island, Jan. 13th, 1866, Everett C. Gould, a seaman of Am. wh ship Eliza Adams.

MEDLEY.—Drowned off Juan Fernandez, January 1866, James I. Medley, a seaman belonging to whale bark Dan'l Wood.

LUTTRELL—PERRY.—While cruising off the Coast of California, Jan. 31, 1866, Wm. Luttrell, of Buffalo, N. Y., and Joseph Perry, a Portuguese from Western Islands, both belonging to ship Oliver Crocker.

DOWSETT—In San Francisco, on the 7th of April, of aneurism, Mr. Samuel H. Dowsett, of Honolulu, aged 31 years.

HEYDON—In Honolulu, Wednesday evening, April 25th, of diphtheria, Mary Heydon, aged 22 months,—youngest child of Mary Thurston Heydon.

BRICE.—Drowned March 10, Lat. 8° 00' S, Long. 150° 20' W, John Brice, seaman. Fell overboard from bark "Pacific," while emptying a tub of water. Deceased was 21 years of age, supposed to have been a native of Canada West. Montreal papers please copy.

BOARDING SCHOOL AT KOLOA.

THE REV. DANIEL DOLE, AT KOLOA. Kaula, has accommodations in his family

For a Few Boarding Scholars.

Persons wishing to learn the Terms will apply to him, or the Editor of "THE FRIEND."



New Series, Vol. 17, No. 6.

HONOLULU, JUNE 1, 1866.

{ Old Series, Vol. 23.

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THE FRIEND.

JUNE 1, 1866.

Queen Emma's Visit to England.

It is highly gratifying to learn, from various newspaper notices, that Queen Emma has been most kindly welcomed by Queen Victoria and the people of England. We publish the *entire* contents of an interesting pamphlet relating to her visit. It was printed in London, but only the initials (A. I.) of the author's name are given. For the most part, the author writes a very suitable narrative, but has made a few erroneous statements which we shall endeavor to correct.

1. The Sandwich Islands are situated in the North Pacific, and not in the South Pacific, as is twice stated in this pamphlet.

2. Queen Emma's grandfather, John Young, was an Englishman, not an American.

3. The third error to which we allude is stated in the following words: "No efforts were successful, *in extenso*, in the Sandwich Islands to establish Christianity, though both American Puritans and French Roman Catholics have had Missions there;" and furthermore it is stated that, in the opinion of Kamehameha IV, "the Puritans had done more harm than good." It does appear passing strange that any person in England should improve the opportunity of the Queen's visit to that country, to traduce the people of these Islands and misrepresent

the real condition of things here. Christianity is to-day as firmly established here as in Europe or America. In proportion to the wealth and population of the Islands, we have as many Christian Churches, Christian Schools, Christian Benevolent Societies, Christian families and other Christian appliances. We challenge "A. I.," the author of this pamphlet, or any one else, to prove the contrary.

From this very pamphlet we gather the most undeniable evidence that our educational system has been the most successful. The reader will please read Miss Bessy's description of the Royal Family of the Hawaiian Kingdom as it appeared at the English Court in 1824, and as it is represented at the present time by Queen Emma. We ask what has produced the vast change? We answer, Puritan Schools and Puritan influences. How came it to pass that his late Majesty was enabled to translate the Prayer Book? How came it to pass that her Majesty can speak the English language with greater accuracy than the Princess of Wales? This very pamphlet we have republished *in extenso*, because it is really one of the most confirmatory documents to the glorious success of the American Puritan Mission to these Islands which we have ever read. The old Latin saying will yet prove true at the Sandwich Islands, *Magna est veritas et praevalerebit*, (Great is the truth and it will prevail.) If writers here, in England or America, will persist in publishing unfounded charges and erroneous statements, we know of no other way but in defence to disprove them and state the honest truth.

PHOTOGRAPHIC SCENERY.—At Chase's gallery will be found an excellent assortment of photographs representing the Scenery of the Islands. Some of them are quite superior. At the same place will be found photographs of the Kings of the Islands and also of many of the Chiefs. These have been in requisition in former times, and we are glad the public can now be supplied.

Queen Emma:

A Narrative of the Object of Her Mission to England.

QUEEN EMMA! gracious lady,
All hail to the British Isles;
May every face that greets thee
Be deck'd with the brightest smiles.

May blessings shine upon thee,
In thy passage o'er our land,
And hearts be opened to thee,
While outstretched be ev'ry hand.

May the prayers of England's best
Ascend to Heaven with thine,
From north to south, east to west,
We'll pray for the love Divine.

In our churches and our homes,
We'll think of the gentle Queen
Who far from her own now roams,
Her islands so bright and green.

Queen Emma! blest be thy search
For the gem of priceless boon,
For the Christian's God and Church,
To take to Hawaii soon.

QUEEN EMMA.

There is a royal lady now on our shores, coming and going amongst us, and learning daily more and more what English people are, about whom very little is known to the majority of the people who seem to welcome her so gladly. It is therefore the object of this little book to give some account of Queen Emma, and of what has induced her to leave her island home in the South Pacific, and brave the perils of this long voyage, and to try and enlist the sympathies and interests of some of the thousands who throng to catch a sight of her, and who, from lip to lip, pass the question, "Who is Queen Emma, and what has brought her to England?"

Queen Emma is the youthful widow of the late king of the Sandwich Islands, and had she come merely out of curiosity to see the wonderful and great empire, whose fame she must have heard of from her earliest days, her presence would have been hailed as a signal for feasting and welcoming her, and English people would have made the remembrance of her visit a bright and joyous time to look back to, when she was once more safe amongst her native subjects; but there

By A. I. LONDON: Day & Son, Limited, 6 Gate street, Lincoln's Inn Fields.

is something so peculiar—so mournful and yet touchingly sacred—in the cause which impelled her to come, that a kind of refining, gentle joy, seems to pervade all hearts that have felt her story, and to leave an impress behind, wherever she has been, that people will not readily forget. However, it is to enlist the sympathies and interests beforehand, in a proper spirit, of those who have not seen her, that these pages are written; for out of the numbers who catch a passing glimpse of the royal lady as she comes and goes from town to town, but very few comparatively may ever have an opportunity of listening to the *viva voce* relation of her mission to England in her actual presence, and yet it is a tale that should speak to the hearts of every earnest, thinking man, woman, and child in this Christian empire, and if rightly understood, draw forth such an impulse to aid her, that she will return to Honolulu with a blessing in her gentle, pure heart, ever to be breathed to Heaven for England, which shall recompense every mite which has been added to this widow's, as a sacrifice of love to a holy cause.

First, we will try and account for the seeming curious circumstance that the native Queen of the Sandwich Islands is so very English in her appearance; so much so, that people have been heard to express great astonishment that she is not a black lady, or at any rate of that dark, swarthy coloring so much more widely diffused amongst the savage races of the earth than the actual black or negro type. "Who is this new Queen? I've heard say she is a black woman come from the *Savage* Islands," the writer of this heard asked a few days ago in a northern town, to which Queen Emma had just paid a visit, and a desire to make known who and what she is, and why she is not black, arose instantly in her mind, and sent her home to collect all the information likely to be of interest to many besides these mere ignorant querists.

There is an English gentleman in high office in the Hawaiian Court, who has written a book descriptive of these islands—of their chiefs and sovereigns, and of their wonderful desire to effect their own conversion—of what England has done to aid in carrying out this design, and of the zeal and devotion of the late king Kamehameha to promote every effort to civilize and christianize his countrymen—and from that book I remember seeing extracts relating to the domestic afflictions of the gentle Queen Emma, together with many interesting particulars relating to her descent; but this book was written and published before she came to England, and what seems more wanted now is a more purely personal account, and a simple narrative of her mission, in such brief form, that "he who runs may read," and that we may have the latest account of our honored visitor.

Before personally describing Queen Emma, however, it may be interesting to a great many readers, who wish to know very distinctly how she differs in physical traits from the English type, to give an extract from a book very recently published,* in

which an account is given of the reception of the King and Queen of the Sandwich Islands in London, during the year 1824, by Mr. Canning, the Secretary of State. These royal visitors were Queen Emma's ancestors, and as such, a description of their appearance to English eyes, and to so acute an observer as Miss Berry must have been specially, will not fail to be peculiarly appropriate at the present time.

"Friday, the 28th.—At half past 10 o'clock I went with the Prince and Princess Lowenstein, their son and my sister, to Mr. Canning's, the Secretary of State, who received for the first time the King and Queen of the Sandwich Islands! They arrived in the midst of a numerous assembly of all the best society, and all *en grande toilette*, for a large assembly given at Northumberland House. Mr. Canning entered, giving his hand to a large black woman, more than six feet high and broad in proportion, muffled up in a striped gauze dress with short sleeves, leaving uncovered enormous black arms, half covered again with white gloves; an enormous turban upon her head; black hair, not curled, but very short; a small bag in her hand, and I do not know what upon her neck, where there was no gauze. It was with difficulty that the Minister and his company could preserve a proper gravity for the occasion. The Queen was followed by a lady-in-waiting as tall as herself, and with a gayer and more intelligent countenance. Then came the King, accompanied by three of his subjects, all dressed like him in European costume, and a fourth whose office I did not know, but he wore over his ordinary coat a scarlet and yellow feather cloak, and a helmet covered with the same material on his head. The King was shorter than his four courtiers, but they all looked very strong, and except the King, all taller than the majority of those who surrounded them. The two ladies were seated before the fire in the gallery for some time. Mrs. Canning was presented first to them, and then the Duke and Duchess of Gloucester and the Prince Leopold. The Queen took the Duchess of Gloucester by the arm and shook it. One would have pitied them for the way in which all eyes were turned upon them, and for all the observations they occasioned; but it seemed to me that their minds are not sufficiently opened, and that they are not civilized enough either to notice or suffer from it. From the gallery Mr. Canning, still holding the Queen's hand, conducted them through the apartment and under the verandah of the garden, where the band of the Guards' regiment in full uniform was playing military airs. Her savage majesty appeared much more occupied by the red-plumed hats of the musicians than by the music. She ought to have been pleased to see that the officer's helmet of her court surpassed them as to color. From there they were conducted into the dining-room, where there was a fine collation. The two ladies were seated alone at a table placed across the room, and ate some cake and drank wine. They appeared awkward in all their movements, and particularly embarrassed in their walk. There was nothing of the free step of the savage, being probably embarrassed by the folds of the European dress."

Queen Emma, so recently the beloved consort of the reigning King of the Sandwich Islands, bears about as much resemblance to this description of her uncouth ancestors as the present inhabitants of Great Britain may be supposed to do to the Ancient Britons, when feathers, paint, and such personal adornments were not applied in the way that they are now; but when, perhaps, our British King, Caractacus, may have seemed quite as savage in Roman eyes as these native sovereigns of those lovely islands in the southern ocean appeared in 1824 to English ladies and gentlemen. Queen Emma is neither short nor tall, though the newspapers describe her as both! according to fancy. She appears to be about 5 feet 4½ or 5 feet 5, as near as can be judged, but possibly her mourning attire rather takes from her height; and if the first of the two, hazarded without accurate measurement, she is just the stature thought perfect for a woman. She is slight in figure, and of easy, graceful carriage, and has a peculiarly gentle, winning grace of manner, which is irresistibly attractive; her hair is dark, almost black, but looks bright and glossy; her complexion is of a rich, brunette tint, and darker than often met with in English women, but not in any way approaching the Indian type; her features are regular, and of most pleasing contour; her eyes large, dark, and very earnest in their gaze; and her whole expression, though sweet, amiable, and highly intelligent, is that of seriousness, almost sadness. To this we must add an apparent quick sensibility to emotion, when the mournful incidents of her life are the theme of discourse in her presence, and an instant sympathetic look when a child approaches her; and there is little more to describe in this royal lady, who seems to possess a very considerable amount of attractions, even for the critical English taste, and to win hearts and sympathies very readily in her own person. Nothing is recorded in Miss Berry's description of the King and Queen of 1824 about their acquaintance with our language; but our royal visitor speaks English gracefully and well, as all testify who have seen and heard her, and, of course, her acquaintance with it as a written language is as perfect at any rate as that of the Princess of Wales for instance, who was said to be able to read and write it perfectly when she came to England, but not to speak it easily at all; so in this respect Queen Emma has the advantage.

Queen Emma is directly descended from an American, (some accounts say an Englishman, and we should like to think so,) who was taken prisoner by the great King Kamehameha I., on his landing on the island, and who was eventually naturalized and elevated to great honors in the rule of the country by the King, in gratitude for his wisdom and experience in the means of civilization. This man, John Young by name, eventually married a native lady of high rank, and had two daughters, one of whom, named Fanny Kekela, married a native Prince of the Hawaiian blood royal, named Naea, who were the parents of our heroine, Queen Emma. When her father died, she went to live under the adoption of her aunt's husband, a Dr. Rooke, and from there be-

* "Extracts of the Journals and Correspondence of Miss Berry, from the year 1783 to 1852." Edited by Lady Theresa Lewis. London: Longmans, Green & Co., 1865.

came the consort of Kamehameha IV, or the Good, who has so recently left her a widow by his early demise. Many people will remember the circumstances of the death of the young Prince, their only child, who was the hope of his royal parents and of his country, as he was to be trained in all Christian graces, under the immediate care and tutelage of Bishop Staley, and so realize all the earnest aspirations of the King, who lived but to promote in every way the good and welfare of his people. When the little Prince was taken from them, the King's lament and grief, and that of the sorrow-stricken young mother, were most touchingly conveyed to English hearts in a letter written by the King himself to our gracious Queen, who had lovingly condescended to be god-mother to the little Prince of this far-distant isle; and in the beautiful and touching expression of their sorrow, enforced by the simple but powerful native eloquence of language rendered into English, it was forcibly suggestive of another royal father's sorrow—King David of Holy Writ—for the same tender, gentle love filled both hearts, and the same submission to the Divine decree consecrated their sorrow to the world, when, indeed, they knew the child was no more. Scarcely recovered from this great trial, the King and Queen resolved not to delay the interests of their country, but to come on a mission to England, and ask for the sympathy and aid of our Queen and country in endeavoring to save their countrymen, both spiritually and bodily, from extermination.

But God did not permit King Kamehameha to realize this desire. He was called to his great account; but he had sown the good seed, and it was his earnest hope that once planted, it would spring up and bear fruit, and increase a hundred fold. That he was a man of wonderful intellectual vigor, as well as graced, as becomes the ruler of a kingdom, with all the more refined and gentle virtues of a large, pure, heart—noble and devoted to all that is good, is proved by his having devoted himself to and accomplished the task of translating our Prayer book into the Hawaiian language.

He wished his people to feel religion in their hearts, and not only subscribe to its outward forms and expressions; he wished the lives of his countrymen to be made pure and holy, and so progressive in all that can create and elevate a nation; and so his first act was to educate and train some of the ablest and most intellectual of them in the English language, so that after learning all the teaching and principles of Christianity they might teach it to the masses. And this is only to be done at first by native teachers, who understand how to win their hearts, and of course must be conveyed in their native language; for is not this one of the primary doctrines of the English Church, that religion to be felt, and realized, and loved, must be conveyed in a language known to all who seek its teaching? King Kamehameha desired to establish the Christian religion under the form clearest to his insight of what his people needed—that of the English Protestant Church—permanently in his country, and to effect this he asked the Queen and Archbishops of England to aid him. To this end—not to plant a mission, but to establish a Church in the land

founded on all the principles of the English one—a Bishop was consecrated and sent to found the see of Honolulu in Hawaii; and in time to come, if God prospers this great work, English divines can withdraw and leave the educated competent Hawaiians to select their own clergy from their own countrymen.

And now we come to explain the cause and object of the widowed Queen's visit to this country. It is partly to realize the wish of her husband, and to tell all of us in England who care to hear, how earnest and true that little spot in the world—the Sandwich Islands—is in the work of regeneration. It is partly to feel she is carrying out the sacred wish of her husband, and inspiring by her presence those who plead her cause so eloquently to be yet more eloquent and convincing. It is partly, perhaps, to see the country so powerful to save and destroy—to understand our ways and our principles—to see and judge for herself what our Church is like—to note the working of Christianity in this favored land, and to learn to love us and honor us in reality, as she has hitherto done in idea; and, perhaps, who shall say how much she may be influenced by the innate desire to come and see a land from whom she may be said remotely to derive her birth? Let any one who has seen Queen Emma say, if they do not feel, she is come on a high and holy mission, more real, more vital in earnest, devoted zeal for her faith and country, than were the pilgrimages of old to the Holy City; and do they not feel to love, and honor, and welcome her, to see and share in the best of all our country can offer, and to desire each and all to strew her path with flowers and cheer and brighten the gentle, sorrowing heart, so meekly clad in its widow's garb?

And those who have not seen her, and do not understand why she comes and goes amongst us, and think, if they think at all, that perhaps the Society for the Propagation of the Gospel have induced her to be present at their meetings for purely selfish reasons, and to enhance the attractions of their claims for aid on the public; let them take an early opportunity to go and see Queen Emma if they can, and if not, to read this little book, and then bid her God speed, and help her with heart and hand, prayers and means, to return to Hawaii and say, "See what the good English people have given us to make our church a praise upon earth, and to render them dear for ever to every Hawaiian heart, who can thus be taught to pray for a blessing from the Christian's God on good England."

Our own gracious Queen has welcomed and honored in every way the visit of her sister in affliction to these shores, and from the highest and noblest in the land she has, and will continue to receive, every consideration and honor that her exalted position and yet simply borne state can command; and the most humble of Queen Emma's visitors or well-wishers render her in their hearts that homage and love that is accorded to every one who is holy and good, be they of gentle or lowly birth. It is no mere wish to stare at a royal personage that impels such crowds of Queen Victoria's subjects to go and see this other Queen; but, let us venture to hope, a higher and worthier mo-

tive—to attest by their presence how deeply their sympathies and interests are roused, and how desirous they are of helping forward the good work so ably begun and so touchingly pleaded.

A brief outline of the motives and operations of the Society for the Propagation of the Gospel in Foreign Parts, as especially connected with Queen Emma and her mission to England, may not be out of place here, and may also enlist fresh sympathies and interests for the Society in its able and zealous working in its general fields. There are (as the Bishop of Oxford ably explained at a recent meeting where Queen Emma was present,) other Societies for carrying the gospel to heathen lands; but this one stands alone in its peculiar mission, and therefore has been chosen as the promoter of the Hawaiian Mission. It was formed and designed to convey Christian and our Church's special teaching to those distant lands where English rule is observed by the settlers, that when they leave the parent country they may not be deprived of all the comforts and duties of religion; and of course, while this is the cause of the Society sending out its agents, it neglects no available means to extend the blessings of Christianity to the heathen nations around; and this is the true teaching of the gospel. "Go ye into all the world and preach the Gospel to every creature," was our Lord's injunction to His Church, and also we are told "he that neglects his own house is worse than an infidel;" so that this Society fulfils both claims, for it follows the surplus population of our land when it settles in other countries, and establishes a Church wherever the British colonist sets his foot, and at the same time sows the good seed wherever our flag floats in commerce, and aids more than anything else the progress of civilization amongst savage nations. And as in our colonizing movements we too often carry the seeds of bodily diseases heretofore unknown to the natives, so we should indeed be guilty of cruel wrong and neglect of duty if we failed to carry to them the healing gospel, which once loved and lived in, is more potent than any human remedy for arresting disease, crime and death; and so establishes happiness, prosperity, and all healthy virtues. Other Societies choose their own. Missionaries, and so it is doubtful if the teaching of the Church of England is always carried out in its integrity, for there must often be party spirit and dissenting views to contend with; but in the case of the Propagation Society the clergy are selected and sent by the Archbishops of Canterbury and York and the Bishop of London, and therefore there is less chance of peculiar party views being implanted in distant lands, and the Churches founded there are as complete in themselves and their principles and doctrines as the Mother Church.

This is why no efforts were successful *in extenso* in the Sandwich Islands to establish Christianity, though both the American Puritans and the French Roman Catholics have had missions there, until King Kamehameha saw for himself he had not got what the specialties of his country demanded, and with wonderful perspicuity he wanted a Church to be planted in Hawaii, which should live, and grow, and spread univer-

sally in the hearts of the people. When once understood, and taking all the peculiarities of race and the natures of the people into consideration, he rejected the French mission as a corruption of Christianity, not Christianity in its truth and purity, and saw equally clearly that a severe religion like the Puritans did more harm than good, as when withdrawn from non-success, the people became worse than before from natural reaction. In the pure observance of our religion, all is to be found needed by the eminently earnest, simple-hearted, all-believing souls of native converts, and therefore, the simpler the teaching the better; and to have a Hawaiian Church, founded on these Gospel principles, King Kamehameha invited our Queen to listen to his prayer, and help him to save his people, body and soul, and so through the Propagation Society, clergy and funds will be supplied; and they do wisely and well to induce Queen Emma to honor with her presence the meetings held by the Society in different places. How long our royal visitor intends to remain among us is not known to the public, but let them once see and hear her mission to us spoken of, and they will feel their hearts inspired to follow her movements with interest and to learn from time to time how she is prospering amongst us; and if she is happy and pleased at her reception, we shall feel more than rewarded for any little mite of help we are able to give her; and I shall feel I have not pleaded her cause in vain if I can make many feel it as I have myself, as a high and holy duty that thousands of us can join in, and so link ourselves into a mighty and ever-spreading association; which, if its efforts are directed in like purity of zeal to other lands who have no such sweet pleader as Queen Emma for their country's salvation, will still help more than anything else to stem the dangerous spread of less pure principles and missions in the name of our Church.

WHY PROF. AGASSIZ BECAME AN AMERICAN.—This distinguished Swiss scholar, whom the Emperor Napoleon has vainly attempted to induce to return to France, in a speech at the Agricultural Show at Springfield, Mass., gave the reasons why he selected this country for his home. He said, "I am in the habit of looking into the condition of things, and of analyzing the facts which I witness, and I asked myself one day what was the difference between American and European civilization; and after careful and conscientious, and sometimes a rather trying survey of the case, I came to this conclusion: that the characteristic feature of European society was, that there the institutions were all calculated to crush down every effort which might interfere with the privileges of the few, while here everything was organized to foster the advancement of every one. The American institutions are such that they will allow every man to become a man who possesses the elements of true manhood; and upon the result of my consideration, I said to myself, having children, here should be my home and their home. I could not but enjoy those privileges of the boundless resources of the country which established its social organization upon such principles."

THE FRIEND.

JUNE 1, 1866.

NOTICE.—H. R. H. PRINCESS VICTORIA KAMAMALU KA'AHU-MANU died at her residence in this city, this morning, at 10 o'clock, after a lengthened illness. Her Royal Highness was born on November 1, 1838, and was consequently, at the time of her decease, in her twenty-eighth year.

All public offices will be closed immediately.

FRED. W. HUTCHISON, Min. of Interior.
Home Office, May 29, 1866.

It is with sorrow that we insert the foregoing notice in our columns. We had known the Princess from her childhood. She was for many years a member of the Chief's School taught by Mr. and Mrs. Cooke. She was of the very highest rank of Chiefs, being the daughter of the High Chiefess Kinau and His Excellency Kekua-naoa, and sister of their Majesties Kamehameha IV and V. No announcement has yet been made of the time when her funeral will take place.

Reformed Catholic Mission.

The oldest of all the modern Missionary Societies is that of the Propagation of the Gospel in Foreign Parts. It was founded by royal charter in 1702, in the reign of the English King William III. To its instrumentality is due the existence of the Episcopal Church in the United States, which was planted when that country was a part of the British Empire, and its first ministers were mainly supported by grants from that Society. It is the only authorized agency of the English Church for foreign missions, all the Bishops, both at home and abroad, being *ex-officio* governors. Its income for the last year was nearly \$500,000, a large proportion of which arises from funded property. This Society at first granted stipends for three clergy in the Hawaiian Islands, but last year, after the representations of the Rev. Dr. Anderson and the Congregationalist Missionary Association in America, it resolved to strengthen the hands of the Bishop by increasing the clergy supported to six. The Society is, we understand, about further to extend its operations in this Kingdom, jointly with the Missionary Board of the American Episcopal Church.—*Hawaiian Gazette*, May 25.

The above notice respecting the proposed enlargement of the Reformed Catholic Mission we copy from the last number of the *Gazette*. As this paragraph contains an allusion to the antiquity of modern Missionary operations, we think our readers will be interested in some additional facts upon the same subject. We copy as follows from the *North American Review*, October, 1860:

"The General Court of Massachusetts was the first Missionary Society in the history of Protestant Missions, that body having, in 1646, not only provided for sending suitable religious teachers to the Indians, but also voted in pecuniary appropriation in aid of the work. A week before the passage of this order, John Elliot commenced his apostolate. He did not find in other parts of New England and by other similarly earnest laborers, numerous aggressions were made upon the ignorance and idolatry of the natives. Through the agency of Winslow, then in England, the Society for Propagation

of the Gospel was formed and incorporated in 1649. This Society, at first composed of Puritans, sustained for more than a century various Missionary operations among the Indians, though after its reincorporation, under Charles II, a large proportion of its funds was diverted to the establishment and maintenance of Episcopal Churches in the Colonies." Another charter was obtained in 1701 or 2, under William III.

Puritan Benevolence of the Olden Time.

Before men allow themselves to speak or write disparagingly of the Puritan, it would be well to "consult the records" and examine some other authorities besides "Coit's Puritanism," about as good authority as *Punch* would be on the Church of England. The following example of active benevolence is quite remarkable. When the Waldenses were suffering the most terrible persecutions in 1655, Oliver Cromwell the Protector, ordered that contributions should be taken up in the Churches of England in their behalf. These amounted to the handsome sum of £38,241 10s. 6d. About £20,000 was immediately remitted for their present necessities. The remainder was invested for the benefit of that persecuted people, and, to the credit of the British Government, the interest on that investment has been annually paid for more than two hundred years, except during the wars of Napoleon. Unless we are much mistaken, it is now annually paid, amounting to about £300. This sum is devoted to the support of the Waldensean Pastors. In various other ways did Cromwell exert his influence in behalf of that interesting but persecuted people.

It was then that Cromwell's Secretary, the poet Milton, wrote that beautiful sonnet, which has been so universally admired:

Avenge, O Lord! thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them, who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not: in thy book record their groans,
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. The moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes
Sow
'O'er all th' Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learned thy way,
Early may fly the Babylonian woe.

Dr. Anderson's friends in New York surprised him a few days ago by a visit, leaving \$2,000 behind them when they went away. As he has arrived at the age of "three score and ten," he resigns his situation as Foreign Secretary of the Board, and is to be succeeded by the Rev. N. T. Clark, D. D., late Professor in Union College.

Letters at Honolulu P. O., directed to care of the Seamen's Chaplain: William Lucks, Capt. Hugh R. McRobert, 2 letters; Stephen Wescott, James O. Ellison, Silas B. Edwards, 2 letters; Joseph N. Young.

ANNUAL MEETING of the Ladies' Stranger's Friend Society will be held on Thursday next, June 7th, at the residence of Capt. Snow, at 3 o'clock, P. M.

Editor's Table.

SIXTH ANNUAL REPORT OF THE SAN FRANCISCO PORT SOCIETY.

We are glad to learn from this Report that the friends of seamen, but particularly the ladies of San Francisco, are vigorously prosecuting their benevolent efforts in behalf of seamen. The friends of seamen there have had a powerful opposition to contend with, and we are sorry to learn that, as yet, they have not succeeded in breaking up the pernicious system there practiced of "Shanghaiing" the sailor. Sailors are shipped, they know not for what port bound. We are constantly meeting with instances of this description.

From this Report we rejoice to learn that the "Home" is flourishing, and the Rev. Mr. Rowell, the faithful chaplain, is about to have erected a new Bethel. A site has been purchased, and funds amounting to nearly \$10,000 collected for the building. Our advice is, go ahead, but keep out of debt.

THE LOVE-LIFE OF DR. KANE. Containing the correspondence and a history of the acquaintance, engagement and secret marriage between Elisha K. Kane and Margaret Fox. New York: Carleton Publisher, 1866.

"Fact is stranger than fiction." If any one doubts the assertion let him read this singularly truthful book. That Dr. Kane, the Arctic Explorer, truly loved Margaret Fox, the spirit-rapper, no one will doubt who reads this book. Our reading of the book makes us think better of both, and of human nature in general. Shakspeare hit the idea when he wrote, "The course of true love never did run smooth." Only think of Dr. Kane tramping over the cold and snowy regions of the Arctic, with a portrait of Margaret Fox strapped upon his back! This book and many other new and interesting works will be found at Whitney's Bookstore.

☞ Shortly after our last issue appeared, containing an editorial notice of Bishop Staley's "Journal of a Missionary Tour in Oahu and Hawaii," we received from him the following communication and circular. Although the Bishop does not read newspaper articles referring to himself, yet he appears in some way to have obtained the drift of our remarks, and we are glad to learn that after a longer residence on the islands, he sees reasons for retracting or modifying his previously published statements.

HONOLULU, May 3.

THE REV. S. C. DAMON—DEAR SIR:—I was told you have printed in THE FRIEND extracts, with comments thereon, from a pamphlet issued in London, entitled an Occasional Paper. I have not seen your article, as I never read anything written about myself in this place.

It is only just, however, that you should (after taking the trouble to notice the brochure in

question) be perfectly clear as to my true relation to that production.

I therefore send you a circular, put forth for the perusal of my Congregationalist friends in Boston, U. S., in January last, which possibly you may not have seen.

I wish you to give any publicity you choose to that statement.

Yours faithfully,

T. N. HONOLULU.

15 PEMBERTON SQUARE,
BOSTON, January 1866.

MY DEAR SIR:—I am obliged for your kindness in pointing out to me certain expressions offensive to the American Board of Commissioners for Foreign Missions, in a publication on the Hawaiian Episcopal Church recently printed in England.

Let me first say that I saw the pamphlet in question for the first time when in New York early in November last. It contained extracts from a journal kept solely for my own benefit and that of the Board of Missions (London Committee,) in which I recorded especially such facts and opinions as had a bearing upon my own mission and work in the Islands. It was not submitted to me before publication. I had no opportunity for revising any phrases (and there would be such, of course) which subsequent experience during the two following years might have shown me required some modification.

Still I am responsible for the statements themselves, though not for their publicity. Let me then observe, that having been in the Islands just three months when the sentences in question were penned, I relied rather upon the testimony of others—who seemed trustworthy and competent authorities—than upon my own personal investigations. The Chief Magistrate of the district, with whom I was staying, told me a variety of facts—with regard to the points involved in my statements—that could leave no doubt of their substantial truth.

1. *Marriages.* He himself, during my stay, married natives, and I learned from him that he frequently performed the ceremony. I understood him to say people were oftener married civilly than by the Missionaries. I wished to give the main idea and not the precise details. Writing "currente calamo" in my journal, (not intended for publication,) I naturally say "marriages are celebrated civilly only," not of course meaning in every instance.

2. *Baptism of Infants.* After adding the Roman Catholic population to the actual Church members, we have 20,000+17,000=37,000, which leaves half, or say one-third, the population unaccounted for. It follows that the infants of this part are unbaptized. Hearing during my stay of cases in which the Missionary of that district had refused to baptize infants, I naturally stated that it was his custom to do so. I did not then know that he baptized the infants of "Church members." I should therefore now alter the phrase from "never," &c. to "never baptizes any but the infants of Church members."

3. The expression about the Missionaries not paying so much attention to the "social and physical as to the spiritual welfare of the people," is a generalization, and as such it had better not have been made. It was not my object to censure them, but to show the openings through which we might work.

There are other passages in which I should have made certain modifications if I had had the opportunity of revising my journal. For nothing else am I responsible in the pamphlet but what I have written myself.

When I left, a better feeling existed in the Islands than had done for some time, and I believe that all will yet be found working harmoniously in their several methods for the moral and social religious training of the people. During my public advocacy of the cause of our Church in this country, not a word has escaped me about the Congregationalist Mis-

sionaries, which I have to regret either for its want of charity or truth. Our mission must now be looked upon as established. We have enjoyed the warm sympathy of two successive rulers and fathers of the people, and have we not as much right as the Congregationalists and Roman Catholics to propagate Christianity, according to the laws, forms and usages of the Church to which we belong?

We desire to cultivate only friendly relations with members of other Christian bodies, and we have no wish to magnify divisions in the presence of those who are not attached to any Christian organization.

Believe me, my dear sir,

Faithfully yours,

T. N. STALEY.

Bishop of Honolulu.

To J. S. ROPES, Esq.

[Correspondence of the Congregationalist.]

Letter from England.

BY REV. J. C. HOLBROOK, D. D.

LONDON, Feb. 16, 1866.

A great meeting was held here in Exeter Hall last evening, to commemorate the adoption of the Constitutional Amendment in the United States, by which slavery is abolished and forever prohibited. Benjamin Scott, Esq., Chamberlain of London, presided, and introduced the exercises by a very forcible speech, in which he referred very kindly to our country, and characterized the action above alluded to as the great event of the age. He was followed by Handel Crossham, Esq., of Bristol, one of the company of British capitalists who visited America last year, who moved a resolution expressive of the satisfaction of the meeting, in view of the extinction of slavery in the United States, and supported it in a powerful speech that repeatedly "brought down the house." Rev. Newman Hall seconded the resolution, and spoke forcibly for half an hour, when the motion was adopted by acclamation. An opportunity was then afforded me, as an American citizen, to make a short response, which I did. Rev. Mr. Allen, an Episcopal Minister of London, then brought forward another resolution of sympathy with us in our work for the freedmen, and pledging assistance, and spoke fervidly in denunciation of slavery, and was followed by Rev. Mr. Brock, a prominent Baptist Minister in the city. Two or three other persons also spoke, and the meeting adjourned with much enthusiasm. The immense house was tolerably well filled. The meeting was under the auspices of the London Freedmen's Aid Society.

☞ We would acknowledge C. W.

Brooks & Co's business circular, per *Bhering*, and also late San Francisco papers from the same firm. Captains Hempstead, of the *Cambridge*, Bennett, of the *D. C. Murrey*, and Lane, of the *Bhering*, have our grateful acknowledgements for files of late papers. Such favors are always acceptable, for they furnish the Reading Room at the Sailors Home, after undergoing a surgical operation by the editor's scissors.

HAWAIIAN EVANGELICAL ASSOCIATION.—

The annual meeting of this Association will commence its sessions at the Stone Church on Wednesday 6th inst. at 10 o'clock A. M. Missionaries, native pastors and delegates, will be in attendance.

Good Advice to a Young Christian Away from Home.

The following letter was written by the late Rev. Mr. Ramsay, Pastor of a Presbyterian Church in Philadelphia, to a member of his Church, who had removed to a distant part of the country. The letter, containing the following paragraphs, chanced to fall under our observation, and the counsel appeared so eminently sound and good that we take great pleasure in publishing the same, most earnestly commending it to the consideration of our readers:

It often happens that when young Christians remove far from home, and from the circle of Christians among whom they formerly dwelt, and with whom they labored for God, they either conceal their Christian character entirely or else lead such a life of seclusion that no one would ever suspect them for being professing Christians. This may arise from many causes. How you have acted in this respect, since you have been thrown among strangers, I know not. If you should become desponding, then you will begin to wish that no one should know that you are a member of the family of Christ; but, if you are still happy and cheerful in God, then you will seek to bring others to experience the same joys that you yourself profess. You no doubt have good preaching where you are, but let me give you a short sermon. Permit me then to say to you, my dear M.—

1. Be a *Bible Christian*; that is, be a Christian whose faith rests on the *Word of God*, and not on the *opinions of men*. The Christianity of too many in our days is regulated more by the opinions of others than by the Word of God; and hence they are unable to give a reason of the hope they possess. (1 Peter, 3, 15.) Such Christians never enjoy much of the love of God, and never do much.

2. Search the *Scriptures* daily and with prayer. (John 5, 39.) Read the Bible in course, and read it all. John Quincy Adams said before his death a short time, that for many years of his life he had read the Bible through *once a year*. How few Christians can say so. Have a small Bible always near you, and often read it, as well as regularly morning and evening.

3. Be a *prayerful Christian*. None should indulge the hope of Heaven who do not love to pray. Prayer is the breath of the Christian. Some people pray to keep their hopes alive, and not because they love to commune with God. Have your regular seasons for devotion, and if anything should break in upon the time you have given to God, don't retire for the night till you have redeemed your pledge to God. The character of your prayers in secret will tell you what is the character of your religion. It is sad to think of the true Christians waste in idle chat and visits, and then excuse themselves from *secret prayer* for want of time. Such Christians never are happy. Read Psalm 55, 17, Dan. 6, 10. Pray till you love to pray. Read Dr. Watts and Henry on Prayer.

4. Seek to do good. If you ask me how you can do good, I answer, imitate Christ in His spirit and in His conduct. A good per-

son will do good anywhere. Some people act as if God had made the world *for them alone*, and that everybody must minister to them; but the secret of true joy in religion is, to be doing good. This will cheer the soul and will secure the blessing of God. Be a *living epistle*, sent from God to the Far West, and carry with you the Spirit of your Divine Lord wherever you go.

5. Aim at a high degree of piety. The religion of the great mass of Christians nowadays is of a sickly growth. Multitudes are in doubt all their life whether they are Christians or not. Many are what I would call *see-saw Christians, up to-day, down to-morrow*. Let your piety be like the flowing stream, *on and on*, deeper and wider, till faith is lost in sight and hope in possession. To obtain this, make it a matter of conscience to attend to every duty; be faithful in all the means of grace; never forsake the communion of saints; love Christians; love not the world; never sacrifice the favor of God to please your best friend on earth; keep Heaven in view, and while you pant after God you will feel His love, and soon, my dear young friend, you will see Jesus, your Lord.

Hon. D. L. Gregg on the Negro Question.

A Carson City paper publishes the following remarks of the late U. S. Minister at the Hawaiian Court and Hawaiian Minister of Finance:

The question of negro suffrage is sought to be made an issue by the Copperheads, but they mistake the true grounds of controversy in taking this position. In this State the basis of suffrage is established. But how is it in regard to South Carolina and Georgia? They are disobedient children. They have revolted against just parental authority. They have discarded the allegiance they owe to the Government. Shall we at once permit them to resume all the rights of their former condition? I give you my answer firmly and emphatically in the negative. Keep them under the duress of military authority until they agree to behave themselves for the future as faithful members of the Union. Make them consent to respect the proclamation of emancipation, and to give to their equals under the law—colored though they may be—the rights, the privileges and the prerogatives of American citizens. Compel them to agree to the Constitutional amendment abolishing slavery. Let them know, and be made to understand, that rebellion is not a mere farce, to be compromised by professions or atoned for by any spirit which tends to carry out the teachings of rebellion.

While the still continued traitors of the late Southern Confederacy hold to the sentiments of rebellion, they ought not to be permitted to cast the votes of the two-thirds of emancipated slaves, who have heretofore added to their basis of representation.

Negro equality in the South! Who disputes its propriety? The loyal negro has fought for his country, under the banners of the nation, is now, and at any time, more than the equal of his master, who stood by the flag of the Southern Confederacy.

The privileges of rebels! To what priv-

ileges are they entitled? To none, except by permission of the national authorities.

As to the right of franchise in the revolted States, I would say that loyal slaves are more to be trusted than their disloyal masters, and if my views could prevail, I should tell you to give the loyal negro the right of voting, and disfranchise his disloyal master, until time and events have made the latter come back, with "pure hands and a contrite heart," and a full acknowledgment of his errors to supplicate the favors of American citizenship. No! the loyal negro who has fought for American nationality is far more to be respected than the disloyal traitor who has borne arms in defence of treason, or supported the cause of the Southern Confederacy by his voice or his pen in the councils, or the interest of Northern traitors. The man who has refused to acknowledge the correctness of Mr. Lincoln's policy and statesmanship, should—no matter what his professions now may be—"stand out in the cold" until he has accomplished the full measure of penance required for anything short of the unpardonable sin.

Christian Union.

St. Ann's Church, Brooklyn, was opened for a conference of the Christian Union Association last Sunday evening. Rev. Mr. Mills and Rev. Mr. Gallagher, rectors of the Church, and Drs. Porter and Buddington, made addresses. Dr. Porter showed that the office of this Association was to promote spiritual union and to awaken thought on the subject of fellowship and communion. Dr. Buddington believed the movement, by holding up the banner of union, would bring out great results in the future. Rev. Mr. Gallagher (Episcopal) thus addressed the meeting:

"Baptized a Presbyterian, he had gone into the Episcopal Church, and for a time had held the erroneous doctrine that an *unbroken lineal, tactual, episcopal apostolic succession* was essential to confer validity to ordination. At that time, to stand where he now stood, affiliating with Dr. Porter as a minister, he would no more have done than to have thrust his right hand into the flames. But like Peter, after the vision of the clean and unclean beasts, he had been taught by the Divine Spirit to call nothing common or unclean which God had accepted. Whom Christ had acknowledged as ministers, should he not accept? Yes, he would with his whole soul; with no reserve whatever. No terms could express his aversion to exclusiveness as found among all denominations. It was not the Spirit of Christ. He was an Episcopalian true to his old standard. Cranmer and Hall stood here, and until the corrupt age of Charles the Second, ministers were inducted into the Episcopal Church from non-Episcopal Churches, and reordination was not so much as thought of."

Rev. Mr. Mills, as rector of St. Ann's, said, among other good things: "May these walls crumble to dust ere this Church departs from the practice of her fathers (McIlvaine and Cutler) and excludes from her Courts any of God's ministers or people." At a late hour the meeting adjourned.—*N. Y. Observer, March 15.*

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. O. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7½ P. M.

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Letter from Gen. S. T. Armstrong.

SPOTTSWOOD HOTEL,
RICHMOND, Va., March 5, 1866.

Action and not preaching is to me plainly my sphere, though a little talking occasionally is allowable. I cannot look upon my being spared through such vicissitudes as anything but a significant providence calling me to such labors for my fellows as I can best perform. Thus far I am led. I have got the position in the Bureau to give my powers their fullest test, and by the help of God shall succeed. Beyond the present I see nothing, but all will be well. Yesterday I walked out to the Auburn of the South, and on the banks of the James we saw many rebel graves, Gen. Stuart among others. It is a beautiful, tasteful place. President Jefferson's tomb is also there, but the monuments are far inferior to those of the North. Right over the river we saw the infamous prison-ground of Belle Isle, with its countless Union graves, its dead-lines, and narrow unsheltered pen, where once twelve thousand of our soldiers were imprisoned and starved. We walked under the James River Canal to the water-works, and thence out upon the rocks in the river, and frisked about like children, leaping from boulder to boulder, a sport that I had not enjoyed for many years. We gathered on a rock and sung "What are the wild waves saying?" and, in chorus, "America," and the sound floated over those sad graves. The incense of patriotism has seldom gone up from these rocks, on which the sunken eye of despair has oftentimes rested in hopeless longing. There is a holy thrill at such times that is unspeakable.

15th.—Took the steamer for Fortress Monroe and am now at my post in the village of Hampton, beautifully located, and once one of the finest towns in the South; all burnt to the ground and replaced by thousands of negro cabins. There are seven thousand negroes on a radius of three miles from my office, and some thirty-five thousand in my district. I have about a dozen officers under me, though I am a civilian, and a glorious field of labor. Some thirty-four lady teachers from the North, and others, are co-operating. Some splendid people are helping. A Mrs. Dalley, who for four years was matron of one of the largest hospitals in the country, is a rare woman, a Florence Nightingale of America. I admire her, she is so noble; she has an Industrial School in one of the hospitals, is about fifty years old.

This place is historical. A little above here is Jamestown, in my district, where the first settlers came, and the ruins of the church are standing. In my field were fought many battles, and some of my own. This Hampton has been the city of refuge for the negroes during the war. Here they came from all Virginia to seek freedom, food and a home; hither caravans daily poured in for months, with young, old and helpless, and built their little cabins, and did what they could. Here were raised several colored regiments, which took the men and left the women helpless, and other miseries there have been, which cannot be told; but the worst is over. The men came not back, since most were killed, disabled or died, and here are their families in my charge. We issue 1,800 rations a day to those who would

die of starvation were it not for this. Their children are kept at school, and we get them work to prevent injustice. Take us all away, and the negroes might as well be all hung at once. The old masters cannot be trusted.

Out of my window I see hundreds of oyster-boats in a little bay. Splendid oysters we get, the best in the world. I will tell you my counties, so you can see my domain on the map. They are these: Matthews, Gloucester, York, Warwick, Elizabeth City, James City, Charles City, New Kent and King Williams. General Howard told me it was the hardest position he had to fill, there is such ill-feeling between the whites and blacks, so many paupers, so much idleness and such an enormous population. I have just commenced, and shine ye lucky stars!

There is a beautiful sheet of water before the village, the scene of the fight between the *Merrimac* and *Monitor*, the naval rendezvous of the war, and the base of operations of the army of the Potomac twice. It is all history about here. The work is splendid, and if God leads me as he has done, I shall have nothing to fear, and all will be well.

We have to deal with cute, oily secessionists, smart as steel, smooth as sycophants. It reminds me of the days when I was editor of the *Hae Hawaii*.

It is uncertain how long I shall remain here, as the Bureau may not last long.

Information Wanted.

Respecting *William Beggs*, who left Honolulu, as a "Constitution man," on board the *D. C. Murray*, in January last. He is reported to be in San Francisco. By calling upon Capt. Bennett, of the *D. C. Murray*, he will hear good news from home. Please communicate with Miss Elizabeth Beggs, Wilton House, Dalkey, Ireland, or with the editor of THE FRIEND.

Respecting the person referred to in the following letter, addressed to Hon. James McBride, American Minister Resident: PHILADELPHIA, March 1, 1866.

James McBride, Minister at Honolulu—Sir:—I have the honor to request a favor in regard to *William Davison Bentley*, who is 33 or 34 years old, light complexion, blue eyes, 5 feet 4 or 5 inches high, has a very bad impediment in his speech. The last letter I received from him was dated Honolulu, March 22, 1859. Will you be kind enough to ascertain if he is living in Honolulu, and by giving full particulars of him you will oblige a heartbroken mother.

I remain, sir, very respectfully,

Your obedient servant,

—SARAH BENTLEY.

In care of Mrs. Wallace, 245 North 10th street, Philadelphia.

Respecting *John W. Jones*, late from San Francisco. He is supposed to be residing in some part of the Islands. He came for his health. Please communicate with the editor, or Dr. A. C. Buffum, Honolulu.

Respecting *William Dyke*, belonging to Wilmington, Del. Any information will be gladly received by the editor, or Mrs. Ellen B. Yates, No. 16 Robinson street, Wilmington, Del. He is supposed to be residing in San Francisco.

Respecting *William A. Burnet*, who sailed, in 1864, in the "William Rotch," from New Bedford. It was reported that he was lost overboard. Capt. Baxter was then master of the ship. Should this notice attract the attention of Capt. Baxter, or any one attached at that time to the ship, they are requested to communicate with the Editor, or Rev. S. Fox, of New Bedford. If any keepsakes, books, photographs, &c., remain, it is desired they may be kept. This unfortunate young man's father is an aged clergyman, residing in Scotland.

Respecting *Robert Boyd Simonds*, aged 40. Left the United States on board the ship "General Williams," of New London, about twenty years ago, and landed at the Sandwich Islands. Any information will be gladly received by the Editor, or Mrs. Abby J. Bellows, East Wilton, N. H.

MARRIED.

MCCULLY—HARVEY—May 20th, by Rev. S. C. Damon, at the residence of Chief Justice Allen, Nuuanu Valley, Lawrence McCully, Esq., to Miss Eliza Ellen, daughter of Mr. G. P. Harvey, of Kenduskeag, Maine. No cards.

LOLLER—WILLIAMS—April 29th, by Rev. Father Hermann, Mr. Sam'l A. Loller to Miss Della C. Williams, both of Honolulu. [San Francisco and Philadelphia papers please copy.]

HART—BIRD—In Honolulu, May 6th, by Rev. S. C. Damon, Mr. C. W. Hart to Miss Mary Ann Bird.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

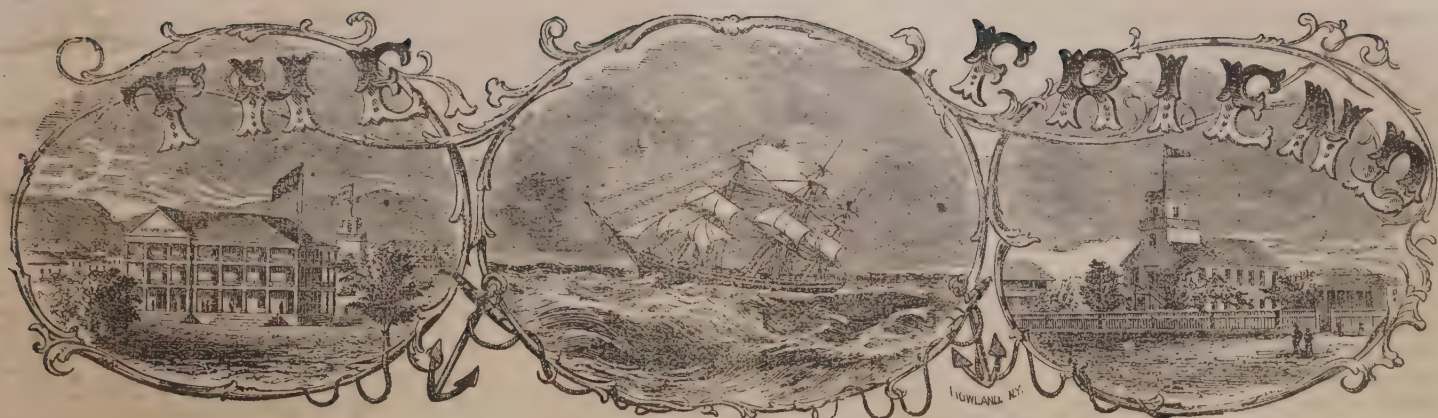
- April 29—Am wh bark *Minerva*, Penniman, from New Zealand with 35 bbls sp.
29—Am wh bark *George*, Davis, from home via Hilo with 230 bbls sp.
May 2—Am wh bark *Seine*, Smith, from Home via Hilo, clean.
5—Barkentine *Constitution*, from Tahiti.
6—Russian ship *Kamschatka*, Ohberg, from Cronstadt, via Hamburg and St. Catherine en route for Sitka.
7—Am brigantine *Lubna*, Howes, 18 days from San Francisco, en route for Hongkong.
7—Am wh bark *Sea Breeze*, Hamilton, 6 mos. out from Home, clean.
9—Am clipper bark *D. C. Murray*, Bennett, 14 days from San Francisco, with mdse and passengers to Walker, Allen & Co.
9—Am wh ship *Janus*, Smith, 5 mos. out from Home, with 200 sp.
10—Am barkentine *Victor*, Greenleaf, 28 days from Teaklet with lumber to H. Hackfeld & Co.
11—Haw'n brig *Pfeil*, Ziegenhirt, 28 days from Victoria, with asstd cargo to Ed. Hoffschlager & Co.
12—Am bark A. A. Eldridge, Abbott, 16 days from Portland, with mdse to Walker, Allen & Co.
14—Am bark *Ethan Allen*, Snow, 14 days from Portland, with mdse to Walker, Allen & Co.
17—Br bark *Anna*, Watson, 66 days from Melbourne en route for San Francisco.
19—Am bark *Kadish*, Jeerkes, 74 days from Sydney.
20—Br steamer *Thames*, 28 days from Victoria, with cargo to Junion, Green & Co.
21—Oldu'g bark *Diana*, Toegel, 100 days from Bremen with mdse to Melchers & Co.
22—Am bark *Live Yankee*, Wiggins, 20 days from San Francisco, with mdse to C. Brewer & Co.
24—Russ. bark *Clara Bell*, Sutton, 22 days from San Francisco.
25—Am wh bark *Navy*, Davis.
25—Am brig *Kentucky*, Williston, 29 days from Carmen Island en route for Nikolaisk, with cargo of salt.
May 27—Am bark *Bhering*, Lane, 14 days from San Francisco, with mdse to Walker, Allen & Co.
27—Am schr *Milton Badger*, 16 days from Humboldt, with lumber to Walker, Allen & Co.
31—Am clipper ship *Bunker Hill*, Davis, 18 days from San Francisco.
00—Am wh ship *Nile*, Davis, from cruise.
1—Br bark *Hathys*, Swain, 65 days from Sydney, via Tahiti, with coal.

PASSENGERS.

- For PORTLAND—per Sam'l Merritt, May 8—R K Chamberlyne.
From TAHITI—per *Constitution*, May 5—L Alton, J Archer W Lloyd, D H Wheeler—4.
For SAN FRANCISCO—per *Hesperian*, May 8—Rev E Ibbotson, H M Alexander, D Kellett, J A Guiste, D N Thain, Wm Lloyd—6.
For SAN FRANCISCO—per *Camden*, May 8—A W Nichols, H N Greenwell, J H Eickoff, G Beivers—4.
From SAN FRANCISCO—per D. C. Murray, May 9—Miss E A Brooks, Mrs Geo Hearst, E C Apperson, Mrs A Louzada, A Louzada, Master Louzada, Mrs E Layton, L W Layton, G Layton, E Layton, H Reymann, M S Grinbaum, G S Chase, H Heyler, J Hemrick, A Maltland, Dr A C Buffum, E F Howard, W Cadhill, L D Monroe, Geo Eilet, and 5 in steerage—25.
FOR BAKER ISLAND—per *Kanehameha* V—C A Williams, A J Kieny, A McCullough, J Wood—4.
From VICTORIA—per *Pfeil*, May 11—Alepa, wife and 3 children, Ityll, Akual, Asam, Atung, Ateu—10.
From PORTLAND—per A. A. Eldridge, May 12—Mrs G Clark, Mr and Mrs Case—3.
For SAN FRANCISCO—per *Cambridge*, May 19—Mr and Mrs W B Wright and 3 children, G W Hendley, Mr and Mrs J Williams, D H Wheeler, Mr and Mrs Hunter, G Eitel, W Alton, R Brown—14.
From SAN FRANCISCO—per *Bhering*, May 27—Messrs S N Castle, Biram Sandford, Thomas Waters, John Kingin, A Garston, Wm Gude, A F Schamm—7.
For HONGKONG—per *Bunker Hill*, May 31—H A Peterson.
For SAN FRANCISCO—per *Ethan Allen*, May 31—Mr Euler, H Horle, Mr and Mrs R Hurz, Jno Hunt, D Smith, Mr and Mrs J Marsh, J Hurn, E Reimund, O Hunter, F Casey, Mrs Edwards and 5 children, Mrs Sinder and 3 children—25.

DIED.

- TURNER—In Honolulu, May 6th, Mr. Charles Turner, aged 65 years. He was a native of England, and was once a famous pugilist.
JACKSON—In Honolulu, Eliza Jackson, aged 8 months, infant daughter of Mr. William Jackson.
MEYER—On the 7th of May at Kala, Molokai, aged 5 years and 5 months, Bertha Amalia daughter of E. W. and K. D. Meyer.
BENT—In Honolulu, May —, Mealohe, wife of Mr. Z. Bent. The deceased was a native of Maunahiki, one of the South Sea Islands, and had been taught by Missionaries of the London Missionary Society.
DULLAGHAM—May 19th, at the U. S. Hospital, Honolulu, Thomas Dullagham. He belonged to South Boston, Mass. He had papers showing that his friends reside at the corner of B and Gold streets.
STEVENS—At Queen's Hospital, June 2, Mr. Lewis Stevens, belonging to Troy, N. Y. He was a cooper, and had resided many years upon the Islands.



New Series, Vol. 17, No. 7.

HONOLULU, JULY 2, 1866.

{ Old Series, Vol. 23.

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THE FRIEND.
JULY 2, 1866.

American Ship "Hornet" Burnt
at Sea. 43 Days in an Open Boat.

The following letter was addressed by
Captain Josiah A. Mitchell to A. Caldwell,
Esq., U. S. Consul at Honolulu :

LAPAOEHOE, HAWAII,
Monday, June 18, 1866.

By the mail of to-day I am just able to inform you of the loss (by fire at sea) of the American ship *Hornet*, under my command, on the 3d of May last, in lat. 2° N., lon. 112° 30' W., bound from New York for San Francisco. In the Providence of God I was permitted to land at this place, on the afternoon of the 15th instant, after being 43 days in the boat, with two passengers, eleven men and third officer, (fifteen in all,) all in a starving condition. The Consul at Hilo has already kindly and promptly relieved me of the men, which I trust will add much to my recovery. I am very weak, and shall require some days of quiet rest to recover some vitality before moving from here. We were obliged to leave the ship in haste, the first officer taking eight of the crew in one quarter boat, the second officer and six men going in the other quarter boat. The boats were together nineteen days before separating, at which time we divided what few remaining stores we had and parted company. I trust they may have been picked up, and not left to the sufferings we endured. Annexed I furnish the names of those in the boat with me: Mr. Samuel Ferguson and Mr. Henry Ferguson, passengers; J. S. Thomas, third officer; and the following seamen: Henry Morris, Joseph Williams, Peter Smith, C. H. Haartman, Antonio Cassero, John Ferris, Frederic Clough, Neil

Turner, Thomas F. Tate, James Cox, John Campbell.

The vessel was consigned to Messrs. Geo. Howes & Co., San Francisco. Mr. Thomas, third officer, and the seamen, have arrived in a vessel from Hilo. We fear the other two boats will never be heard from, unless they providentially fell in with some vessel. We regret our limits will not allow us to publish a full narrative of particulars.

In Rev. J. Kekela's letter to President Lincoln, as translated by Mr. E. P. Bond, Mr. Kekela is made to say, "I gave my boat for the stranger's life." There is doubtless some error in this; for, in a letter to Rev. L. Smith, D. D., dated June 15, 1864, and printed in the Hawaiian language, in the *Hokulua* of February, 1864, Mr. Kekela says that on the 13th of January, hearing that the Chief, Mato, who held Mr. Whalon captive, had said if a boat was given in ransom he would release the white man, he immediately told his own Chief, Tahitona, that he might offer his boat with all its furniture. The next morning, however, Tahitona gave Mato a gun, which was accepted in ransom, and Mr. Whalon was released.

This correction is due to Kekela, lest he seem to those who are intimately acquainted with the facts to have assumed more credit for generosity than he could properly claim.

The examination, exhibition and other exercises took place at Oahu College, agreeable to public notice which had been given. We regret that our limited space will not permit us to notice these exercises as we have been wont to do in former years. They all passed off creditably to teachers and pupils. We had intended to make some remarks on the state of the College, but shall defer them until the publication of the Quarter-century Catalogue of teachers, trustees and pupils, which is now in preparation.

The Third Annual Report
OF THE BOARD OF THE

Hawaiian Evangelical Association.

We render our Report for the year ending May 31, 1866, with thankfulness to God for the prosperity He has thus far vouchsafed us.

Home Department.

RECEIPTS.

Our Treasurer's Report shows a very gratifying increase in the benevolence of our Churches. The total of our receipts this year exceeds last year's by \$1311 03; and, even adding to last year's sum that which was the result of a special effort for the A. B. C. F. M., and this year's receipts from home sources exceed by \$467 15. It is also interesting to notice the contributions from our young Mission Churches in Micronesia, made principally in cocoanut oil—valued last year at \$63 32, and this year at \$80 60; and this does not include contributions made directly by them to the American Board.

The following table shows our receipts during the three years since our organization :

	1864.	1865	1866.
Home Missions to Haw. Board, \$	57 00	\$ 679 05	\$ 221 44
Publications " "	256 30	37 10	20 00
Education " "	92 18		79 87
General Fund, " "	729 41	1 670 39	1,539 79
For. Missions " "	2,343 96	2,060 15	8,896 62
	\$3,569 80	\$4,416 69	\$5,757 72
For. Missions from Micronesia,		63 32	80 60
Directly to Am. B'd, from Haw. Churches,		842 88	
		\$5,362 89	\$5,838 32

LIBRARY.

We have, during the year, received very valuable donations of copies of the early issues of the Mission press on these Islands, all of which are carefully bound for preservation. We trust friends having books and documents relating to the Missionary work, particularly in the Pacific Ocean, will remember this Library. It now numbers nearly two hundred volumes.

HOME MISSIONS.

One Hawaiian has been ordained on Hawaii, one on Maui, two on Oahu and one on Kauai, making now a total of twenty ordained Hawaiian pastors.

We are happy to report that Rev. Thos. G. Thurston has, at the instance of this Board, returned to his native land, and has com-

menced labors among the Hawaiians and foreigners at Wailuku.

We have, during the year past, sustained a native home Missionary at Hanapepe, Kauai, and another at Niihau, and we have assisted two pastors on Maui. The Rev. J. Porter Green has accepted an appointment as a Home Missionary to assist him in his labors at Keokea and Huelo; and Rev. Mr. Bicknell has been assisted at Ewa, as he was also last year.

EDUCATION.

The *Theological School*, at Wailuku, under the Rev. W. P. Alexander, has been successfully continued, though with a diminished number of students. Two young men, who had completed two years of study, entered upon the third year. One of these has since found a field of labor at Hauula, Oahu. Ten new pupils have joined the School during the year, one of whom has died and another left. The present number is therefore nine.

Mr. Alexander reports, regarding the studies of the year: "We have been once over the ground of the Evidences of Christianity, Didactic Theology, and Church History, besides one lesson a week on Exegesis and one trial Sermon and a Theological Lecture."

Our best and most talented young men should be carefully encouraged to enter this School, for our home and foreign fields are not all filled. Some of our English-speaking Hawaiian and half-caste young men should be urged to heed these calls for ministerial labor.

The *Female School* established at Kau, was, according to the action of last June, transferred to Waialua, Oahu, in August. The buildings were repaired and enlarged, as far as the funds at our disposal would allow, during August and September, under Mr. O. H. Gulick's personal superintendence. In October new pupils began to be received, and by the close of the month the whole number was thirty-seven. By the 11th of January fifty girls had been received: from Hawaii 15, Maui 15, Oahu 16, Kauai 3, and from Micronesia 1—the daughter of one of our Hawaiian Missionaries. This is as many as the moneys at present granted will allow us to support. Miss Lizzie Lyons' faithful services have been secured during the past year, and she will remain for the year to come.

There is much to encourage us regarding the girls in this institution; but we would urge all who are interested in it to pray for larger measures of the Holy Spirit's influence among them, that the main object of its establishment, and of all our labors for it, may be more fully and certainly secured.

PUBLICATIONS.

We have, during the year, published the Sabbath School Question Book, called the "Ui Kamalii," spoken of in our last Report as in press. Its adaptation to a felt need is shown by our having already disposed of about half the edition of two thousand. We have republished the "Ui no ke Akua" in an edition of three thousand, and also five thousand each of tracts Nos. 4, 6 and 7.

From the American Bible Society we have requested one thousand Hawaiian-English Testaments, and a number are on

their way hither. We were happy to remit to the Bible Society the sum of \$308 84, the result of the sale of Bibles and Testaments. We have also on the way from the American Tract Society, New York, two thousand Kumumua Hou and three thousand Lira Kamalii, for which we have paid them \$705 48. We have received from the American Sabbath School Union, through the Rev. E. T. Doane, a number of sets of large Scripture pictures, which will be highly prized by our Sabbath Schools. We are also indebted to the American Tract Society, New York, for a grant of one hundred sets of small Scripture maps.

In April we commenced the publication of a children's illustrated newspaper, called the *Alani*, under the editorship of Rev. O. H. Gulick. Great pains have been taken to make it attractive and useful. We have very kindly been allowed to take copies of some of the finest cuts of the American Tract Societies, New York and Boston, with which to embellish the sheet, and we expect soon to receive for it the finest quality of paper. It is published monthly, at twenty-five cents a year, or four dollars for twenty copies to one address. About four thousand have been put into circulation. We hope much immediate good from it to our children, and the bound volumes will in future years be one of the most attractive of Hawaiian books.

In the Gilbert Island dialect we have published an edition of five hundred of a Scripture catechism, a translation of the "Ui no ke Akua," by Rev. I. Mahoo. This is the first book published in another than his native tongue by a Hawaiian. In the Ponape dialect we have republished a book of Scripture anecdotes and a little hymn-book. We have also carried through the press one thousand each of the Gospel of St. Luke and the Acts of the Apostles, translated by Rev. A. A. Sturges into the Ponape dialect.

The Rev. E. W. Clark is still engaged on the new edition of the Hawaiian Bible, which he hopes to complete by the close of 1866. Having learned from himself of his readiness to remain in New York, and prepare and carry through the press such works as the Hawaiian Board may desire, we have requested him, after the completion of the Bible, to first engage in preparing an illustrated Bible Dictionary, which was commenced some time since by Rev. E. Bond; and before the close of another year we hope to be able to forward to him for publication the MSS of the Bible Text Book, which is already more than half completed by Rev. B. W. Parker.

The Rev. J. F. Pogue has accepted the proposition to devote himself as far as possible to the preparation of books, and thus the failure of his health at Lahainaluna promises to be a great gain to our work. He hopes ere long to have so far recovered his health as to be able to enter upon literary labors, when we trust he will commence the preparation of some of the Commentaries so much needed by our ministers and bible students.

We have in the press a new Scripture Question Book, adapted to quite young scholars. We have also in readiness for publication at these Islands another number of "Olelo Ao Liili," biographies of Opuka-

haia and Keopuolani, and a work on Popery; and we have authorized the republication of several tracts now out of print.

It will thus be seen that we shall need all the funds there may be on hand for publication, together with all we may receive during the year.

During the year past 2,800,486 pages have been put in circulation, 2,437,295 of which were sold. The receipts from the sales of books have amounted to \$893 44.

Foreign Department.

The *Morning Star* was sold in December, by order of the Prudential Committee, and we expect a new vessel of the same name, of the same rig, and perhaps a little larger, early in 1867.

MICRONESIA.

The *Morning Star* left Honolulu July 17th, 1865, on her tenth and last voyage to the West. She was detained several weeks for Mr. and Mrs. Doane, expected from the United States; but, hearing of their shipwreck in the Gulf of Mexico, she finally left without them. They arrived, however, on the 25th of July, and, taking passage on the *Pfeil*, reached Ebon two days in advance of the *Morning Star*.

The Rev. J. S. Emerson visited Micronesia as our delegate, and rendered much valuable service in communicating with our Hawaiian brethren. Mr. and Mrs. Snow and children returned to Ebon on the *Morning Star*. R. Maka and wife, of Waikane, Oahu, also went as Missionaries to the Gilbert Islands, he having been licensed to preach by the Oahu Evangelical Association before leaving.

Haina, of the Gilbert Islands Mission, came with the return of the *Morning Star*, to Honolulu, with the consent of his brethren and our delegates, Messrs. Emerson and Snow, for medical assistance. On the 28th of May, just closed, he left in the *Pfeil*, restored to health, to resume his work on Tarawa. By the same opportunity we have sent this year's supplies for all our stations in Micronesia.

PONAPE (ASCENSION ISLAND.)

Ronokiti—Rev. A. A. Sturges and Mrs. S. M. Sturges; Rev. E. T. Doane and Mrs. C. H. Doane.

Mr. Doane has, after an absence of eight years, returned from Ebon to this, the first scene of his Missionary labors in Micronesia.

The work still progresses in Ponape, notwithstanding opposition, fire, and bloodshed; perhaps we should say by their help. In February, 1865, the drunken Nanakin of Kiti burnt the Church erected at great expense of time and labor at the Mission station, and, by several horrid murders he has tried to check the Christian cause. In April the pirate *Shenandoah* added to the reign of terror by destroying four whale-ships in the Bonatik harbor. They first gave the vessels over to the natives for plunder; and it is noteworthy that but few Church members were induced by this, to them, great temptation to join in the robbery. The officers and crews of these vessels remained on shore for four months, and, with but few exceptions, assisted more than can be told to the debasement of the people.

Mr. and Mrs. Sturges have devoted much time to laborious touring round the Island, but Mr. Sturges remarks: "Going round Ascension Island is not now what it used to be. Now we have friends to welcome us at very many bright little spots, giving us the best they have."

Thirty persons had, during the year previous to August, 1865, been added to the Church. Five had died, leaving the total 179. A few are under discipline. In the main they do well, though their pastor says of them: "They are very much like very young children." The triumphant death of a remarkable woman, named Ruth, is reported at length. "She expressed a longing desire to see Jesus; not one lisp of complaint, not one desire to get well." "The satisfaction," writes Mr. Sturges, "we have with our Christians, helps to fill up our cup of joy, which is a very large one, and all the time running over."

Mr. Emerson reports that "more than half of the head Chiefs now reckon themselves as friends of the Bible and adherents of the Missionaries, and an equally large portion of the people." After a tour of five days round the Island with Messrs. Emerson and Sturges, Mr. Doane, who is well able to compare the present with the past, expresses his delight at the spread of the good work, the number of readers, the readiness to take part in religious meetings, and the desire of the Chiefs for teachers, and speaks of the necessity of now giving "permanency to what has been done." "In order to this," he very justly says, "the people should, as far as possible, be gathered into schools." Both the brethren there ask for a Hawaiian laborer or two to engage in teaching.

Regarding *Mokil*, (Wellington's Island,) about a degree east of Ponape, Mr. Emerson found that ten to fifteen had learned to read and sing from Ponape books, having been taught by a white man formerly on Ascension Island.

KUSAIE (STRONG'S ISLAND.)

Mr. Snow made a short visit to this, his old station, in September last. During the year previous but one had forsaken the meetings kept up by themselves, and returned to heathenism. Four others had been suspended by the action of the Church itself, but still attended all the meetings, and Mr. Snow truly remarks: "It is an interesting and touching fact in the Church discipline here, that hardly a prayer is offered in which they do not make mention of and pray for the fallen members."

Some forty were reported to Mr. Snow as having turned to the Lord during the year, making the total of hopeful converts not yet admitted to Church privileges about one hundred, of whom more than thirty were in September admitted to the Church. This makes the number of Church members about eighty. Nearly seventy gallons of cocoanut oil were sent up by the *Morning Star* as Monthly Concert contributions.

Mr. Emerson, in his report to us, remarks: "That little band of Christians at Kusaie appeared to me more mature, more manly, and more Christ-like than any people I found in Micronesia." The King told him the Christians were his best sub-

jects, and that he had forsaken his old god of storms and fruitful seasons, and was searching for the true God.

We may well join with Mr. Snow in saying: "What hath God wrought for this poor, filthy people! Formerly stupid as death, indifferent as the grave; now intensely interested in the word and work of life." Let this encourage us to labor on for the fields in which we have not yet begun to reap.

MARSHALL ISLANDS.

Ebon—Rev. B. G. Snow and Mrs. L. V. Snow; H. Aea and his wife, Debora.

Namarik—J. A. Kaelemakule and wife.

Jaluit—Rev. D. Kapali and his wife, Tamara Kealakai.

The Chiefs and people of EBON could hardly feel reconciled to Mr. Doane's leaving them, when it was first proposed in August last, so attached were they to him; but the Christians were at latest dates beginning to feel that what was their loss was Ponape's gain. Mr. and Mrs. Snow are again left without foreign associates, in circumstances of isolation too extreme to be desirable, though they themselves accept it with a cheerful sadness.

Mr. Doane writes: "Aea has done well in Mr. Snow's absence. Things look very hopeful on Ebon. Some have fallen away, but many others have been gathered in." Aea reports three hundred and ten scholars. Seventeen Chiefish persons among them have learned to read. Mr. Emerson speaks of a school examination, at which there were one hundred and twenty-five scholars present, mostly girls and young mothers, and most of them readers. Forty-four could repeat the Gospel of Mark entire, fifty knew the Multiplication Table, and about as many more sung well together. He says: "The process of schools at Ebon, and the fidelity of Aea, are praiseworthy and very encouraging." Aea has been licensed to preach.

The *Morning Star* made but a brief visit at NAMARIK. Mr. Doane says: "We found the brethren well, had a meeting and heard their report. During the year they have had sad trials from an oil-trader, (left there by the *Morning Star*), but on the whole they have made progress. We voted to let Kapali take up a new station."

In accordance with that action, on the return of the *Morning Star* from the West, Rev. D. Kapali and wife removed to JALUIT, (Bonham's Island.) The way had been prepared by Mr. Snow's having touched there a few weeks previous, and having secured the Chiefs' assent. The station seems to have been taken under favorable auspices.

Mr. Doane touched at MILE on the voyage from Honolulu, and saw the Chief named Drime, a kind man, who promised to take care of a Missionary. Mr. D. says: "The field is a good one. A Hawaiian would get along well there. He would have a goodly number of souls to preach to, and a fair supply of food."

The *Morning Star* also touched at ONAIRO, (Pleasant Island,) and Mr. Emerson was impressed with the fact of that Island's being open for Missionary labor.

In view of the healthy state of our Treasury, and of these several calls for laborers, the Hawaiian Board has decided to send out

several new men. Let us pray the Lord of the harvest to raise up and send forth the laborers best adapted to work in Micronesia.

GILBERT ISLANDS.

Tarawa, (Knox Island)—Rev. J. H. Mahoe and his wife, Olivia; G. Haina and his wife, Kaluahine.

Apaiang, (Charlotte's Island)—Rev. W. P. Kapu and his wife; D. P. Aumai and his wife, Maule.

Butaritari, (Pitt's Island)—Rev. J. W. Kanoa and his wife; R. Maka and his wife.

In the United States—Rev. H. Bingham Jr., and Mrs. M. C. Bingham.

Mr. Bingham left in July for the United States. He is somewhat invigorated, and hoping to return to his Missionary field.

Regarding TARAWA Mr. Emerson reports: "The meeting-houses, school-houses, and buildings show that the Missionaries have been neither idle nor destitute of success. Some fifty are learning to read and sing. Five or six have become tolerable readers."

On APAIANG the Queen still remains firm. "At a conference meeting," says Mr. Emerson, "the King, who was present with his wife, led in prayer with much propriety. I could but hope that the Spirit of the Lord had visited the hearts of a few in the place."

A hurried meeting of the brethren of that Mission, with Messrs. Snow and Emerson, was held at Apaiang, at which it was decided that Rev. J. W. Kanoa and R. Maka should take a new station on BUTARITARI. Kanoa very cheerfully left his well-built house, and we have reason to hope that he will win the good-will of the people of his new field, as he has those of Apaiang. The young King of Butaritari, after a full conference, received the Missionaries, promised his protection, and sold them a piece of land near the main village.

In the words of Mr. Emerson, "Although the evidence of the Spirit of the Lord among the people of the Gilbert Islands is not so marked as at some of the stations farther west, there is much occasion to give thanks and take courage."

MARQUESAS ISLANDS.

FATUIVA—

Omoa—Rev. J. W. Kaiwi and his wife, Hana Napaeaina.

Hanavave—Rev. A. Kaukau and his wife, Ruta Kaihihekai.

HIVAHOA—

Puamau—Rev. J. Kekela and his wife, Naomi.

Atuona—Rev. Z. Hapuku and his wife.

Hanaahi—J. W. Laioha and his wife, Hana Ihuanu.

UPAOU—

Hakae'au—Rev. S. Kauwealoha and his wife, Kaaiawahia.

Our last report was rendered just after the return of the *Morning Star* from her seventh voyage to the Marquesas Islands, and, as we have sent no vessel since then, we have comparatively little to report. It is to be hoped that when we shall again have a vessel entirely at our command we shall be able to communicate annually with that Mission.

We have received letters from Kauwealoha, Kekela, Kaiwi and Kaukau, the latest dates being December 20th. The Missionaries are reported well, and regarding their

work their is nothing specially noteworthy. A very dark shadow has, however, passed over them, in the desertion of Rev. A. Kaukau's wife. In August Kekela visited Hoomi, Island of Nuukahiva, and found the Christian converts stationed there laboring steadily. Fourteen persons are reported as attending their meetings. Some who attended have left.

Mr. Kekela's letter to President Lincoln has been published in America and England; and has done good in showing the character of our foreign Missionaries.

CALIFORNIA.

We have requested Rev. Lowell Smith, D. D., to visit the Hawaiians in Tuolumne county, California, while on his way from the Eastern States; and we hear from him that he was to leave San Francisco for Jacksonville on the 9th of May. We trust he will be able to make provision for the continuance of the work commenced among these Hawaiians by Mr. Theodore W. Gullick, and that they will no longer remain sheep without a shepherd.

THE ALUMNI SOCIETY OF PUNAHOU—Which was organized in June, 1864, held its second annual celebration on Friday evening, 15th inst., in the school room, in honor of the twenty-fifth anniversary of the opening of Oahu College. There were present many of the graduates, trustees and scholars of the Institution. The proceedings were opened by an eloquent oration from the President, W. D. Alexander, which commanded the attention and admiration of all present. Following this was an exceedingly interesting historical sketch of the Institution, and reminiscences of school days, by A. Francis Judd, Esq., which was well received and justly appreciated by the guests. Among the incidents he narrated the removal of the "big rock," near the College building, in which sport King Kamehameha joined with all the zest of a school-boy, and sat astride the rock as the natives brought it down from the hill. To close this part of the celebration, Miss Mattie Chamberlain kept the audience in the best of humor with another sketch of school-day recollections at Punahou, written in her usual facetious style. After the mental part of the entertainment was over, our reporter and his companion (including, of course, the rest of the audience) adjourned to a sumptuous supper table where all the dainties of the season were liberally provided, and everybody enjoyed the supper heartily. Remarks fell from Rev. Mr. Damon (a trustee), Rev. Mr. Dole (a former President), and one or two others, which were *apropos* to the occasion. Several toasts were offered and eloquently responded to by the graduates of the College. The company broke up about eleven o'clock, and all retired well pleased with the entertainment, and expressing the hope that the Alumni would have a similar gathering every year at least.—*Advertiser*.

The clipper bark *Swallow* arrived on Monday afternoon last, bringing the Hon. Anson Burlingame, U. S. Minister Plenipotentiary to Pekin, and Van Valkenburg, U. S. Minister Plenipotentiary to Japan. Mr. Burlingame is accompanied with his wife and children, and the General with his Secretary of Legation. They are stopping at the American House, and will remain till about the fourth of July, when they will proceed on in the *Swallow* to Kanagawa. Hon. Charles R. Bishop and his wife also arrived in the same vessel, having been absent some two and a half months.—*Advertiser*.

THE FRIEND.

JULY 2, 1866.

New Foreign Policy in China.

For some years past there have been serious fears that the affairs of the Chinese Empire had fallen into such disorder that the time was not far distant when England, France, Russia, and perhaps America would step forward and demand a partition of the Empire. France had already made serious demonstrations, and was for claiming a Protectorate of the silk-producing Provinces, while the British Lion was ready to place his paw upon the tea-growing regions. If that result had been fully consummated, Russia and America would doubtless have had their share of the enormous spoils of the oldest empire on earth. We are most happy to learn that a new and entirely different policy has been inaugurated. The four above-mentioned powers have mutually pledged each other and the highest authorities of the Chinese Government at Pekin that hereafter the integrity of the empire, territorially, shall remain intact. This is noble. It virtually emancipates the empire from foreign interference. The future influence of this co-operating policy, as it is styled, is fraught with blessings incalculable to the most populous empire on earth. The part taken by the American Minister, Mr. Burlingame, is most creditable to the Government which he has the honor to represent, as well as to his own diplomatic skill. When this policy was initiated in China, Sir F. Bruce, now British Minister at Washington, was the British Minister at Pekin. His stand and conduct at the eventful crisis were worthy of all praise. Any one of our readers who would thoroughly investigate this all-important subject, we would refer to Mr. Burlingame's dispatches as printed among the documents issued by the State Department at Washington. In those communications will be found most honorable references and allusions to the British, French and Russian Ministers at Pekin. It is believed that for once, at least, the Plenipotentiary Ministers of those great nations rose above national prejudices and jealous rivalries, and inaugurated the co-operating policy, which will for a long time to come give quiet and peace in that part of the world. Under these circumstances, the American Government has done well to return Mr. Burlingame to Pekin. With Milton we may truly say,

"Peace hath her victories
No less renown'd than war."

Following the example of some Eastern newspapers, we shall issue this number of our paper a few days previous to the date. This will account for the absence of the notice of the State Funeral and other current topics.

Editor's Table.

THE AMERICAN MISSION IN THE SANDWICH ISLANDS: A Vindication and an Appeal in relation to the Proceedings of the Reformed Catholic Mission at Honolulu; by Rev. W. Ellis, formerly Missionary in the Sandwich Islands, and Honorary Member of the American Board of Commissioners for Foreign Missions. London, 27 Paternoster Row, 1866.

This is the title-page of a new work of 108 pages. It is written by a veteran in the Missionary service. If the writings of any man on Missionary subjects are worthy of perusal, they are those of this distinguished author and Missionary. Most especially is this true when he takes up his pen to write respecting affairs in any part of Polynesia. His "Researches" have been a text-book on Polynesian antiquities for more than a quarter of a century. Those four volumes are a perfect *Thesaurus* upon Polynesian historical subjects. To any one familiar with subsequent writers upon Polynesian affairs, it is a matter of perfect astonishment how much they are the debtors of Mr. Ellis. His works on Madagascar are equally exhaustive and valuable.

The pamphlet or volume which has just made its appearance, only a single copy of which has reached the Islands, is equally meritorious and judicious. It abounds with a careful review of the whole subject indicated by the title-page. The style is admirable, occasionally enlivened by a touch of quiet humor not unworthy of Washington Irving. He has not written ignorantly and without due research, but appears to be completely conversant with every book and pamphlet which has recently appeared relating to this part of the world, even to the letter of the Rev. J. Kekela, addressed to the late President Lincoln. This letter is published in full, with much other valuable documentary matter. Our limits will not allow us to quote as much as we should be glad to do from this work, but the following paragraph upon the *hulas* is worthy of perusal:

"I once, when residing in Honolulu, went in obedience to a message from the Queen, to a place where, to my surprise and disgust, a sort of rehearsal of one of the dances was going on, and, almost before I was fully aware of what it was, the filthy picture seemed to be burned, as with vitriol, into my mind, as I turned and hurried home from the spot."

Because the American Missionaries have discouraged such exhibitions, certain persons have heaped upon them unmeasured abuse. We hope a supply of this pamphlet will in due time be forwarded for sale in Honolulu.

KAPIOLANI; THE HEROINE OF HAWAII.—In the May number of the "Hours at Home" we find an interesting sketch of the remarkable High Chiefess, Kapiolani, who died at Kealekeakua, on the 5th of May,

1841. This sketch is prepared by Dr. Anderson. His visit to Hawaii in 1863, and a study of her character, has led him to write an article, which will be read with interest by the friends of Missions and lovers of the heroic.

The character of Kapiolani has also been sketched by a clergyman of the Church of England, who aspires to the rank of poets. The following is the title-page of a volume now lying before us:

KAPIOLANI; with other Poems. By the Rev. Robert Grant, B. C. L., Fellow of Winchester College, Vicar of Bradford Abbas, Dorset, &c. "One of the greatest acts of moral courage which has perhaps ever been performed; and the actor was a woman, and, as we are pleased to call her, a savage." *Voyage of H. M. S. Blonde to the Sandwich Islands, 1824-1825.*—Page 187. London: John Hatchard & Son, 187 Piccadilly. 1848.

This poem occupies about thirty pages, and presents a beautiful picture of many incidents and characters celebrated in Hawaiian annals, viz: the abolition of idolatry; the conversion of the people to Christianity; the visit of Kapiolani to Kilauea; the death of Capt. Cook, &c., &c. At some future time we may print the poem entire.

FIFTY GALLONS OF COCOANUT OIL FOR A BIBLE.—We learn by a letter received a few days since, that the work of Missions is progressing throughout the low coral islands to the north and northwest of Samoa, as a centre. J. C. Williams, Esq., British Consul at Apia, Upolu, Samoa, (son of the martyr of Erromanga,) thus writes, under date of March 6, 1866.

"The natives of the Ellecis group are in a very interesting state; wanting, longing for teachers. In their anxiety to have 'lotu,' or Christian religion, a Chief gave about fifty gallons of cocoanut oil for an English Bible, which an English captain had the wickedness to charge that price for. Honor be to another English captain, who urged the Chiefs to burn their idols and the houses of their gods. These people are in a very pleasing condition, ready for the Gospel."

A Frenchman's Idea of Puritanism as the Germ of American History.

Professor Astié, of Lausanne, has recently published in Paris a new history of the United States. The eminent French writer, Edouard Laboulaye, has written a preface to this history, from which we copy the following paragraph, which, being penned by a Frenchman, is remarkable:

What M. Astié wishes to show the old world is this: that one and the same idea, one and the same force, impelled the emigrants of the 17th century to the Rock of Plymouth, sustained the emigrants of the 18th century against the arrogance of England, and covered America with independent provinces and free Governments. This idea, this force, is the religion of the Gospel under its austere form—PURITANISM. As Athens represents art and poetry, Rome the spirit of conquest and government, so Amer-

ica represents the blossoming time of Protestantism. A Republican Church has given birth to Republican Society. In America liberty has sprung from religion; for this reason, undoubtedly, it has resisted all storms; while in France, liberty, the daughter of revolt, has been almost always lost by her own excesses. In America she has created institutions; here she has destroyed.

This is surely remarkable language for a thoughtful and reflective Frenchman. What is the world coming to when Frenchmen eulogise the Puritans and Puritanism! Our readers will find an interesting article on this subject in the "Hours at Home," for May.

☞ We would call attention to the loss of the *John Wesley* and the earthquake referred to by Capt. Morse. Both, it will be seen, occurred in November, 1865, in the South Seas. We regret the date of the loss of the *John Wesley* is not given. See page 54.

AN EARTHQUAKE AT SEA.—English papers contain the following:

"Capt. Morse, of the ship *Syren*, of Boston, U. S., which recently arrived at Birkenhead, states that on the 18th of November, 1865, at six o'clock, A. M., in latitude 24 S., longitude 173 30 W., while on his passage from Baker's Island to the port of Liverpool, he experienced what he supposed to be a shock of earthquake. At first was heard a heavy, deep, rumbling sound, accompanied by a vibration of the ship, which increased in violence until the vessel seemed as though driving over a reef. There was a strong breeze, with rather heavy clouds; the sea in the vicinity of the ship appeared as if suddenly fixed, a phenomenon which lasted apparently between three and four minutes. The compass-card during the time of the shock was rapidly revolving. The man at the wheel was violently and visibly shaken, and those on deck generally were scarcely able to keep their feet. One man engaged in connecting the hose-pipe to a force-pump upon the topgallant fore-castle was thrown backward against the bitts. The sound at first resembled distant thunder, and increased in intensity, till, at its height, it could only be compared to the deafening roar of innumerable pieces of the heaviest artillery."

☞ We would acknowledge the receipt of a "Catalogue of the Young Ladies' Seminary," Benicia, under the management of our old friends, the Rev. Mr. and Mrs. Mills. It appears that 104 pupils have been connected with the School during the year. It is a Day and Boarding School. From the success and experience of Mr. and Mrs. Mills as teachers, at the Islands and in the Eastern States, it may confidently be predicted that a prosperous career must attend this Seminary. Parents may feel the utmost confidence in confiding their children to their care.

☞ Two hundred and eighty-nine pupils have been connected with Oahu College since it was established, in 1841.

Rev. Dr. Anderson's Farewell Letter.

MISSIONARY HOUSE, BOSTON, April 3, 1866.

To the Hawaiian Evangelical Association:

DEAR BRETHREN:—I am drawing, as most of you know, near to the ordinary limit of human life, and equally near to the period I have proposed for the close of my life as a Corresponding Secretary of the Board; and I regard this as my last official letter to you. Allow me, therefore, a few words of exhortation, as your brother in the Gospel of our Lord and Saviour, Jesus Christ.

Some of you will recollect my anxiety, when I was with you, that the meetings of the Association should embrace native pastors and delegates from the native Churches, and that its proceedings should be in the native language. My brother Missionaries felt as I did; and I cannot tell you the satisfaction which the account of your last meeting gave me. As in that meeting, so in all your future meetings, I trust that none will forget the respect due to the fathers of your Churches, and that the Christian dignity of your assemblies will ever be preserved. Mutual courtesy is always and everywhere a Christian duty. In preparing, lately, a biographical account of the excellent Kapiolani, for a religious periodical, I was interested in seeing how much she possessed of Christian gentleness and urbanity.

I am thankful in being able to say that the recent efforts to prejudice the good people of this country and England against the work of God on your Islands, though not without effect in some quarters, has on the whole, been overruled for good. Attention has thus been awakened; the facts are the better and more extensively understood and known; and those on whose prayers and contributions you must chiefly rely have not for a long time been so much interested in your religious welfare as they are now.

Allow me, as in my last letter, to speak of the importance of laboring for a revival of religion through all the Islands, as did our Missionary brethren before the great outpouring of the Spirit in 1837 and the following years. Such labors for a revival of religion are now becoming abundant among our pastors and Churches in this country, and they are not in vain. Revivals are multiplying among us, and we hear of hopeful converts by the thousands. Think what will become of your Churches and the Church of God on your Islands if you have not a great and general revival soon. When the enemy is "coming in like a flood," pray the Lord to "lift up a standard against him." Let each pastor, let each officer and Church-member penitently humble himself before God, and earnestly offer the prayer, "Oh, Lord, revive Thy work!"

Your Churches must be spiritually revived, or they will decline and die. And be assured, dear brethren, that there is no unwillingness to grant the richest spiritual blessings on the part of Him who is King in Zion. He, Himself, hath said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him? (Luke xi, 13.) And again: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name

he will give it you." (John xvi, 23.) With such petitions, and such promises to encourage, we may "come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need." (Heb. iv, 16.)

The great thing needed for the highest prosperity and happiness of your beautiful Islands is an outpouring of the Spirit. Methinks, should I hear of such a shower of heavenly grace upon you, I should feel like saying, with Simeon of old, "Lord, now lettest Thou Thy servant depart in peace."

Let me exhort you to remember in your prayers your King and his Ministers, and your Judges and Legislators, (1 Tim. ii, 2,) your pastors, your Missionaries in Micronesia and the Marquesas Islands. Nor forget your numerous friends and patrons in this country; nor me, who have so long borne intimate relations to you; nor to my intended successor in office; that we may "all be one," in the sense of our Lord's prayer, (John xvii, 21,) when He prayed, not only for His disciples, but for them also, in every age, who should believe on Him through their word.

I remember, in writing you, that you are Hawaiian citizens and subjects. And I counsel you, as a religious duty, while you "fear God," to "honor the King," (1 Pet. ii 17;) to "be subject to the higher powers," "not only for wrath, but also for conscience sake," seeing "there is no power but of God," for "the powers that be are ordained of God." (Rom. xiii, 1, 5.) Even though, for the time being, the rulers should apparently be not in sympathy with you, but rather with those opposed to you, resist them not. "Live in peace, and the God of love and peace shall be with you." (2 Cor. xiii, 11.)

The ordinary business of your annual meeting will remind you of the great responsibilities resting on you as a Christian community. Upon the Hawaiian Board, not upon the American Board, rests, now, the responsibility of working the instrumentalities for the upbuilding of Christ's Kingdom in your portion of the ocean-world. You must furnish the Missionaries; to the extent of your ability you must provide the funds; and on you it will devolve to see that all is done wisely and effectively, to the glory of God and the best interests of His blessed Kingdom. You are now among the recognized Christian communities of the earth, as your nation is among the recognized Christian nations, and the eyes of the Christian Church will be upon you. Being encompassed "with so great a cloud of witnesses," let me exhort you to lay aside every weight, and the sin which doth so easily beset you, and run with patience the race set before you, "looking unto Jesus." (Heb. xii, 1, 2.)

It is matter of joy and thankfulness with us that we hear a good report of the native pastors. May they have grace to feel their responsibilities more and more deeply. I commend unto them the frequent and prayerful reading of the Epistle to Titus. May they be "faithful unto death," as the only condition on which they can expect to receive "a crown of life." (Rev. ii, 10.)

I can close my last epistle to you no better than in the words of the holy Apostle Paul, when writing, near the close of his

life, to his beloved brethren at Ephesus: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Your affectionate brother in Christ,
R. ANDERSON,
Foreign Secretary of the Board.

REPLY.

HONOLULU, June 14, 1866.

Rev. R. Anderson, D. D., Secretary of the
A. B. C. F. M. for Foreign Missions,
Boston:

DEAR BROTHER:—Your excellent letter of April 3d, 1866, has been read in the Hawaiian language before our Association, during its sessions of this month, which are now drawing to a close.

It comes to us all as the counsel of a beloved father to his children. But especially to those of us who have so long been accustomed to look to you for counsel and assistance in the arduous work of reclaiming this land to Christ does it come as a tender farewell, whose earnest exhortations we trust will abide with us, and animate us to a higher and holier sense of the great and glorious work in which it has been our privilege to co-operate with you.

The remembrances of the past can never die in our hearts. The hopes, the fears, the trials, the prosperities, the joys, the sorrows, of the past forty-six years have bound us together with you in precious bonds of Christian love and sympathy. Your name is a household word in these Islands, and your life-long endeavors in behalf of the highest welfare of the Hawaiian people is a part of their history. As the result of those efforts, and by the blessing of God, you have the happiness of seeing this nation raised from the depths of heathenism to the high level of Christian civilization. The Lord be praised for His wonderful works.

The Hawaiian Evangelical Association commenced its sessions this year on the 6th instant, and has now been in session six days. There is a full attendance from all the Islands, especially of the native pastors and delegates. The number of native pastors present has been nineteen, and of delegates from the various Islands fifteen. Of the Missionary fathers eighteen have been present, and of the sons six. It is gratifying to record the unanimity and harmony of spirit which has prevailed through-

out the sessions. Of the details of the work and the present condition of the spiritual field you will receive fuller information from the Reports of the Hawaiian Board, and the Report in a separate form on the state of the Churches. We have to lament the continued spiritual dearth of the field as a whole, although there are not wanting some encouraging signs.

May we all be stirred up to more earnest self-searching and more prayerful effort for an outpouring of the Holy Spirit. We rejoice to hear of the revivals in the beloved Fatherland, while we wait and long for similar blessings here.

And now we are called upon to pronounce that saddening word *farewell*. To you, whose admonitions and example have so long animated our efforts and stimulated our zeal; to you, whose counsels and words of heartfelt sympathy have so often strengthened our weakening faith and cheered our fainting hearts; to you, whose presence and voice in our midst remain as precious memories ripening for a heavenly reunion, we say farewell. Yet not a sad farewell. Rather a solemn, glorious farewell, until we meet around the great white Throne on high.

And while we thus address our reluctant parting words to you, we would also extend our cordial greetings and assurances of hearty sympathy and co-operation to the beloved brother who succeeds you in your high position of responsibility and Christian privilege.

Aloha nui.

In behalf of the Hawaiian Evangelical Association,

G. P. JUDD,
A. O. FORBES, } Committee.
M. KUAEA,

WRECK OF THE "JOHN WESLEY."—The London *Watchman* gives an account of the loss of the Mission brig *John Wesley*, on the coast of Tonga, in November last. She had on board four Missionaries, who were going to the District Meeting, and was wrecked on a coral reef, on which she was cast by a violent ocean current. This current was produced by an earthquake, which extended hundreds of miles, and caused much damage on the islands. The brig has done good service to the cause of Missions, having been used for twenty years, conveying our Missionaries and Mission stores from island to island, and was fully insured in England. No lives were lost, and the cargo was all saved. The *Watchman* states that the Jubilee schooner will soon be ready, and able to perform most of the trips necessary for Mission purposes, and that steps will soon be taken to supply a temporary successor to the *John Wesley*.

When any one complains, as Diogenes did, that he has to hunt the streets with candles at noonday to find an honest man, we are apt to think that his nearest neighbor would have quite as much difficulty as himself in making the discovery.

If all mankind were suddenly to betake themselves to telling the truth, and nothing but the truth, the whole world would appear to have put on a mask merely from having taken one off.

ADVERTISEMENTS.

Orders from the other islands should be accompanied with particular directions as to the style, and if the work is to match volumes previously bound, a sample volume should accompany with the job.

SUPPLEMENT TO



Published by the Hawaiian Evangelical Association.

HONOLULU, JULY, 1866.

HONOLULU, June 18, 1866.

REV. S. C. DAMON—DEAR SIR:—The undersigned respectfully request the publication, at your earliest convenience, of your interesting and very comprehensive discourse on "*The History of Puritan Missions in the Pacific*," preached in Fort Street Church last evening.

With the expression of sincere friendship, as ever yours,

E. CORWIN,
ELISHA H. ALLEN,
JAMES MCBRIDE,

LORRIN ANDREWS,
S. PECK,
J. W. AUSTIN.

Puritan Missions in the Pacific: A DISCOURSE,

Delivered at Fort Street Church, on the Anniversary of the

HAWAIIAN EVANGELICAL ASSOCIATION,

SABBATH EVENING, JUNE 17, 1866.

BY REV. SAMUEL C. DAMON.

ISAIAH 42: 4.—"The isles shall wait for his law."

MATTHEW 28: 19.—"Go ye therefore, and teach all nations."

WHEN Isaiah glanced his prophetic eye down the vista of coming centuries, he was favored with a glorious vision of the conversion of the Gentile world to the Messiah. The vision has passed away, but the reality has taken its place. Prophecy is now receiving its fulfillment and gradually melting away into the details of history. "Prophecy," says Lord Bacon, "is a kind of historiography." It requires no forced and arbitrary principle of scriptural interpretation to apply the language, of Isaiah, in the text, to the peculiar situation of Hawaiians when the law of God was first proclaimed among them, or to Polynesians generally when Protestant Missions were first established in the Pacific. The application is natural, graceful and satisfactory. While prophecies are not to be regarded as our rule of duty, yet from their study we may gather strength and courage to press forward in the pathway of obedience, especially when we witness passing events in the world's history manifestly fulfilling what the prophets of the Lord foretold should take place in the last days, when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow into it." Was it not so with Peter on the day of Pentecost? With what telling effect he quoted the prophetic language of David and Joel, in his sermon on that memorable occasion!

The subject of Foreign Missions, or Missions to unevangelized nations, may be profitably contemplated in the light of Hebrew prophecy. Those old prophets stood on a mount of vision far

more elevated than that occupied by the wise men of heathen antiquity. While philosophy was discussed in the schools of Aristotle and Plato, at Athens, visions of the Messiah's triumphs among Gentile nations were passing before the enraptured minds of Isaiah, Daniel and Malachi. All the rays of light radiating from Hebrew prophecy were found to converge and centre on the Promised Messiah, as the central figure in that grand panoramic picture of coming events. In the fulness of time He made His appearance, and finished His work, but ere taking His departure from this world He gathered His eleven disciples, and thus addressed them: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." That command seems clothed with a species of military authority, admitting of no questioning or reasoning on the part of those to whom it was or is addressed. Never has our Saviour's last command been canceled, revoked or altered. It is as binding now upon the Church, individually and collectively, as when it was first uttered. When a young English clergyman applied for advice to the Duke of Wellington, respecting his duty to go as a Missionary to India, the hero of Waterloo replied, "Look to your marching orders." That pithy and laconic answer is the best of all comments which I have ever read upon our Saviour's last command to His disciples. That command contains the *marching orders* of the Church-militant, until the Gospel shall be preached to every creature. When those *orders* are obeyed, then will the great Captain of our Salvation fulfil His gracious promise, "Lo, I am with you always, even unto the end of the world."

Gathered on this Missionary Anniversary, I have chosen as my theme of discourse,

PURITAN MISSIONS IN THE PACIFIC.

The time has not arrived for writing a full and complete history of Missionary enterprises in the Pacific. It is, however, approaching. For a work of this nature the most abundant materials are in process of collection in London, Boston, Lyons, Honolulu, or wherever there is a centre of Missionary operations, extending to any portion of Polynesia. The time is coming when the history of each separate Mission will not be viewed apart and isolated from the rest, but as an integral part of a grand and comprehensive work, bearing some such title as "*The History of Christianity in Polynesia*," or "*The History of Missions in the Pacific*." As the various dialects spoken by the Fejeeans, Samoans, Tahitians, Marquesans and Hawaiians form but one language, so all Polynesians are members of the same family or race, and whoever would understand or study one should study all.

At a glance it will readily appear that a most interesting field of inquiry and investigation is spread open. A complete history cannot at present be written, for the work of evangelization remains unfinished. All the Islands of Polynesia have not as yet been visited by the Missionary of the Cross. There are numerous dwellers on the islands of Micronesia, and upon those islands with New Guinea, or Papua, for a centre, who have never yet seen a Missionary or heard the name of Jesus. From this widely-extended field of operations—evangelized and unevangelized—the most abundant historical materials are now being gathered in the archives of the various Missionary and Historical Societies. When such a history is completed, it will embrace the records of the labors, efforts and doings of various Missionary Associations, Protestant and Catholic. This history will prove one of no ordinary interest, when it shall be written by an Ellis or Jarves, a Bing-

ham or Anderson, a Williams or Cheever, a Turner or Dibble, a Murray or Stewart. It will be unique in character. To those whose minds are fully alive to the sublime work of man's Redemption by a Crucified Redeemer, this history will exceed, in thrilling interest, the most exciting tales of romance which were ever written. Most truly may those readers be envied, who will, at some future day, peruse a comprehensive history of Gospel triumphs at Tahiti, Samoa, and hundreds of other islands of Polynesia. Look at a map of the Pacific. Scarcely a generation has passed away, since, throughout all these widely-extended regions of our globe, the Prince of Darkness reigned supreme. Idol temples were as numerous as the villages which lined the shores or were scattered over the hills and mountains. Idolatry everywhere abounded. Cruelty and oppression were common. There was much in the beauty of the natural scenery to please the eye and captivate the fancy. Voyagers delighted to describe the paradisiacal appearance of the numerous islands which sparkled like so many gems in the peaceful waters of the vast Pacific, but the moral aspect was dark, and the nearer it was viewed the darker it appeared, although the Bishop of Oxford describes the inhabitants of Polynesia as "children of nature, children of the air, children of light, children of the sun, children of beauty, taking their greatest pleasure in the dance." Alas, man is a sinner. His heart is depraved. The debased character of the unevangelized Polynesian has never been fully laid open to view, any more than the heart of the sinner in civilized lands.

"Is this the flight of fancy? Would it were!
Heaven's Sovereign saves all beings but Himself
That hideous sight, a naked human heart."

Yet at the door of hearts concealing "that hideous sight" the Saviour has knocked and found a welcome. Most cordially has He been welcomed by multitudes of idolatrous Polynesians, some of whom were once cannibals. Is not the history of such a people full of interest? What can be more so? What struggles, what joys, what sorrows the Recording Angel has noted down in God's Book of Remembrance, which will be disclosed in another world! To a sketch of Puritan Missionary operations in the Pacific I would now call your attention.

After Cook, Vancouver and other explorers had returned to Europe, and published the thrilling narratives of their voyages in the far-off regions of the Pacific, their reading awakened an interest second only to that which followed the report of Columbus that a new world had been discovered. A Macedonian call was heard, "Who will volunteer to go forth as Missionaries to reclaim the dwellers on these beautiful islands from heathenism to Christianity?" Years passed away, and there was no response to this call, although some have reported, but I think without due foundation, that Vancouver had solemnly pledged his word to send forth a Missionary to the Sandwich Islands. Cook took to England, from the Society Islands, the "gentle savage," Omai, but listen to the desponding address of the poet Cowper to that visitor from Polynesia, who represented the heathen imploring the Gospel:

"Alas! expect it not. We found no bait
To tempt us to thy country. *Doing good,*
Disinterested good, is not our trade.
We travel far, 'tis true, but not for naught,
And must be bribed to compass earth again,
By other hopes and richer fruits than yours."

The hour, however, was about to strike on 'Time's dial-plate for Polynesians to pass into a new form of being. Old things were to pass away, and all things to become new. To whom shall be assigned the high honor of performing the human portion of this great work? Heaven assigns the enterprise to the Puritans of Old and New England. Who can doubt that it was the Spirit of God which first awakened a Missionary zeal among them to enter upon this Herculean undertaking? It must be borne in mind that the Missionary enterprise appeared to be a far different work then from what it does at present. Whatever other branches of the Church-universal may hereafter follow in the footsteps of the Puritans, yet to them belongs the high honor of having been the pioneers in this bold work. To English Puritans was assigned the work in the South Pacific, and to American Puritans a similar undertaking north of the Line. Bigotry, prejudice and sectarianism may combine to overturn what the Puritan has accomplished, or Christian zeal may prompt Missionaries of other denominations to perform what the Puritan had left undone; but the future and impartial historian will ever award to him a most honorable meed of praise, for having been the apostle of Christianity among the inhabitants of Polynesia. The Puritan's record is a noble one. It cannot be effaced or blotted out. It has become a part of the history of a world's redemption. The history of modern Missions is but an appendix to the "Acts of the

Apostles," while Puritan Missions in Polynesia form a bright and glorious chapter in that appendix.

Tahitian Mission.

On the 10th of August, 1796, or just seventy years ago, a vessel sailed down the River Thames, conveying as precious a company as that which left Plymouth on board the *Mayflower* for the shores of New England in 1620. This vessel was called the *Duff*, and commanded by that most remarkable man, Capt. Wilson. He was the man whom Hyder Ali, that monster of cruelty, in India, had loaded with irons and confined in a prison of India, from whence he came forth, after twenty-two months of imprisonment, emaciated, half starved and naked. This was the man whose hair breadth escapes and daring adventures caused a Turk in the train of Hyder Ali to exclaim, "This is God's man.*" Having experienced such unexampled sufferings, God honored him as the commander of the first Missionary vessel to the isles of Polynesia. It was at early dawn when the *Duff* quietly glided away from the docks of London, and the Missionary company on board united in singing,

"Jesus, at thy command
I launch into the deep."†

The year previous to the sailing of these pioneer Missionaries, the London Missionary Society was organized, and was now sending forth a band of Missionaries to the far-distant South Sea Islands. They were going forth to establish the first Mission planted under the auspices of that noble and most truly catholic Missionary Society, which, for seventy years, has not faltered in its glorious career.

Many were the difficulties and obstacles which attended these early efforts of the friends of modern Missions. Some of their views were incorrect. The minds of the Directors were laboring under that false and erroneous idea that civilization must precede the introduction of Christianity among a heathen and savage people. We may learn this fact from the somewhat unclerical and non-Missionary character of that first band of Missionaries to the shores of Tahiti. The following is a list of these Missionaries: Four ordained Missionaries, five carpenters, one shop-keeper, one buckle and harness maker, two tailors, two shoemakers, one gentleman's servant, (subsequently turned tin-worker,) one whitesmith and gardener, one surgeon, one brazier, one cooper, one butcher, one cotton-manufacturer, one Indian weaver, one hatter, two bricklayers, one linen-draper and one cabinet-maker. Only two of the four clergymen were accompanied by their wives. The weaver, one of the carpenters, the butcher and the brazier were also accompanied by their helpmeets. Three children also belonged to the company. In all there were thirty-nine souls. The youngest member of the company was sixteen months, and the oldest sixty-four years.

The *Duff* made a prosperous passage from England to Tahiti, touching at the Western Islands and Rio Janeiro. In contrast with the habits of Puritan Missionaries of that period and those of the present, this fact is noteworthy, that at Teneriffe, the Missionaries were instructed to procure "four pipes of the best wine, in hogsheads," and pay for the same by "a draft on the Treasurer" of the Society. Missionaries of recent times do not receive instructions of this nature from the Secretaries of those Societies which send them forth. During the voyage the attention of the Missionaries was much occupied in making arrangements for future operations. It was decided that the four ordained Missionaries, together with twenty others, including five females and two children, should remain at Tahiti, ten of the company should proceed to Tonga, and two—Mr. Harris, the cooper, and Mr. Crook, the gentleman's servant—should proceed and establish a Mission on the Marquesas Islands.

On the 4th of March, 1797, the Missionaries approached the long wished-for and beautiful shores of Tahiti. The following day being the Sabbath, they did not land, but held divine service on board, the simple-minded and idolatrous inhabitants witnessing the scene from the shore. The Rev. Mr. Cover preached from the text, "God is love," and hymns commencing with the following lines were sung:

"O'er the gloomy hills of darkness," &c., &c.
"Blow ye the trumpet, blow," &c., &c.

It may now be said the work of evangelizing the inhabitants of Polynesia had commenced. The Missionaries had entered upon their arduous, difficult and untried work. For them not to have made mistakes would be to expect something more than that they were erring mortals. The history of the Mission to Tahiti has been so often pub-

* Williams' Missionary Enterprises.

† Missionary Voyages, ship *Duff*, London, 1799.

lished, and is so familiar, that I shall not dwell upon its details, but only touch upon those points deemed worthy of notice, in presenting a rapid sketch of the operations of the London Missionary Society in the Pacific. The fundamental principle of this Society, adopted at the first annual meeting, in May, 1796, is thus defined: "Its design is, not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order or government, but the glorious Gospel of the blessed God to the heathen." Now, although this Society is supported by various Evangelical Christian denominations in England, yet the Directors leave it to the Missionaries "to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God." So far as I am able to ascertain the facts, all Missionaries sent out from England to establish and perpetuate Christianity in the South Seas have been of the Puritan stamp, except those of the "Church Missionary Society," and of the "Society for the Propagation of the Gospel." Missionaries of these two Societies have confined their efforts almost entirely to New Zealand. The Wesleyan Missionaries at the Tonga and Feejee Islands, as well as those in New Zealand, I doubt not would wish to be classed among Puritans, rather than among those "Church" Missionaries, whose views are High Church, Puseyite or Ritualistic. Taking this view of the subject, Puritan Missions in the Pacific are spread over the following groups of islands, viz: Society, Marquesan, Hervey, Friendly, Samoan, Feejeean, New Hebrides, Hawaiian and Micronesian. This is a very large and populous field for Missionary operations, but, in working it, Puritans from Old and New England have sent forth as devoted bands of Missionaries as ever labored among the heathen, and most liberally expended funds to carry forward their enterprises. As a groundwork for their operations, they have caused the entire Bible to be translated into the dialects spoken at Tahiti, Tonga, Samoa, Rarotonga and Hawaiian Islands, and parts of the Bible into many other dialects. The cardinal idea of all these Missionaries is this, that Missionaries, when sent to preach the Gospel among an unevangelized and heathen people, should aim to convert sinners to Christ, and preach among them the simple principles of the Gospel, and not the tenets or opinions of any one sect of Christianity. They hold that the Bible should be translated and printed in the various languages and dialects spoken by all nations. They place great stress upon the *preaching* of the Gospel.

With such views the English Missionaries commenced their labors at the Society Islands. At the end of three years a chapel was built, but it was nearly five years before the Missionaries could preach familiarly in the language of the people. Sixteen years rolled away ere a single convert was made. Many changes had taken place in the Mission. Several of the company left for the colony of New South Wales. The interest awakened in England at the outset of the Mission had died away, and the question was seriously discussed of abandoning the enterprise. The work required was too exacting for the weak and faint-hearted. There was, however, one devoted friend of the Mission in England, who would listen to no such proposition. He declared he would sell his coat from his back rather than the Mission should be given up. This good man was HEWEIS. He was a Churchman of enlarged views and noble conduct. He presented the Society with a donation of £200, or \$1,000, and then proposed that the friends of the enterprise should observe a day of fasting and prayer. This was the set time for the God of Missions to favor His Zion at Tahiti. The vessel taking out instructions for the Missionaries to continue their work was on her outward-bound passage while a homeward-bound vessel from Tahiti was returning to England freighted with idols which had been given up. The dawn was now approaching, after a long night of toil. The glad news thrilled the hearts of the friends of Missions in England and other parts of the world. It was a most memorable event in the history of not only the Mission to the South Seas, but of Missions in general. While the Christian Church was praying, God heard and answered their prayers. These events occurred just half a century ago. What momentous events have since occurred in the history of Missions!

In the year 1817 two most remarkable men joined the Mission at Tahiti. One was the Rev. Mr. Williams, who won for himself the enviable title of the Apostle of Missions in the South Seas, but who finally was killed, and will forever be known in the history of Missions as the "Martyr of Erromanga." A monument has been erected over his remains, at Apia, Samoan Islands, with this inscription: "Sacred to the Memory of the Rev. John Williams, the Father of the Samoan and other Missions, aged 43 years and 5 months, who was killed by the cruel natives of Erromanga, while endeavoring to plant the Gospel of Peace on their shore." Beautifully does Mrs. Ellis, in her poem,

"The Island Queen," thus portray the character of the martyr, Williams:

"A man sublime in his simplicity—
Hero of Missions—whose expansive soul
Nor realms could satisfy, nor space control;
To one great purpose true, his manly part
Proving the power of earnestness of heart;
While burned his zeal amid all dangers warm,
Brightest when tried, and strongest in the storm."

The other was Rev. William Ellis, who still survives, and is one of the most remarkable men now living. His fame is world-wide. Missions in the South Seas and the Hawaiian Islands are his debtors, while his repeated visits to the Island of Madagascar entitle him to rank among the Missionary benefactors of the heathen world. The very last accounts from England inform us that, in his vigorous old age, he is still laboring for Missions, and that our Mission is not forgotten. By the last mail a goodly-sized pamphlet was received, with the following on its title-page: "The American Mission in the Sandwich Islands; a Vindication and an Appeal in relation to the Proceedings of the Reformed Catholic Mission in Honolulu. By Rev. W. Ellis," &c. This is a sound, masterly and triumphant vindication and appeal, by a veteran in the Missionary cause. Respecting its author, I would add: Noble man! Long may he survive to labor in the Missionary cause, ere his name shall be enrolled beside that of Elliot, Brainard, Martyn, Buchanan, Schwarz, Mills, Judson, Cary,

"Whose honored names on history's page shall live,"

For they, with many others, have devoted their lives to the evangelization of the heathen world.

During the last half-century the Missionary work has been prosecuted at the Society Islands with varied success. The Missionaries and native Christians have passed through a series of trials and persecutions. Most nobly have the native Churches been sustained. The Tahitians have held on to the principles of Protestant Christianity with true Waldensean tenacity. The emissaries of Rome have found their match among the guava and orange groves of Tahiti, as well as amid the fastnesses of the Alps. It is a matter of great astonishment that the Tahitians should have so pertinaciously and resolutely adhered to the faith taught them by the English Missionaries. It is proof positive that Christianity has taken a firm hold of the hearts of the Chiefs and people of Tahiti. At the last accounts Protestant ministers and teachers were settling among them, who were sent out from France, while an appeal has been made to America for funds to sustain the Mission.

The following points I deem worthy of special attention in estimating the good accomplished by the establishment of the Mission at Tahiti: 1. It being the pioneer Mission in Polynesia, all subsequent Missions have profited by its example—its errors, its failures and its successes. Not only have other Missions in Polynesia profited by a study of its history, but Missions in other parts of the heathen world have also been benefited by reviewing its progress. 2. The history of this Mission has effectually exploded the idea that civilization should precede Christianity, in the evangelization of a heathen people. Neither the London Missionary Society, nor any other Missionary Association, will ever send forth so many secular men to establish and prosecute the Missionary work. 3. Tahiti has been found to be admirably situated as a centre or basis of Missionary operations. From thence Missionaries have gone in many directions, as will appear from brief sketches of Missionary operations in other groups.

Tongan Mission.

The Directors of the London Missionary Society entered upon the work of Missions in Polynesia with enlarged and noble views. From the beginning they designed to extend their operations to other groups besides the Society Islands. No sooner had the Missionaries become settled on Tahiti than the ship *Duff* sailed for the Friendly or Tonga Islands. Upon those were landed ten Missionaries, who came out from England. This Mission was not successful. In a few months three of these Missionaries were murdered, and the remainder were taken to Sydney, in 1800. No subsequent attempts were made to evangelize the Friendly Islanders until the establishment of the Wesleyan Mission in 1822. The Rev. W. Lawry was the leader of this new enterprise, which was destined to be crowned with success. Other Missionaries followed in 1826, 1827, 1830, and so on down to the present time. The peculiarities of the Wesleyan system of Church organization has been introduced and found to be eminently successful. King George is now a local preacher, and has successfully officiated as Chief Magistrate of that little Kingdom, and also as a laborer in promoting the Kingdom of God. He has granted to his people a written

Constitution, and, so far as reliable information can be obtained, the Friendly Islanders have become a civilized and Christian people. What I deem of special importance to observe in tracing the progress of civilization and Christianity among that people is this, that it matters not whether Missionaries are Independents, Wesleyans or Episcopalians in their views of Church government or ecclesiastical polity, the Lord will crown their labors with success, if they are faithful in their work of preaching and exemplifying the Gospel.

Marquesan Mission.

In the rapid sketch of Puritan Missions in the South Seas, I shall next direct attention to the various efforts which have been made to establish the institutions of the Gospel on the Marquesas Islands. Strange as the announcement of the fact may appear, the first rites of Christianity were performed on this group long before the Pilgrims landed on Plymouth Rock, even as early as the 25th of July, 1595. These islands were discovered by Alvaro Mendana de Negra, and named Marquesas in honor of the Marquis of Canete, then Viceroy of Peru. The Mass, or Catholic service, was performed on shore, and just two hundred years from that date the ship *Duff* landed two English Missionaries on those islands. Their names were John Harris and William Crook. After residing upon the islands for one year, disheartened and discouraged, they returned to Tahiti. More than a quarter of a century elapsed before another effort was made on behalf of the Marquesans. In 1825 Mr. Crook, accompanied by two Tahitians, returned and renewed his efforts. He discovered that a few natives had given up their idols, in consequence of his former efforts, thus showing that good seed had been sown. Again, discouraged, he returned to Tahiti. The following year, 1826, the Mission was again renewed, but only to be again abandoned in the year 1829.

The work of Missions on the Marquesas Islands was renewed in 1833, by the Rev. Messrs. Armstrong, Alexander and Parker, with their wives, from Honolulu as a base of operations. Before a twelve-month had elapsed, they returned from the field, to be succeeded by Missionaries from Tahiti, who prosecuted the work for several years, and again abandoned the enterprise. In 1838 two Catholic Priests landed upon the islands, which led to their occupation by the French for political and naval purposes. An effort was made to make a penal settlement of them. This scheme was soon abandoned, and the Catholic Missionaries alone remained, with a merely nominal occupancy by French military authorities.

Thus matters were continued until the Hawaiian Missionary Society sent out a Mission from these islands, in 1853. The history of this successful enterprise is too well known for me to enter upon the details. Our Society has not only sustained the original Missionaries; but sent out reinforcements. The Marquesans have been found to be the most savage and untractable of all the various members of the great Polynesian family. One attempt after another has been made to evangelize them, but hitherto all efforts failed, until our Hawaiian Missionaries settled among them. They have held on with a firm grasp, determined not to give up until the work shall be accomplished. This is much to their honor, and if no other good has been done, this point has been established, that Hawaiian Missionaries are worthy of all praise for their persevering zeal, when both English and American Missionaries had given up. A letter recently published, and written by one of those Missionaries to President Lincoln, indicates that an Hawaiian Missionary, for mind, scholarship and piety, may take rank among the best of those employed to preach the Gospel among the heathen.

It is a question of much interest and importance why Marquesans should have been so unwilling to receive the teachings of the Missionaries, while other branches of the Polynesian family have received them with open arms. Perhaps I may be mistaken, but I think the almost utter anarchy in regard to civil and political government has been the principal reason. Human government is a Divine institution, but among Marquesans there appears to have been very little of what could be called "law and order." This leads me to remark, I think that Missionaries and the friends of Missions do not sufficiently value the regular form of government which has for so many years existed upon these islands. Wherever the Government is unsettled, or anarchy prevails, it has in all ages been found a difficult thing to plant the institutions of the Gospel. This is a point to which my attention was first called while visiting Oregon, in 1849, and conversing with a Missionary of the Board who had been laboring among the North American Indians. He had experienced the sad effects of an absence of civil government among the Indians, and his remark was that Missionaries at the Sandwich Islands were peculiarly favored. The Marquesans are divided into as many clans, or tribes, as there are valleys in the

group. They have, from time immemorial, carried on warfare. They are never at peace. The following lines of Cowper are applicable to the Marquesans, as well as to the nations of Europe :

"Mountains interposed,
Make enemies of nations, which had else,
Like kindred drops, been mingled into one."

Samoan Mission.

In our general survey of Puritan Missions in the South Seas, the Samoan or Navigator Islands will next claim our attention. Most intimately associated with this group are the Islands of the Hervey group, embracing the islands of Raratonga, Aitutake and Mangaia. The first publication of the Gospel on these beautiful and populous islands will always be associated with that ardent, enterprising and adventurous Missionary to whom I have already alluded, the Rev. John Williams, the Martyr of Erromanga. "For my part," wrote Williams to the Directors of the London Missionary Society, "I cannot content myself within the narrow limits of a single reef; and, if means are not afforded, a continent would be infinitely preferable to me; for there, if you cannot ride, you can walk; but to these isolated islands a ship must carry you." Because there was no ship at his command, and no money to purchase one, he actually built one with his own hands and the assistance of the natives. It was called "*The Messenger of Peace*."

"Tis brave to see the gallant ship,
With snowy pinions, fly
Across the ocean, like a bird,
Beneath a pleasant sky;
Yet braver sight I deem it is,
And goodlier, when a ship,
With Mercy's heralds, doth her wing
In yonder waters dip.
A burden bearing, richer far
Than gold or cunning gem;
Yea, wafting tidings of the star
That shines from Bethlehem."

She was from seventy to eighty tons burden. This vessel proved to be an excellent sailer, and most serviceable in the Missionary cause. The building of that vessel, and its trips to the Navigator Islands, on voyages of exploration, are most wonderful, and well entitle the projector of these enterprises to be accounted an original genius. One English writer has remarked that Defoe, the writer of the adventures of Robinson Crusoe, "never ascribed to the hero of his romance an achievement so wonderful." The fact is something stranger than fiction. It is now something more than a quarter of a century since Mr. Williams published an account of his Missionary voyages, under the title of "A Narrative of Missionary Enterprises in the South Sea Islands." The details of Missionary labor contained in that volume read more like a work of romance than sober reality. Subsequent events have proved that the originator of those enterprises was no enthusiastic adventurer. Thousands of British and American Christians perused the volume with the deepest interest. I have not forgotten the thrill of delight which I experienced while reading that volume. The Church at large was now convinced that the Angel having the everlasting Gospel to preach was fully commissioned to extend his flight over all the islands of the South Seas, and those stanzas written by an American poet to be sung at the embarkation of the second band of Missionaries sailing for these islands from New Haven, were now found to be animated with new life and inspiration :

"Wake isles of the South, your redemption is near,
No longer repose in the borders of gloom;
The strength of His chosen in love shall appear,
And light shall arise on the verge of the tomb.
The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean-storms cease,
Shall bear the rich freight to your desolate shore,
Shall waft the glad tidings of pardon and peace."

Williams, having led the way, was soon followed by as noble, laborious, patient and successful a company of Missionaries as ever left the shores of Christian England and landed upon the shores of heathendom. The names of Buzacott, Pitman, Royle, Mills, Turner, Geddie, and many others are associated with that of Williams in prosecuting the work of Missions in the Hervey, Samoan, New Hebrides, New Caledonia and other islands, stretching away to the westward.*

* On the day but one following the delivery of this discourse, the author received a letter from J. C. Williams, Esq., H. B. M. Consul at Apia, Upolu, Samoa, who is the only son of the late Missionary, Rev. John Williams, Martyr of Erromanga. Under date of March 5, 1866, he thus writes: "The natives have the Bible in their hands, which they can read and understand, and with this weapon they are well armed." * * * "The natives of Ellice's group are in an interesting state—waiting, longing for teachers. In their anxiety to have the 'lotu'"

New Zealand and Feejeean Missions.*

Although I do not feel justified in classing the New Zealand Missions among Puritan Missions in the South Seas, yet I can appreciate what has been done by those differing from the Puritans in their ecclesiastical organization. The Church Missionary Society commenced operations in New Zealand in 1814, and has there accomplished a noble work. The devoted Missionaries of the Society have labored with alternate successes and defeats. The Wesleyan Missionaries came to their aid in 1819, and also Missionaries under the auspices of the ancient "Society for Propagating the Gospel in Foreign Parts," have entered that field. The history of all those Missions abounds with incidents of thrilling interest. The steady and persevering efforts and patronage of the Rev. Samuel Marsden, an Episcopalian, and Chaplain at Sydney, presents one of the finest pictures of Missionary zeal anywhere to be found upon record. He stood by that Mission through evil as well as good report. Cannibalism and idolatry have been the main obstacles in the way of the preaching of the Gospel. The late Sydney Smith presented the cannibal feature in a most striking light. When Bishop Selwyn was about to leave England for his distant diocese, Sydney Smith thus addressed him: "I hope, my Lord, you will keep a bountiful supply of cold cooked infant on your sideboard, for all visitors, and, if any of the natives should fancy to eat you, I can only heartily hope you will disagree with them." The good Bishop yet survives, but, if reports are to be credited of the Maories returning to their cannibal practices, it would be impossible to predict how long he may be spared. The humorous sarcasm of the witty Divine indicated a condition of heathenism in New Zealand and the Feejee Islands, which those devoted Missionaries have been called to encounter in all its hideous and loathsome features.

From New Zealand turn your eyes for a moment to the achievements of the Wesleyan, or Puritan Missions, in the Feejee Islands. Contemplate Gospel triumphs in that region of Polynesia. No Missionary hereafter need be discouraged at the most appalling obstacles and difficulties that may be presented in any part of the heathen world. Just thirty years ago, or in 1835, the Rev. Messrs. Cross and Cargile landed among the unblinking cannibals of the Feejee Islands. Human flesh was no inconsiderable portion of the food of the debased Feejeeans. Foreigners of the very lowest class had introduced the vices of civilization; but even there the Saviour has found followers. Schools have been established and the Bible has been translated. The Wesleyans have happily and successfully introduced the peculiar practices and forms of John Wesley's system, and these have been found

"religion, a Chief gave about fifty gallons of cocoanut-oil for an English Bible, which an English captain had the wickedness to charge that for. Honor be to another English captain, who urged the Chiefs to burn their idols and the house of their gods. These people are ready for the Gospel." Another letter was received from the Rev. A. W. Murray, author of a very important work, "Missions in Western Polynesia," (a copy of which accompanied the letter,) who has been at the Samoan Islands over a quarter of a century. Mr. Murray, under date of March 2, 1866, thus writes: "One cannot help feeling something like regret that your *Morning Star* is no longer to be employed in the high and holy work for which she was built, and which she has done so well for so many years. The consolation is that she is to have a successor, which we trust will take up the work where she laid it down, and carry it forward, till few if any of the isles shall remain on which the Sun of Righteousness has not risen. If the work advances for the next twenty years at the same rate of progress as it has done during the past, that consummation will not be far from being realized. When we began our labors here, in 1836, all beyond us to the West, and all to the North except your group, was enshrouded in heathenish darkness. A glance at the work which was published some time since, a copy of which I beg your acceptance of, will show what has been done in the way of extension, in connection with this Mission, and will also give you a glimpse of the opening prospects in the respective neighborhoods of the islands and groups of which it treats. Each of the off-shoots of this Mission is, in its turn, becoming a centre of influence, a radiating point, whence the light is spreading far and wide. And now that our Westward Missions are off our hands, we are turning our attention to the northwest, and intend, God helping us, to press forward in that direction till we reach the boundary which your Missionaries have fixed as the limit of their operations southward. A very hopeful commencement was made, in the months of May and June of last year, among the range of low coral islands known by the name of Ellice's group, Mitchell's group, &c., &c. I visited five of these and placed teachers on three of them, and we have since sent teachers to the other two. I found these islanders in a deeply interesting state. They had long abandoned idolatry, and were literally waiting for the law of the Lord. I cannot give you particulars. One deeply interesting thing to us, connected to the islands referred to, is that the whole, eight in number, with a single exception, are peopled by the descendants of Samoans, who had been drifted thither many years. I suppose centuries, ago. Hence our books are available and our teachers are at home. The islands are small, as is also the population. The whole range, I suppose, does not number over 2,500, or, at most, 3,000, but they have a relative importance which is not small, especially with Nui, which has been peopled from the King's Mill group."

* This portion of the discourse, relating to New Zealand, and some other paragraphs, were omitted in the delivery, for want of time.

admirably suited to the elevation and amelioration of the debased Feejeeans. All honor to those devoted laborers.

Hawaiian Mission.

In my remarks upon Missionary operations in Polynesia, I have dwelt exclusively upon the labors of the English in what may strictly be denominated the South Seas. I shall now invite your attention somewhat briefly to the labors of the American Puritan Missionaries in the North Pacific. The Hawaiian Islands will, of course, first claim our attention. In passing, I cannot refrain from alluding to that harmony which has always existed between the Missionaries of the London Missionary Society and those of the American Board. At a very early stage of operations, there was a perfect understanding that Islands south of the Line should belong to the English Missionaries, while American Missionaries should go to the North Pacific. As events have been developing, and the streams of emigration have flowed to the Australian colonies via the Cape of Good Hope, and to the Pacific coast via the Rocky Mountains and the Isthmus of Panama, it has become clearly apparent that an overruling Providence guides the streams of emigration and the progress of foreign Missions. The leading facts relating to Missions at these islands are so familiar to your minds, and have been so often published, that I shall not be expected to dwell upon the details of Missionary operations. The work has not been done in a corner, but openly, and in view of friends and enemies. The system and principles adopted by the Puritan Missionaries have been severely criticised and examined. In reviewing the establishment of the Mission, it would be quite impossible to keep out of view certain marked interpositions of Divine Providence. The visit of Obookiah and his companions to America, and their education in the Mission School at Cornwall, Conn., form a most beautiful introduction to a history of the American Mission to the Islands. The abolition of idolatry and the tabu system are also incidents of marked significance. Before the news of this unheard-of and unexpected event reached the United States, the first Missionary Company had embarked from Boston. The way had been thereby prepared for the introduction of the Christian religion into these islands. "The isles shall wait His law." Literally were the inhabitants of these isles waiting for God's Law. Not to recognise in this wonderful work of preparation an interposition of an unseen but Divine hand would savor of a denial of an overruling and Divine Providence. In contemplating this event in Hawaiian annals, how forcibly the following truthful, eloquent and philosophical remarks of Bancroft, the historian, forming the exordium of his late eulogy on the life of President Lincoln, will be found to apply: "Sometimes, like a messenger through the thick darkness of night, Omnipotence steps along mysterious ways; but when *the hour strikes* for a people or mankind to pass into a new form of being, unseen hands draw the bolts from the gates of futurity; an all-subduing influence prepares the minds of men for the coming revolution; those who plan resistance find themselves in conflict with the will of Providence rather than with human desires; and all hearts and all understandings, most of all the opinions and influence of the unwilling, are wonderfully attracted, and compelled to bear forward the change, which becomes more and more an obedience to the law of universal nature than submission to the arbitraments of man."

The hour had struck for the Hawaiian people to pass into a new form of being. Through the thick darkness of heathenish night, Divine Providence had been leading this people to abolish their old system of worship. Unseen hands drew back the bolts from the gates, and threw wide open the doors for the pioneers of the American Puritan Mission to enter upon their work of evangelization. This event has thus been portrayed in poetic strains by the Rev. Robert Grant, a clergyman of the Church of England, in his poem, "KAPIOLANI."

"God oped a wide and an effectual door,
For ere the messengers of peace unfurled
Love's banner, waving o'er a rebel world,
Moved by a mighty impulse from on high,
Bursting each social, each domestic tie,
The Island King the ancient creed disowned,
Threw off the burden beneath which they groaned,
At one bold stroke; and, with a statesman's view,
He broke the fetters of the strict tabu,
Enforced by stern authority's high hand:
Thus idol-worship ceased throughout the land."

Enemies arose and opposers resisted the onward march of the new order of events, but they have passed away. A righteous judgment appears, in many instances, to have overtaken the enemies of the Gospel in this land, not unlike the fearful destruction which at a subsequent date, awaited Boki and his band, to the number of near five hun-

dred, who embarked at Honolulu, in December, 1829, for an expedition to the South Seas. Only twenty of the number ever returned. The leader had placed himself in opposition to the advancement of the cause of truth. His career and that of his followers was marked by "prodigality, intemperance and opposition," imperiling the very Government as well as the Church. "At length," remarks Dibble, the historian, "the God of nations, who had so signally interposed in other emergencies, displayed again his timely aid." In more than one crisis have the Missionaries and friends of truth in this nation had occasion to adopt the language of Ezra: "The hand of the Lord was upon us, and he delivered us out of the hand of the enemy, and of such as lay in wait by the way." As I once took occasion to remark, on a national fast-day, more than twenty years ago, so I will now repeat the remark: "The more I become acquainted with the history of the affairs of these islands, the sentiment becomes more strongly impressed upon my mind that the Sandwich islands is no field for wicked men and the opposers of truth and righteousness to think of practising their schemes before high heaven, unless they are willing to incur the awful risk of being pursued, even in this life, with the retributive justice of God."

There have been many bright as well as dark providences in the history of this people during the last half century. The friends of foreign Missions in the United States have been permitted to learn the good results of their investment of a million of dollars to redeem Hawaiians from heathenism. Missionary labor has produced a goodly harvest. How striking the contrast between this and some other fields of Missionary efforts. The great and successful African Missionary and Explorer, Dr. Livingstone, recently has put forth the statement that forty foreign Missionaries going to Africa, died of disease and the climate before a single convert to Christianity came forward to cheer the hearts of God's Missionary servants. Not thus has the great Head of the Church compelled the American Missionary to toil on in faith. Those who have sown the seed have been permitted to gather in the harvest. The sower and the reaper are combined in one. I rejoice in being permitted to see present on this occasion a representation of the first Missionary band landing on Hawaiian shores, in 1820. Long may our venerable associates be spared to make their annual appearance at our Missionary and festive gatherings. Their presence is ever welcome and cheering. They form golden links in that historic chain connecting the present with the past.*

Whatever may await Hawaiians in the future, the past is secure. A record has been made. Were Missionaries on these islands now to erect a monument commemorative of the past, no more appropriate inscription could be found to chisel upon that monument than the one furnished by the prophet Samuel three thousand years ago: "Hitherto hath the Lord helped us."

In estimating the good which has been accomplished at these islands, no candid and impartial observer can overlook or undervalue the strong conservative influence of American Missionaries in upholding and perpetuating the independent sovereignty of the Hawaiian Kingdom. Individually and collectively, their influence has been upon the side of good order and the Kamehameha Dynasty. Glance your eye over a map of Polynesia, and where, I would ask, has the kingly authority been more happily sustained? When troubles have arisen, and ships of war threatened, the American Missionary's influence and pen have been ever found in defence of the native Government. Look at Tahiti; look at New Caledonia; look at New Zealand. I do not undervalue the skilful labors of the diplomatist, or the incessant toils of the civil magistrate, or the invaluable efforts of our Judges; neither will I knowingly undervalue or slightly pass over the prayers and toils of those who have spent their lives to perpetuate the Hawaiian race and Kingdom. Republican as the Missionaries may have been in their origin and sympathies, yet they have proved the very staunchest supporters of a monarchical form of government in these islands. Yet the Bishop of Oxford describes these men as "rather more severe, sour and vinegar-like" than even their fathers, "the stern old Puritans of New England."

Micronesian Mission.

In order to complete the sketch of Missionary operations in Polynesia, I will briefly call your attention to the efforts which have been made to evangelize the islands of Micronesia. A Mission thither was undertaken in 1852, and has been prosecuted to the present time. Many hindrances and obstacles have retarded the work. The islands are remote from each other. The inhabitants speak different languages or dialects. The influence of foreigners has been most pernicious. Sweeping epidemics have more than decimated the people. It has

been difficult to hold regular communication with the Missionaries and forward supplies. Notwithstanding all these hindrances, and more which might be enumerated, American and Hawaiian laborers diligently prosecuted the work. They have reduced four languages to written forms, established schools, organized Churches, and performed a vast amount of Missionary work. Having been permitted to visit those islands and witness what a few laborers have performed, I can bear my humble testimony to the good which has been accomplished. The Puritan Missionary has been a great worker. He has gone down among the people, and labored to bring them up to a higher standard of civilization, and introduce among them the principles of the Gospel. But few Missions in any part of the world can boast of more cheering results. The mariner in those seas owes an everlasting debt of gratitude to those Missionaries. It was the presence of the Missionary, beyond all doubt, that put an end to that series of bloody massacres which have been perpetrated at the Marshall Islands, thus affording a good foundation for a remark of the Rev. Dr. Kirk, in his sermon at the last meeting of the American Board: "The Missionaries have become the guardian angels of seamen in the Pacific. Formerly the natives were pirates and murderers. It was dangerous to sail among them. Now that is all changed wherever a Missionary has been laboring." The inhabitants of some of those islands were living the most debased lives, rendered doubly so by the vicious example of depraved foreigners, from Sydney and elsewhere, yet from among those very inhabitants God is gathering a people to himself. The wonderful work on the Marshall Islands, Kusaie and Ascension, I regard as particularly noteworthy. Light is breaking on the Gilbert Islands. All honor to the few noble men and women, American and Hawaiian, who have commenced and carried forward this good work. They have not entered into any other man's field of labor. They are worthy of all praise, and are entitled to a most generous sympathy and support.

Remarks on the Character and Ecclesiastical Polity of the Puritan Missionaries, as Developed in the Pacific.

Having presented a sketch of Puritan Missionary operations in the South and North Pacific, by English and American Missionaries, it appears that I have merely performed what Montgomery executed in a much briefer style:

"The immense Pacific smiles
Round ten thousand little isles,
Haunts of violence and wiles."

"But the powers of darkness yield,
For the Cross is in the field,
And the life of light revealed."

In passing to my concluding remarks, I would observe that the following appear to be the prominent features of these Missions: *Preaching, Bible-translation, establishment of Schools, organization of Churches, and general welfare of the people, including their civil, social and physical condition.*

The plain preaching of the Gospel and scriptural exposition of Bible truths claim the first place in the programme of the Puritan Missionary. In order that this work may be successfully accomplished, he resolutely sits down to the study of the language and the translation of the Bible, or parts of it, into the vernacular of the people among whom he has undertaken to labor. As soon as he feels confident that he has sufficiently mastered the language to communicate with the people, he commences preaching; not timidly, but boldly; not faint-heartedly, but fearlessly, as did Paul on Mars' Hill, when announcing the great truths of the resurrection of the body, the unity of the human race, and salvation through Christ; or as did Martin Luther, of whom it has been eloquently remarked by Edward Everett that he "moved to his great work, not

'To the Dorian mood
Of flutes and soft recorders,'

But grasped the iron trumpet of his mother tongue and blew a blast that shook the nations from Rome to the Orkneys. Sovereign, citizen and peasant started at the sound." Thus went forth the Puritan Missionary, preaching among Polynesians. Having acquired a familiar and idiomatic acquaintance with the vernacular language of the people—their mother tongue—he dispensed with interpreters, and blew the Gospel trumpet, which gave forth so clear and certain a sound that Kings, Chiefs and common people were aroused from their idolatrous slumber of centuries, and directed to the Lamb of God, who taketh away the sin of the world.

As soon as a few were discovered who professed to have accepted of the offer of salvation, and become converts from heathenism to Christianity, a Church was organized, baptism and the Lord's Supper ad-

* Reference is made to the Rev. Asa Thurston and wife, and Mrs. Whitney.

ministered. Thus the work of Christian evangelization went rapidly forward when it had been once commenced. There were hindrances and obstacles, but the work advanced. Throughout all parts of Polynesia to which I have referred, Puritan Missionaries have established Christian Churches. They have not aimed to build up a great hierarchy and introduce a cumbersome and burdensome ecclesiastical system, but, following the example of the Apostles, adapted themselves to the peculiar circumstances of their situation. Taking even the nineteenth Article of the thirty-nine Articles of the Church of England as the proper definition of what constitutes a Christian Church, I maintain that English and American Puritan Missionaries have established hundreds of genuine Churches. "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Even before Churches had been organized, the Missionaries had established Schools, set the printing-press in motion, and otherwise labored to promote the temporal and spiritual welfare of the people. The Puritan Missionary goes forth, accompanied by his educated and faithful helpmeet, and endeavors to exhibit before the heathen community a well-ordered Christian family. In forming a proper estimate of the good accomplished by the Missionaries in the Pacific, no language which I can command would fully embody my appreciation of that important part which woman—educated and refined—has performed. Reports from the South Seas tell of noble Christian women, who have toiled at Tahiti, Samoa, and elsewhere, but I do not depend upon flying reports when I speak of Christian woman's work on the Hawaiian Islands and in Micronesia. Let no one presume to assert that unmarried Missionaries, male and female, could possibly have accomplished for good what may now be witnessed. She that was "last at the Cross and first at the Sepulchre" has made the voyage of eighteen thousand miles around the Cape, and here, if she has not established Churches, she has established many Christian Homes. This work I regard as only second in importance to the establishment of Churches. Thus Christian principles have been exemplified before the heathen. It is no mockery to sing "Home, Sweet Home," in the Pacific. We have our homes, centres of refinement, culture, happiness, intelligence, which are presided over by woman, officiating in all those offices recognized as her sphere of duty.

There have always, I am sorry to know, been some who have openly and persistently endeavored to misrepresent or ignore the good which has been accomplished by Protestant Missionaries in the Pacific. Recently the most extravagant charges have been put forth and reiterated. It has been published in England that the Puritans at these Islands had "done more harm than good." "The people were wholly neglected when sick,"* and "This nation is as really heathen as it ever was, only with a thin film of Christianity over it;"† while the Bishop of Oxford is reported in the London *Times* to have employed the following language at a public meeting at Salisbury. "The people of the Hawaiian Islands are wearied out by the mismanagement and maltreatment of American Puritanism." Before any one allows himself to employ such language in the pulpit or from the press, he should make a careful investigation and thorough examination. The Puritan Missionary is prepared to meet such charges and prove their falsity. When fresh laborers enter upon an enterprise that is supposed to be unfinished, they are accustomed to undervalue what has already been performed. To such persons the language of a King of Israel may be appropriately addressed: "Let not him that girdeth on the harness boast as he that putteth it off."

There is a marked contrast between Hawaiians in 1820 and 1866. It is a very different matter to land among a naked, ignorant and uncivilized nation of savages, or to come among them clothed, instructed and civilized, supplied with schools, books, newspapers, churches and many other of the accompaniments of a civilized and Christian people. Macauley remarks that, in the 17th century, those had little reason to laugh who met the Puritan in the hall of debate or field of battle, and may I not with equal justice add, neither have those who meet the Puritan Missionary on the Mission-field of Polynesia.

I do not appear as an apologist for the errors or shortcomings of the Missionaries, but I will bear my testimony to the truth, and carefully guard the interests of evangelical Missions here and elsewhere. Although not one of them, I am emphatically one with them. I would have those know, who set themselves in opposition to a cause so signally blessed of Heaven, that they will be held responsible for their

false aspersions and unfounded misrepresentations before an enlightened Christian public. Sometimes they have been called to encounter opposition from a class of persons whom no exposure could shame or argument reach. I refer to a class of foreigners whose habits rendered them even more debased than the heathen. A civilized heathen from Christian lands is the most deadly opponent of the truth, and his influence the most pernicious. When an English Missionary in the South Seas met a person of this class, he inquired his name, and received for answer, "My name is Satan." By no other name would the man ever be known. Alas, the name was fitly chosen. He was an adversary, and represented a class.

When the Puritan Missionary came to the Pacific, he entered no other man's field of labor, any more than did his ancestors, the Pilgrims when they landed on Plymouth Rock or the Puritans in Massachusetts Bay, but boldly faced the powers of darkness whose sway was supreme throughout this part of the world. He grappled with heathenism in her stronghold. He bearded the lion in his den. The contest was fierce, but the issue not doubtful. Bible truth was the Missionary's principal weapon. He dealt many and fierce blows with "the sword of the spirit, which is the Word of God." Perhaps Missionaries of a less stern faith would have quailed before the enemy and succumbed to the array of opposing influences. Ere long, however, the worshippers of idols yielded the contest. The idols—those hideous images—"grinn'd horrible a ghastly smile" and surrendered; a ship-load was sent off to England, and they are now on exhibition in the British Museum.

It has been happily remarked that if Lord Bacon were again to visit our world, and witness the wonderful results achieved by the steam-engine and magnetic telegraph, he would lay his hand upon both these machines, saying, "These are mine, for they are the results of my principles of philosophy." Would not the Mission Churches of Polynesia be as justly claimed by those old Puritans of the 17th century who sent an Elliot, the Mayhews and others among the North American Indians, or collected, at the call of the Protector Cromwell, £38,241 10s. 6d. for the persecuted Waldenses, the interest on a part of which is now honorably paid by the British Government to that interesting people? I go one step farther. Suppose the great Missionary Apostles, Peter and Paul, were again to visit our world, and, during their voyages and travels, should sail in the *John Williams*, the *John Wesley* and the *John Knox*, among the Christianized Polynesians of the South Seas, or in the *Morning Star* among the Hawaiian and Micronesian Islands, would not those Apostles recognize Churches established by Puritan Missionaries as genuine Christian Churches, in which the ordinances were duly administered? Furthermore, would not these Apostles recognize the Pastors, Elders or Bishops of these Churches as their successors? I trow they would.* "Divest the Apostles," as was most forcibly stated at the Conference of Missions at Liverpool, in 1860, "of miraculous power and the gift of inspiration, and you have the modern Missionary, a true successor of the Apostles." Among modern Missionaries, results have fully demonstrated that the Missionary of the true Puritan stamp has as fair a claim to be accounted a successor of Peter and Paul as any who have left Christian Europe or America. He goes forth free and untrammelled. He takes with him no Procrustean ecclesiastical organization, but, with the Bible in hand, he proclaims "the unsearchable riches of Christ," and organizes Churches. Puritan Missionaries have spread themselves throughout nearly all the Islands of Polynesia. Not more firmly did the Puritan of the 17th century plant his foot upon the rock-bound shores and granite hills of New England than has the Puritan Missionary of the 19th century planted his foot upon the reef-encircled islands of the Pacific. Here, among the aborigines, he has made his home. The destiny of these two branches of the human family have become closely identified. The graves of the Puritan and Polynesian will be side by side. It is not possible to conceive of any social, political or religious revolution which can separate them. You might as well attempt to uproot the one as the other. The seed has taken root in the soil, and can no more easily be uprooted than the stately cocoanut tree, whose tall and slender trunk sways so gracefully in the windy blast. The influence of the Puritan is not only now felt, but it must continue to be

* The author of this discourse is gratified to learn that his views, as expressed in the foregoing paragraphs, are fully sustained by the conductors or editors of the *London Record*, the organ of the evangelical party of the Church of England. From a notice of Mr. Ellis's pamphlet, published in that paper, on the 25th of April, 1866, we copy as follows: "It has been shown by us that the Church of England has ever recognized the various Reformed Churches as being true Churches of Christ, and worthy compeers with herself in the great work of evangelizing the world."

* The Mission Field, Vol. IX. p. 13; London.

† Occasional Tracts; London; No. 2.

felt for ages to come, or so long as there shall be dwellers upon these fair islands. Not only is the Puritan brought into contact with the aborigines, but he is called to breast a wave of immigration from China. Asiatic laborers will overspread these Islands and other parts of Polynesia. The Puritan and Asiatic will be brought together. Here they meet. But I cannot dwell on this interesting and important subject. Not only has the Puritan Missionary become a power in this part of the world, but his influence is felt in Turkey, Africa, India, China, and other portions of the globe.

The elements contributing to form the character of the Puritan Missionary are aggressive and expansive in their nature. They are essentially the principles of the New Testament. Their birth, as one has remarked, was in Bethlehem of Judea, and their development is religious laboring for the people. Necessity rests upon the Puritan to take a part on the world's theatre of action. He adopts the sentiment of the old Latin Poet, Terence: "I am a man, and whatever concerns humanity concerns myself;" and also that of the old Latin Father, Augustine: "In essentials unity, in non-essentials liberty, in all things charity." He may not believe in manifest destiny, but he does believe in manifest duty, declaring, with the modern Missionary Cary, "Duty is ours, consequences belong to God." In the performance of that duty he is thoroughly in earnest. According to ancient fable, it was possible for King Æolus to confine the winds in a cave of the mountain, but the principles of the Puritan cannot be so readily confined to a narrow space. With him, as with his Divine Master, "the field is the world." New England cannot be shut out in the cold, or Plymouth Rock blown up. New England principles are rapidly permeating all portions of the North American continent, and controlling the destiny of the Western world. The recent struggle in America has made this fact more and more manifest.

"There is a power at the secluded hearth
Of yon New England household, that may be
Felt by the dwellers at the ends of earth,
Known to the islands of the distant sea."

There is an "irrepressible conflict" among the nations, and the New England Puritan will be found on the side of civil and religious liberty, free speech, free schools, a free press, a free Gospel and foreign Missions among the heathen and unevangelized nations of the earth.

"Coming events cast their shadows before."

Men of narrow minds and bigoted opinions may ignore this class of agents. Writers, of prejudiced views and a limited range of ideas, may misrepresent their principles and conduct, but the future historian, following the example of Macauley, will assign them in history a position even more exalted than that distinguished writer gave the Puritans of the 17th century, respecting whom he wrote that they were, perhaps, "the most remarkable body of men which the world has ever produced—a brave, a wise, an honest and a useful body." Listen to the language of the Earl of Shaftesbury, before a London audience, respecting American Puritan Missionaries at Constantinople: "He did not believe that in the whole history of Missions—he did not believe that in the history of diplomacy, or in the history of any negotiations carried on between man and man, they would find anything to equal the wisdom, the soundness, and the pure evangelical truth of that body of men who constituted the American Puritan Mission. There they stood, tested by years, tried by their works, and exemplified by their fruits; and he believed it would be found that those American Missionaries had done more towards upholding the truth and spreading the Gospel in the East than any body of men in this or any other age." I might quote similar testimony from British officials in high stations in India, respecting the character and labors of American Missionaries in Ceylon and other parts of India.

Puritan Missionaries, scattered throughout Polynesia, have displayed similar wisdom and foresight, common sense and sound piety. These characteristics are remarkably conspicuous, as I maintain, in the organization and management of their Churches. If we take the Book of Acts and the Epistles of Paul, Peter, James and John, or the New Testament as a whole, for our guide, I do maintain that the Churches organized by Puritan Missionaries in Polynesia will favorably compare with the primitive Churches gathered by the Apostles in various parts of the Roman Empire, during the first century of the Christian era. In many respects there is a most striking resemblance between the Churches organized by the Apostles and those which now exist in various parts of Polynesia. The more closely the examination is made and comparison drawn, the more manifest the parallel will appear. The very language employed by Mosheim and other ecclesiastical historians, respecting the Churches of the first century, would aptly de-

scribe the organization of Mission-Puritan Churches in Polynesia. All those great ecclesiastical establishments and "Church and State" arrangements centering at Antioch, Constantinople, Rome and elsewhere were an after-growth—aye, and may I not add, a *fungus*-growth—when Christianity became corrupt. The Mission-Churches of Polynesia, I maintain, have been modelled after a New Testament and Apostolic pattern, and the English and American Puritan Missionaries, I furthermore maintain, have most fully carried out the spirit of the last command of an ascending Saviour, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

They have sown the Gospel seed and much good has been produced. Some of the fruit may have fallen unripe and immature; still, after making a full allowance for all the defections in the Mission Churches, and permitting the bitterest enemies of the Missionary enterprise to set off a broad margin, there remains much scattered over the numerous islands of Polynesia which we should still cherish, of which we may be justly proud, and from which we should be extremely unwilling to take a farewell. Who would say, "Level the Church-edifices which the people have built for the worship of Jehovah, and raze their foundations;" or who would silence the chime of many hundreds of church-going bells, the sound of which breaks the Sabbath-morning stillness on so many islands, inhabited by Tahitians, Samoans, Marquesans, Tongans, Feejeeans, Hawaiians and Micronesians; or who would forbid those thousands of simple-hearted Christians singing the Songs of Zion in concert with their fellow-Christians of other climes and other lands; or disband these Churches, and turn over their members once more to idolatry; or scatter the week-day and Sunday Schools, or burn the school-books, hymn-books and Bibles? Or who would rebuild the old *morais* or *heiaus*, rekindle fires upon their altars, call forth the human victims for sacrifice, make the hills and valleys ring with the shouts of midnight revellers around the burning pile? Or who would summon from Heaven those who have died in the faith of Jesus, and are now striking their golden harps and raising their voices to the song of "Him that loved us and washed us from our sins in His own blood?" Or who can for one moment doubt that the Revelator, John, saw in vision a goodly company of redeemed Polynesians among that "great multitude which no man could number, of all nations and kindreds and people and tongues, [who] stood before the Throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the Throne and unto the Lamb?"

Missionaries of the London Missionary Society in the South Seas.

[From the Annual Report of 1864.]

Society Islands.

TAHITI—Rev. George Morris, Papeete. HUAHINE—Rev. Charles Barff.
RAIATEA—Rev. George Platt. TAHAA—Rev. J. L. Green.
Rev. J. C. Vivian.

Hervey Islands.

RAROTONGA—Rev. E. R. W. Krause. MANGAIA—Rev. W. Wyatt Gill.
AITUTAKI—No report.

Samoa Islands.

SAVAII—Rev. George Pratt, P. G. Bird, Joseph King.
UPOLU—Rev. A. W. Murray, Rev. Geo. Drummond, Rev. Geo. Turner,
LL. D., Rev. Henry Nisbet, Superintendents of Mission Seminary at Malua;
Rev. Henry Gee, Rev. J. M. Mills.
TUTUILA—Rev. Thomas Powell, Rev. S. J. Whitmee.

Loyalty Islands.

NENGONE (or Mare)—Rev Stephen M. Creagh, Rev. John Jones.
LIFU—Rev. Samuel Macfarlane, Rev. James Sleigh.
NIUE—Rev. G. W. Lawes.

N. B. We regret that no recent reports of the Wesleyan Missionary Society and the Church Missionary Society have been received, so that we could publish a full list of English Missionaries now laboring at the Tonga and Feejee Islands and at New Zealand. We also regret that, from no publications or reports at our command, can we present a satisfactory sketch of the important labors of the Presbyterian Missionaries from New Brunswick and Nova Scotia, now located in Melanesia.



New Series, Vol. 17, No. 8.

HONOLULU, AUGUST 1, 1866.

{ Old Series, Vol. 23.

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THE FRIEND.

AUGUST 1, 1866.

American College at Pekin.

Having met with newspaper allusions to a College at Pekin, during the visit of Mr. Burlingame we applied to him for information on the subject. The following is the substance of what we learned: It appears that, several years ago, American merchants, missionaries and others, residing at Canton, received injuries in their property to the amount of several hundred thousand dollars. A demand was made upon the Chinese Government, through Mr. Burlingame. An arrangement was effected, and the Chinese paid \$750,000. Those who had claims now brought them forward and were settled with, but after all were paid there remained a balance of over \$200,000. Mr. Burlingame offered to return this amount to the Chinese, but they declined receiving it. The question then arose, what shall be done with this money, which, in the meantime, has been well invested. It has been proposed to endow an American College at Pekin, and invest this money in a Board of Trustees, consisting of the Minister Plenipotentiary at Pekin, and a certain number of American Consuls in China, together with a number of American Missionaries, who shall be elected from time to time to that office, in all, say ten Trustees. It is furthermore proposed to admit young men from the United States, who shall receive an annual stipend to defray their expenses while at-

tending this College. While enjoying its advantages, it is proposed to educate them so that they may become interpreters and translators at the American Embassy and the various Consulates in China.

It is also proposed to admit deserving young Chinese, who may there learn the English language and become acquainted with the knowledge of "outside barbarians." There is no doubt such an institution, if once established, would be of incalculable good to both Americans and Chinese. We furthermore learned that the necessary steps for the attainment of the end proposed were now being taken by the President and the leading men at Washington. As the intercourse between the Chinese and Americans increases, it is seen that something of this kind is necessary. Hitherto, the Government has been compelled to depend upon missionaries for translations. The present Secretary of Legation at Pekin, S. W. Williams, Esq., was for many years connected with the American Board's missionary operations in China. He is now admitted to be one of the most profound adepts in Chinese antiquities and language. His "Middle Kingdom" is a standard work on China. He originally went out as printer to the mission, but has risen to eminence through indefatigable labors and studies.

Should this College become established, and the "New Foreign Policy," referred to in our last issue, be carried out, it will place American interests in China upon an exceedingly advantageous basis. Well may the country be proud of the diplomatic skill and achievements of Mr. Burlingame and others, who have been foremost in bringing about these important results. We shall not forget one remark of our distinguished countryman, Mr. Burlingame. He remarked that the collapse of the Southern Confederacy and triumph of the Union cause was a most potent moral argument to effect the accomplishment of the American policy in China. Americans in China were not the only Americans abroad who felt the moral influence of the triumph of the Union cause.

"Mark Twain," at the Confessional!

This noted correspondent of the Sacramento *Union*, has left for the coast, but we may expect he will continue to write about the islands and people. On his departure, he sent us the following epistle:

HONOLULU July 19, 1866.

REV. MR. DAMON:—Dear Sir—I return herewith the last book I borrowed, with many thanks for its use and for all your kindness. I take your Jarves' History with me, because I may not be able to get it at home. I "cabbage" it by the strong arm, for fear you might refuse to part with it if I asked you. This is a case of military necessity, and is therefore admissible. The honesty of the transaction may be doubtful, but the policy of it is sound—sound as the foundation upon which the imperial greatness of America rests.

So just hold on a bit, I will send the book back within a month, or soon after I arrive.

☞ We sincerely wish that all who borrow books were equally conscientious. May this remind others who have books in their possession belonging to our Sanctum, to return them instant.

☞ The arrival of General McCook, the new Minister-Resident at the Hawaiian Court, relieves the Hon. James McBride, who has represented the American Government during the last three years. The retiring Minister has conducted the affairs of his official station in a highly creditable manner. He has often evinced a most hearty attachment to the Government which he represented, and shown that he was a man of true Union sentiments, uncontaminated with the least "copperish mixture." He has been often spoken of as a man of the Lincoln type of character. He is a native of Tennessee, but for many years has been a citizen of Oregon. He returns to his home gladdened by a wide circle of family friends, who will give him a cordial welcome, while his friends and countrymen residing on the islands will give him a most cordial "aloha" at his departure.

'SIAH BROWN;

OR,

The Yankee Sloop and English Cruiser.

BY WM. ADRIAN HUNTLEY.

Kennebec River, in Maine, is without a rival in New England, either for its historic associations or the beauty of its natural scenery. It rises among the passes of the highlands that form the northeast boundary line between the United States and Canada, and, after flowing through a romantic region for many miles, enters a valley of surpassing beauty, through which it meanders between level intervals of the richest verdure.

There is a fort near the mouth of the river, called Fort Hunnewell. It is now a ruin, and is a celebrated resort of the people in summer. It was erected during the last war to defend the entrance to the river. It is situated upon a low beach, which is commanded on the north by a bold headland, a hundred feet high, on which frowns the ruins of a battery.

At the time of our story, which was near the close of the war, two British armed vessels had been cruising off the mouth of the river some days, occasionally running close in with the fort, so as to draw their fire. They were effectually blockading the entrance to the river, and for some time no vessel had gone out or come in. Everything was brought to, even to the small fishing-boat, and the strictest vigilance was maintained from the first day of their arrival.

One morning in June, just as the sun was rising from the sea, throwing its fiery spears far across the sparkling waves, lighting up every object upon which it lit, the English cruisers were standing in towards the mouth of the river, under topgallant-sails, with the wind free on the larboard quarter. They were half a mile apart, their course converging to a point. This point was a sloop, hugging the land and endeavoring to make the entrance to the river. Her broad mainsail was flung to the wind like a great white wing, and she was sweeping across the water like a gull flying before a storm. She had been discovered by the cruisers only a few minutes before, when they tacked together and pressed after her to intercept her, making sail as they went. Fifteen minutes more of the obscurity of the morning, and the adventurous sloop would have got into the river and under the guns of the fort unseen, or seen too late to be cut off.

It was a beautiful sight to behold the three vessels in motion, one small, unarmed, with but three sails to help her along in her flight, bounding along close under the shore; the others tall, frowning with batteries and covered with canvas from deck to truck. The sloop was a mile in-shore of the cruisers, and about three miles westward from the mouth of the river, being, when discovered just stealing round Cape Smallpoint.

The cruisers stood on for about ten minutes after tacking, in the same converging lines, when the corvette signalized the brig, which immediately luffed and bore up four points eastward, while the former kept her first course. The object had in view by this manœuvre of the brig, it was plainly evident to the fishermen, who, from the rocks upon which their huts were perched, were watch-

ing with interest the pursuing and pursued, was to intercept her, for they had quickly discovered that a direct chase would be useless, as the sloop showed herself to be a very fast sailer. So the brig stood straight towards the river mouth, hoping to reach it in advance of the sloop, while the other kept on to capture her if she should turn back and attempt to run into Haspswall or Portland.

"We shall be tuk, cap'n," coolly remarked a tall, ungainly youth of eighteen, who, with a dipper fastened to a ten-foot handle, was bailing up water from the sea and throwing it on the mainsail of the sloop, to swell the threads of the canvas and make it better hold the wind. As he spoke, he paused in his work, and leaned upon his long dipper-handle, and shutting one eye, he took a deliberate survey of the cruisers.

"Not so long as two timbers of the Sally hold together, 'Siah," responded the captain, who grasped the helm, and with one eye ahead and the other watching the enemy, directed the course of his little vessel towards the shelter he sought. "If we'd only had another twenty minutes afore sun-up, we'd a got in. But the day aint agoin' to stop for any man, and I dont expect it to. All we must do is to keep the Sally out of the hands of the Britishers, now they've got their eyes on us. Wet the sails, 'Siah, keep wettin' 'em."

"I guess they kind o' guess what we've got on board, captain," said 'Siah, as he cast a shower of spray over the mainsail. "They seem to take allfired trouble to catch us. See how the Sally jumps. The way she tosses the water with her bows, I won't have to wet her jib; she does that herself."

"If we don't get into the river, and them chaps overhaul us, what is to be done?" asked Mr. Bissell.

"It won't do to let them capture them six big guns, and two barrels of powder, and ton of shot, that we've got for the fort, that's a fact, 'Siah," said, very decidedly, Captain, or rather Deacon, Butters, who owned or commanded the Sally, which had been engaged a few days before, by the Government agent in Boston, to convey armaments and ammunition to the fort. This enterprise the deacon—for he was a lawful deacon in his own town, which was forty miles up the river—had cheerfully undertaken, assuring the agent that he could get the Sally into the river safely, in spite of the cruisers. Shrewd, bold and cool, the deacon saw that by running only in the night and hugging the shore, he could probably get into the river undiscovered, especially as the cruisers used to stand off from the shore at night, a mile or two for an offing, and run in again at sunrise. The agent felt that a small coasting-vessel, with so watchful a captain as Deacon Butters, would be quite as likely to get into the river as a large one, if not more so, and gave him the commission. For the sum of three hundred dollars the deacon had bargained to take the munitions to the fort, and had also bound himself if there was any danger of being captured to scuttle the sloop and sink her.

The cannon were battery thirty-twos, six in number, and were laid athwart-ship, side by side upon the deck. The shot were piled forward, and in the forecabin was

stored the powder in casks and securely protected under canvas; tarpaulins also covered the guns.

"If we can only stand on ten minutes more, 'Siah," said the deacon to his mate, "I don't fear them two cruisers a bit. One of them, you see, has luffed to try to cut us off. If 'twant for this plaguy heavy iron we've got in her, I'd show the enemy how to make a keel cut blue water through. But we must get in Lot," he added, turning to a ragged old man, who looked like a weather-beaten fisherman, who comprised all his crew, and who was now engaged in tending the main sheet, the slack of which he held in his iron fist.

"It's get in safely, deacon," answered Lot Bissell, gruffly, "and get three hundred dollars, or sink the sloop, and no insurance!"

"That's a fact, Mr. Bissell," responded the Yankee skipper with emphasis; and he glanced under the main boom to see how the fort and shore lay, and then hove his eyes to the windward and took a deliberate inspection of the enemy.

"Take a small pull on the main sheet, Mr. Bissell. 'Siah, haul aft the jib sheet a bit. The Britisher is smoking his pipe," added the skipper, quietly, as he saw a jet of smoke belch forth from the bow of the corvette. He had hardly got the words out of his mouth when the boom of a gun reached his ears, and simultaneously a shot passed whizzing over their heads.

"I don't stand that 'are," said 'Siah, in a determined tone, which singularly contrasted with his awkward exterior. "Give me leave, deacon, and I'll give 'em a shot back."

"Ease off the main sheet, Lot. Be ready to dodge, for I guess there'll be another of them chunks of iron this way. They hain't no pilot or they wouldn't keep so near Porpoise Rock Ledge."

Cool and steady the skipper stood at his post and directed the course of his little craft. All at once he gave a loud hurrah. The corvette had struck upon a rock barely below water, known as Porpoise Ledge, and everything was taken aback, while her main royal-mast went over the side.

"That's for not taking a pilot on a strange coast," said the skipper, drily, while his keen little eyes fairly glittered with pleasure, but he made no further demonstrations of joy; but after taking a second glance at the vessel, and seeing that matters on board of her were in too much confusion for them to trouble themselves further about him, he now gave his whole attention to the brig, which was about a mile from him, and about an equal distance from the river.

Upon seeing the accident that had happened to her consort, she bore down a little and hoisted a signal. It was responded to on board the corvette, when the brig resumed her course.

"The corvette, I suppose, says she don't want any aid, so the brig is left at liberty to look after us," said the skipper. "It looks, too, as if she would be likely to get to the entrance as soon as the Sally, and then I guess it's all up with us. But I don't give up so long as a timber hangs to her, or I can have a limb to hang on to the tiller by. But what in natur' are you doing there, Josiah?"

Well might he ask this question. The

ambitious young man had brought from the fore-castle a keg of powder, and knocked the head in with a handspike, and was now tying about half a peck of it up in a handkerchief which he had taken from his neck.

"Doin'! I'm goin' to give 'em a gun. If these here guns have got to go to Davy's locker, I'll have one fire out of 'em first, I guess," replied Josiah.

As 'Siah spoke, he threw down a moveable section of the bulwarks amidships, leaving an open space to the sea before the muzzles of three of the enormous cannon that lay across the deck. He then took up his huge cartridge, and thrusting it into the muzzle of one of them, began to ram it down with a handspike.

"What on airth is the critter at?" cried the deacon.

'Siah made no reply, but, having rammed the cartridge home, he rolled a thirty-two pound shot towards it, and giving it a lift, shoved it into the muzzle after the powder.

"Now for primin' her, and then if I don't give 'em a Fourth of July salute they never heard one."

As he spoke, he poured a handful of powder into the vent, and then jumping to the caboose, he lighted a pine-knot, and approached the gun.

"Stop, 'Siah, stop!" shouted the skipper, at the top of his voice; "you'll b'ow the Sally to Jericho if you fire that 'are gun aboard on her!"

"I don't calculate I'll be tuk pris'ner by the Britishers, deacon, and be put in Dartmore. I don't mean to fire jest yet, but take a chance for good aim, and then give them saltpeter!"

"It'll shake every bone out of the Sally," said the deacon, in alarm.

As he spoke, the brig fired a shot across her bows.

"That means heave to, Lot," said the skipper. "'Siah, put out that pine knot."

"I mean to by'm'by, deacon. Wait till I get a shot at 'em. I ain't afeard of hurtin' the Sally a bit. You just yaw her round a little bit, and bring the muzzle of my artillery piece right ag'in the brig, and if I don't show them how a Yankee can speak, I don't want to see t'other side of old Kennebec River ag'in."

A second gun came from the brig, and the shot passed within ten feet of the deacon's head, and made a rent a fathom long in his mainsail, and the shock caused his peak hal-yards to part and let the peak of his mainsail down. This caused the Sally to fall off a point or two, and while the skipper, unflinching and with a quiet look, was trying to bring her to the wind again, 'Siah, taking advantage of a moment as she swung, in which his loaded gun bore upon the brig, instantly applied the torch to the vent.

The roar, the flame and the concussion were terrible. The little vessel reeled under the recoil of the vast gun, till the waves poured in over the bows and stern. The skipper and Lot were laid flat on the deck, while 'Siah found himself hanging by the heels in the lee shrouds.

For a few minutes the deacon thought his vessel would go down, she wallowed and plunged so; but she soon steadied herself, though with her decks flooded and her windlass unshipped.

"I guess if they got that shot it'll settle 'em," said 'Siah, as he dropped, feet first, off the rigging, and tried to see through the smoke.

As the smoke slowly rolled away, the brig was discovered, no longer standing down, but knocking about at the mercy of wind and waves, her foremast gone by the board and dragging over her sides, with all its yards and sails. The shot had cut off the mast within two feet of the deck.

'Siah was perfectly confounded, but manifested no surprise, while the deacon and Lot set up a loud hurrah of triumph.

"Why, what's the matter? Why don't you hallo?" said the deacon, taking breath.

"Coz it ain't nothing more'n I meant to do," replied 'Siah, with inimitable sangroid; "I ain't surprised, if you be, deacon."

In twenty minutes more the sloop Sally, with her valuable cargo, was sheltered under the guns of Fort Hunnewell. The British corvette lay upon the rock till the next tide, and the brig lay by her, rigging a jury-mast. Before sunset both vessels made sail and steered eastward, on the way to Halifax, to repair damages. The blockade was raised, greatly to the relief of the commerce of the river.

NARROW ESCAPE OF THE "BLUE JACKET."

Many of our readers will remember the visit of the *Blue Jacket* to Honolulu, last December, for a cargo of oil. She was then leaking, but the captain deemed her sea-worthy. News by the late mail reports that she made an uncommonly good passage of 99 days from Honolulu to New Bedford, but entered leaking badly. Notwithstanding a windmill had been rigged to assist in pumping, the crew were much exhausted by excessive labor. We congratulate Capt. Dillingham, his wife and the crew on their providential escape. We copy the following from the *Boston Journal*:

AN EVENTFUL CAREER.—The adventures of Capt. James S. Dillingham, of Chelsea, within a few years, afford sufficient material for a novel. In 1860, while first mate of the *Nabob*, of this city, he was instrumental in bringing that vessel into port, over ten thousand miles, under jury-mast. In 1861 he entered the navy as Acting Master, and after a year's service resigned and accepted the command of the clipper ship *Snow Squall*, and sailed for the West Indies. On his return he was overhauled by the Confederate bark *Tuscaloosa*, and while under her guns managed by skillful seamanship to escape, and though fired upon and chased, he eluded capture.

He again left New York in the *Snow Squall*, and on his passage through the Straits of Lemair was blown ashore, and put into Port Stanley, where the ship was condemned, but determined to make the best of his misfortune he stripped his ship and sold the material, transferred his cargo to another vessel and the voyage terminated much more successfully than could have been expected. He took passage on the bark *Mandarin* for Baltimore, and a few days out from Rio Janeiro, the bark was captured and burnt by the *Florida*, losing his charts, &c. After a stay of ten days aboard the pirate he was put on board a Portuguese brig, and reached Baltimore.

The owners of the *Snow Squall*, and also the underwriters, were entirely satisfied with his tact and enterprise. The former placed the new ship *Blue Jacket* in his charge, and in June 1866, he left for San Francisco. He then started for Honolulu where he took in a cargo of oil and bone and started for New Bedford. When a few days out the ship began to leak and continued to leak badly, so badly that the pumps were incessantly at work, and the hands were only relieved by a windmill which Captain Dillingham erected. Unwilling to abandon his ship, he concealed the actual condition of affairs from his crew, and by his own example and cheerfulness induced his men to hope for the best, and on Friday last he brought his ship into New Bedford, 99 days from Honolulu, to the surprise of all who have visited the vessel.

☞ A wise man is not governed by the ordinances of men, but is governed by the rule of virtue.—*Antisthenes.*

Gen. Banks' View of the Treatment of Negroes.

General Banks, in Congress, recently, told the following story:

When I was younger than I am, in the State of New Hampshire, in the town of Nashua, where I obtained my education at a university with a belfry at the top and a water-wheel under the lower stories, [laughter.] looking out with my associates and fellow-students upon the smooth and glassy surface of the Merrimack River, that stream of perpetual beauty and perpetual life, we saw a colored boy, intimately known to us, upon the surface, engaged in the pleasant exercise of skating, for it was winter. While we looked upon the beautiful Merrimack, the little negro boy suddenly went in. You may never have seen a negro under such circumstances.

We went down to him with all the speed possible. Going out to the middle of the river, we took up a plank and handed it to the negro, and he grasped it with as much alacrity as any one of them will take a ballot when we give it to him. Just as we had got it on the hole into which he had fallen, he fell off the plank and went in again. The second time he came up he wore an expression I shall never forget. You may never have seen a negro under such circumstances.

He was speechless; his emotions suppressed all rhetoric; he did not indulge in any eloquence at all. He grasped the plank this time, not with alacrity, but with ferocity, and we brought him again to the surface. We thought he was a negro saved from the jaws of death; but off the little fellow slipped and went down. You may never have seen a negro under such circumstances.

He addressed us a speech, and I never heard a speech that contained so much of touching eloquence as was embodied in that little negro's speech. "Please gib dis nigger de wooden end of dat board," You see the end we had given him was the icy end.

It was the same icy end that has been held out to him by the Southern people, for two hundred years. He was entirely satisfied that the wooden end was the best.

Now, sir, what we propose for the negro in this country, is to give him the wooden end of the board. He has had the icy end of it for more than two centuries. The desolation of more than moral retribution has come upon the men who extended to him the icy end of the board. He will receive from that act of justice the same joy which that little negro experienced.

NEW BEDFORD WHALERS STRIKING OIL.—The *New Bedford Standard* says: Messrs. George and Matthew Howland, we understand, have the present week settled with the officers and crews of the ships *Corinthian* and *George Howland*, the voyages amounting to the enormous sum of \$500,000—the former \$275,000 and the latter \$225,000. No merchants engaged in the whale-fishery ever had the opportunity of settling two such voyages in a single week, and they amount to a larger sum than ever before resulted from two voyages.

☞ Advise not what is most pleasant, but what is best;—*Solon.*

THE FRIEND.

AUGUST 1, 1866.

Rev. F. S. Rising.

As before stated in our columns, this gentleman is a clergyman of the Protestant Episcopal Church of the United States. During the last four years he has been preaching in Virginia City, Nevada. His health having failed, he came to the islands to recruit, and we are happy to know that he returned almost entirely recovered. While here, he received an appointment under the Church Missionary Society of the Episcopal Church of the United States. This is a voluntary Society formed among the earnest and evangelical portion of that Church. Hereafter Mr. Rising's address will be No. 3 Bible House, New York. We mention this fact, thinking some of his friends upon the islands might wish to communicate with him. During his sojourn here, he travelled quite extensively through the group, visiting nearly every station occupied by the American and French Missions, not omitting to make thorough inquiries respecting the Reformed Catholics and every literary, eleemosynary, Missionary and scientific Association upon the islands. His investigations have been most thorough, and he succeeded in collecting a mass of statistics and facts—historical and Missionary—such as has rarely been gathered by any visitor. Some of the officers of Government, Missionaries and others, have furnished him with many valuable books, pamphlets and other documents. We are not informed to what use the clerical gentleman will put the materials at his disposal, but of this we are confident, that he has qualified himself to act efficiently as an officer of a Missionary Society, and hereafter, should questions arise among the managers of "Episcopal Missionary" funds in the United States, Mr. Rising will be prepared to speak with authority and intelligence, and we are very confident he will be ready to bear honorable testimony in regard to the work accomplished by the American Missionaries. Already, as a corresponding member of the Hawaiian Evangelical Association, while loyal to his own Church, he has made known that he could unite in "thanking God for the Gospel work which He has put it" into the hearts of the American Missionaries here to perform. Such men can fraternize with "the good, the true and the faithful" of all evangelical denominations of Christians throughout the world. Unless we are much mistaken, he will be ready impartially to make known among Episcopalians in the United States what has been done by American Missionaries on the Hawaiian Islands.

THE STORY OF THE "MORNING STAR."—This is the title of a small pamphlet of 72 pages, written by Rev. H. Bingham, Jr. The history of the Missionary vessel is written in a pleasing and entertaining style. The Prudential Committee of the American Board appear to have employed Mr. Bingham as an agent to raise the necessary funds for building the new *Morning Star*. The sum required is \$13,000. The method adopted is essentially the same as that so successfully employed ten years ago, when funds were raised for building the first vessel. The children in the Sabbath Schools connected with the Churches supporting the Missions of the Board are invited to contribute their dimes. Each dime represents a share, or each contributor of one dime becomes a stockholder in the enterprise. Ere long the children of our foreign and native schools will be invited to co-operate in this enterprise. In America, a contributor of fifty cents is entitled to receive a copy of this little pamphlet, "The Story of the Morning Star."

CHINAMEN BEST MANAGED BY KINDNESS.—We shall not soon forget the remarks of Mrs. Burlingame, wife of the American Minister, during her visit to Honolulu. She had lived in China, and had much experience among the Chinese, and her testimony was in favor of kind treatment. No people, she said, were more susceptible to praise and kindness. Ordinarily tell your servants what to do and they will do it. One great source of difficulty was that they could not understand exactly what was required of them. Those employing them should most scrupulously fulfil their engagements. See to it that they are promptly paid and well fed. Kindness begets kindness, while ill temper engenders anger and resentment.

TABU ON ALCOHOL NOT TAKEN OFF.—We are glad to learn that a majority in the Hawaiian Legislature had the good sense not to open the flood-gates of ruin any wider than they are at present. Give rum sellers unrestrained license and we think the Hawaiian race would go to destruction with rail road speed. It is not quite time to "unchain the tiger."

SAMOAN BIBLE.—We would acknowledge a copy of the Samoan Bible—beautifully printed and bound—from the Rev. A. W. Murray, of Apia. It is published by the British and Foreign Bible Society.

Rufus L. Rundell will find a box, to his address, at the office of A. J. Cartwright Esq., Agent of Wells, Fargo & Co. It was sent to the care of the Editor.

LATE NEWS.—Congress has appropriated \$50,000 per annum for ten years, to subsidize a Line of Steamers between Honolulu and San Francisco. So the question of Steam communication is now settled.

A new Freedmen's Bureau Bill has passed, and been vetoed by the President. On being returned to Congress, a large majority immediately re-passed the Bill, which was instantly reported as the law of the land. In war times, the President's power was imperial, if not equal to that of an Autocrat, but in peace-times, that power is reduced almost to a nullity.

The news from Europe is important. Great battles have been fought. Prussia triumphs over Austria. Venetia has been ceded to France. Another great battle was about to be fought.

BISHOP OF NEW ZEALAND.—Some unknown friend has kindly sent us a copy of "The Supplement to the Weekly News," published at Auckland, N. Z., May 12th. It contains an interesting address of Bishop Selwyn, and furnishes much valuable information respecting the work of missions in Melanesia, under the direction of Bishop Patteson. In our next issue we shall publish extracts.

AN ENGLISH BISHOP'S OPINION OF AMERICAN MISSIONARIES, ESPECIALLY THOSE AT THE SANDWICH ISLANDS.—At the late meeting of British and Foreign Bible Society, at Exeter Hall, London, Bishop Smith, of China, Church of England Bishop, bore the following testimony to the character of the American Missionaries:

"I wish that on this occasion my voice might travel across the Atlantic, and carry to our dear American brethren there the assurance that British Christians and British Churchmen cherish no common sympathy in their religious welfare and usefulness and national prospects. I received no ordinary courtesy and attention from Christians of every denomination in America. I feel that we are in danger of not sufficiently appreciating the strength of their organization and the blessedness of their Missionary labors. And let me here say that it has been my happy experience to associate with American Missionaries of no ordinary reputation. As long as the names of Abeel, Richmond, Holman, Bishop Boone, and the young martyred Missionary, Walter Lowrie, shall survive in my memory, so long shall I retain an affectionate veneration and respect for the character of my American brethren in the Missionary work, and so long will I refuse to listen to any statements or assertions from any quarter, which may try to depreciate in our minds the value, the solidity and the permanency of their Missionary labors in every land, and not least of all the labors of our dear brethren in the Sandwich Islands." (Applause.)

A few days' absence from Honolulu, has prevented us from promptly issuing the *Friend* on the 1st of the month.

Reminiscences of Kapiolani.

BY REV. LORRIN ANDREWS.

Having lately read an article in the *Hours at Home*, written by the Rev. Dr. Anderson, respecting some traits of Christian character as exemplified in the life of Kapiolani, of Kaawaloa, Hawaii, I feel inclined to add my testimony to the correctness of the statements there made, having been for some time a resident in her family.

In the latter part of the year 1829, the sloop-of-war *Vincennes*, Capt. Finch, visited the islands. After a pleasant intercourse of some weeks of the captain and officers with the Chiefs at Honolulu, the Chiefs of Maui and Hawaii were about to return to their respective islands, when Capt. F. kindly offered to convey them to their homes in the *Vincennes*. Among other passengers of this class were Kuakini, (John Adams,) Governor of Hawaii, and Kapiolani, of Kaawaloa, on the same Island.

Some time previous to this the Mission had appointed a deputation to visit Waimea, on Hawaii, to see if it were practicable to establish a Missionary station there, partly with a view to the recruit of health. Of this deputation I was one, and, by the invitation of the First Lieutenant, took passage from Lahaina in that ship. On the morning of the second day, being off Kailua, Hawaii, Governor Adams and suite were put ashore, and the ship passed on and anchored in the Bay of Kealakeakua, on the Kaawaloa side of which Kapiolani and her husband, Naihe, had their residence. The *Vincennes* lay at anchor in the bay some three or four days, and then returned to Honolulu. Waiting the arrival of the other members of the deputation to Waimea, I resided as a guest in the family of Kapiolani some two or three weeks. To all that Dr. Anderson says of the civilized habits, and refinement even, of that woman, I was all that time an eye-witness. I can say I never put up at any boarding-house where the arrangements of furniture, the furnishing of the table, the preparation of the food, the attention of servants, the dignity of the presiding matron were superior. Everything was neat and kept in order. I often wondered how a person so long under the influence of the degraded habits of heathenism, could, in so short a time, arrive at and adopt, not merely civilized habits, but a high degree of them, and entirely to have dropped her former ones; but such was the fact. We have seen, in a multitude of cases, the Chiefs and people forsake their habits peculiarly heathenish, but it has always been slow and difficult work fully to adopt civilized habits. Not so with Kapiolani. As soon as she began to attend to instruction at Honolulu, under the teaching of Mr. and Mrs. Bingham and Mr. and Mrs. Thurston, she became perseveringly interested; her manners and intelligence at once commenced improvement, and what she gained she never lost. This continued nearly three years. On the location of the members of the first reinforcement, she and her husband returned to Hawaii, with Mr. and Mrs. Ely for their teachers, where she was taught more fully in relation to domestic habits.

The last evening before the sailing of the

Vincennes from Kaawaloa, Capt. Finch and the wardroom officers were invited to take tea at Kapiolani's house. Mr. Bingham and Mr. Stewart retired early from the table, in order to prepare some documents for the Missionary House in Boston, and left me to act as the sole interpreter between the parties. Capt. F. had seen much of Kapiolani before, but always in company with other Chiefs. But now he was permitted to see her in her own house, and as she appeared in her own family. The Captain had a great variety of questions to ask about herself, the other Chiefs, their former state, the instruction of the Missionaries, &c., &c., to all of which she replied readily, pertinently and fully, at the same time doing the honors of the table. Some of the questions about herself were, "How long since she had learned to read and write?" Whether she "went to school like a little child?" &c. To this she replied, she and other Chiefs went to the Missionaries and were taught by them to read and write; for at that time regular schools were not formed. At the same time she called to a servant to bring a manuscript. It was a copy of the Gospel of St. John, in her own hand-writing. She said she received the sheets from Messrs. Thurston and Bishop, as they were translated, and she transcribed it herself for her own use, as she could not wait to have it printed. When she spoke of instruction, the Surgeon of the *Vincennes* began to put questions to her concerning Boston, London, New York, Europe and America, which she promptly answered. He then asked her where she learned these things. She said, "The Missionaries told me." The Surgeon then turned to me and said, "I am very glad to hear this, for at Honolulu we were told that the Missionaries taught nothing but religion."

The evening passed with the highest degree of good feeling on both sides. Just before the Captain left, he took a seat beside me on the settee, a little apart from the others, and said: "Mr. Andrews, I never expected to have the slightest feeling on leaving these Islands; but, as I have seen this woman, heard her conversation, observed her manners and especially noticed her religious principles, I cannot help admiring what I have seen. I shall remember this tea-party as long as I live. I have no where in my visits to different countries seen any woman who reminds me so much of my mother as this. I shall shake hands with her with a sigh."

To all this I know of no drawback. She ever continued her civilized habits, her generous, kind-hearted disposition, and especially her anxious desire for the intellectual, moral and religious improvement of the common people, until her death.

SUPPLEMENT FOR AUGUST.—We furnish our subscribers with another Supplement, containing the Sermon upon *Home Missions*, lately preached by the Rev. E. Bond.

☞ We would acknowledge late American papers from Capt. Hempstead, and also C. W. Brooks & Co. Such favors are ever welcome.

Kapiolani.

The moral heroism displayed by this distinguished Hawaiian Chieftess, in visiting Kilauea, has imparted to her character an elevation and attractiveness which have impressed most favorably the minds of all acquainted with the circumstances. Her visit is no less remarkable than the abolition of the *tabu* system. The most earnest entreaties, by friend and foe, were put forth to dissuade her from incurring the wrath of the goddess Pele, who was supposed to preside over the boiling caldron, where, from time immemorial, her worshippers had brought their offerings and cast them into the flames. Standing near the active pit, and in presence of many of her people, she exclaimed: "Jehovah is my God. I fear not Pele. Should I perish by her anger, then you may fear her power. But if Jehovah save me, when breaking through the *tabus*, then you must fear and serve Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending us Missionaries to turn us from these vanities to the living God." Then all united in singing a hymn of praise, and bowed in prayer to the Jehovah.

Lord Byron—cousin of the poet—commanding H. B. M. ship *Blonde*, (which brought the remains of Kamehameha II and his Queen from England to Honolulu,) thus refers to Kapiolani's heroic conduct: "One of the greatest acts of moral courage which has, perhaps, ever been performed; and the actor was a woman, and, as we are pleased to call her, a savage." (*Voyage of the Blonde*, 1824, 1825.)

The Rev. Dr. Anderson has graphically described this event in Kapiolani's life, in the sketch of her life and character recently published in the "Hours at Home." He concludes that sketch with this paragraph: "The hand of God is to be acknowledged in the consistent, Christian life, for twenty years, of this child of a degraded paganism. Hers was the religion of the Puritans, and would to God that all those Islanders, from the highest to the lowest, were like her. We should then behold a nearer approach to a heaven on earth than earth has afforded since the fall."

Kapiolani died May 5, 1841, at Kaawaloa, Hawaii, very near the spot where Captain Cook was killed.

We copy the following poetic description of Kapiolani's visit to Kilauea from a poem published in London, in 1848, and written by the Rev. Robert Grant, B. C. L., Fellow of Winchester College, &c., &c.:

Fair is the morn; the sun is mounting high,
Cloudless as truth itself, the clear blue sky,
As a vast mirror, in their ceaseless flow
Seems to reflect the azure depths below.

Dotting no longer Ocean's boundless view,
High on the beach is drawn each light canoe,
The idle net suspended on the trees
In light festoons waves with the gentle breeze,
Nature herself intently seems to lean,
The still spectatress of the coming scene.
All, all is hushed; save where the crowding throng
Towards Kirauea's crater hastes along,
About to witness the decisive deed
Which shattered Pele's throne and stamped the
Christian's creed.

Hushed in one moment is the gathering hum,
As speed the tidings swift, "They come, they
come!"

All eyes are fixed, as with a faithful few
The fearless Kapiolani nearer drew;
In vain affection urges all its ties
To move her from the daring enterprise;
In vain the priestess in her rude attire,
The fringes of her robe consumed by fire,
Waving her staff, with mock prophetic eye,
Threatened the vengeance of the deity;
In vain;—the light of Gospel truth had shone,
Her spell was broken and her power was gone.
Of different aspect, natural, firm, serene,
Close by her side the man of God is seen;
No wand he waves, no mystic robe he wears,
His best credentials, in his hand he bears
The word of God—the only arms he wields,
Before whose two-edged sword the opponent yields;
Truth on his lips, and mildness in his eye,
He looks, he is, a legate from the sky.
With hurried step, and with averted face,
Of had she passed the awe-inspiring place,
When childhood's faith was simple and sincere,
And growing with her growth, so grew her fear:
But now no fears could influence or control
The settled purpose of the heroine's soul;
Yet was not her's the bold bravado's mien,
Whose self-reliance in his looks is seen,
As with theatric air and challenge loud,
He courts the plaudits of the gazing crowd;
Hers was a quiet bravery, which proved
Her deep devotedness to Him she loved,
As some fair lake concealed from public view,
Whose deepest waters are the stillest too,
Her modest flame, not lit with earthly fires,
Glowed with that warmth a holy cause inspires,
As on her God she steadfastly relied,
Her surest Guardian and her safest Guide.
When nearer they approach the dizzy brink,
Some faithless fearful spirits halt and shrink
From the dread trial, whilst a bolder few,
By her example nerved, their course pursue.
And now they reach the edge, where, undismayed,
By those terrific depths, they stopped and prayed!
A solemn, breathless silence reigned around,
From that vast concourse there escaped no sound,
No cheer they raised, no speeding sound they gave;
So still spectators stand around a grave,
O'er whom a sympathizing gloom is cast,
As they look downward, and *that* look the last;
So gazed the crowds, when Kapiolani went,
As to her death-place, down the dread descent.

What eye can follow, or what pencil paint
The fearless footsteps of that heroine saint,
Where cliffs o'erhang, and, trembling to its fall,
The lava lifts its self-suspended wall?
Here, rifted rocks of dark and uncouth form
Lie, the huge rocks of some volcanic storm.
There, deepening gulphs and caverns yawning
wide,
Break up the surface of that frozen tide,
Whose treacherous crust, like faithless ice, gives
way,
Beneath whose mask Death lurks to seize its prey.
Cautious and slow they urge their downward route,
First try the staff, then fearless plant the foot;
See them now climbing some opposing height,—
And now 'tis mastered—now they're out of sight—
Moments seem hours when anxious thoughts pre-
vail,
When hope and fear alternate turn the scale,
The eager look and parted lip reveals
The unuttered bodings which the breast conceals,
The straining eye strives to descry in vain
Their forms emerging from that billowy plain;
Yet, yet they're safe! again they onward press,
Still, still descending they grow less and less.
So have we seen some bark, buoyant and brave,
Riding triumphant on the crested wave,
Anon, descending with the arrow's flight,
Ingulphed as in a tomb, it mocks the sight,
Haply forever;—no, it mounts again,
And speeds its gallant course along the main.

What newer peril stops the dauntless band?
Collecting in a circle, see, they stand,
And hark! upborne on wings of faith, they raise
From grateful hearts sweet strains of holy praise.
How different from the crater's hollow groan!
Unwonted strains, and music not its own!
Such sounds, when sleep had hushed the prisoner's
wail,

Broke the sad silence of Philippi's gaol,
When, echoing the dreary cells among,
The holy captives sang their midnight song.
The Gospel light can soften and illumine
The crater's horrors and the dungeon's gloom.
As nearer to the lowest depths they drew,
So stronger waxed their faith and bolder grew,
Each conquest won seemed easier than the last,
A presage of the future is the past.
Through the vast crowd a kindling courage spread,
The horrid depths grew by degrees less dread,
None dared the thought to utter, or reply—
Yet, "Where was Pele?" spoke the asking eye;
Incredulous no longer of success.
The closer to the crater's edge they press,
And watch with rivetted and mute surprise,
The triumph of the noble enterprise,
As, far below, far as the dizzy sight
Can pierce the gloom of that volcano's night,
Down at the lowest depths they see them stand,
Whilst Kapiolani with uplifted hand,
Firm to the last, in God's own service brave,
Uninjured stirs the hot yet harmless wave.
No vengeful goddess in her flaming car
Wakened the strife of elemental war;
The invaders of her realm secure remained,
And all around unwonted quiet reigned.
Then burst ten thousand voices from that throng,
Ten thousand hands were raised, whilst every
tongue,

No longer owning Pele's iron rod,
Confessed the might of Kapiolani's God.
Scarce more triumphantly on Carmel's height
Truth turned false Baal's priests to shameful flight,
With outstretched hands the holy Tishbite raised
His prayer to Heaven, and straight the altar
blazed,
And wrung from Israel's throng the glad acclaim,
"The Lord, the Lord is God;—we bow to His
great name."

Not in her proudest days, when festal Rome
Welcomed some favorite child of conquest home,
Did gratulation shed so warm a smile.
As beamed that day on fair Hawaii's Isle.
With all a patriot's glow their bosoms burn,
And grateful thousands hail her safe return;
A nobler triumph and a holier fame
Adorn forever Kapiolani's name.
Humble as brave she shrank from public view,
And gave the glory where alone 'twas due.
Yet glowed her breast, yet gleamed her modest
eye,
To see the march of Gospel liberty,
By her, advancing through her native land,
Error dethroned, and Truth triumphant stand,
Truth in its saving, civilizing power,
This cheered her life, this soothed her dying hour.

SNUBBED.—Nearly two hundred of the
clergy of the Church of England have united
in a letter to Cardinal Patrizi, at Rome,
stating their earnest desire for the restora-
tion of communion between the Church of
England and the Church of Rome. But the
Cardinal in his reply plainly tells them that
unconditional surrender is the only terms
which the Pope can think of.—*Exchange*.

We do not see the necessity of English
clergymen asking the Romish Church to
make any concessions, for we should sup-
pose they were going at a sufficiently rapid
rate without any concessions. From another
of our English exchanges we learn, on the
authority of Henry Borne, M. A., Vicar of
Faringdon, Berks, that five hundred clergy-
men of the Church of England became
Papists during the interval from 1842 to
1864. Mr. Borne states this fact in his re-
view of the Bishop of Oxford's charge.

Opinions of Eminent Englishmen about New England.

John Bright lately delivered an address
before a Sunday School Conference in Roch-
dale, in which he urged the importance of
universal education, citing the example of
New England in support of his views:

Mr. Ellice, the very eminent member of
the House of Commons for Coventry, trav-
eled in America, as he had done two or three
times before, very near the close of his life,
some six or seven years ago. He visited
Canada and the United States; and, in a
conversation which I had with him after his
return, he said that in those New England
States there was the most perfect govern-
ment in the world, there was the most equal
condition, and most universal comfort
amongst the people; and he said that the
whole population, he believed, were more in-
structed, more moral, and more truly happy
than any other equal population had been
in any country or in any age of the world.
The whole of this is to be traced, not to the
soil, not to the climate; but it is to be traced,
I believe to the extraordinary care which the
population, from the days of the Pilgrim
Fathers until now, have taken with every
child, boy and girl, that they should be
thoroughly instructed, at least in the com-
mon branches of learning. The census
shows that, speaking generally, there is
scarcely to be found one person, one native
American certainly, out of many hundreds
in the New England States, who cannot
read and write. Now the influence of those
States is enormous. Though only small
States, containing not more than one-tenth
of the whole population of the American
Union, yet the influence of their opinions is
felt to the remotest corners of that vast ter-
ritory. In New England they consider their
plan as the only plan. They have tried it
for two hundred years. Its success is beyond
all contest—it is absolutely complete. There
is nothing like it that has been equally suc-
cessful in the world. And what our Puritan
ancestors have done (I know they were our
ancestors as well as theirs) in the States, if
the people of England had the sense to com-
prehend their true interests, they might
compel to be done in the country in which
we live.

FROM THE OCHOTSK.—The cargo of cod-
fish brought into this port on Saturday last,
by the schooner *Porpoise*, Capt. Turner, is
by far the finest ever yet received in this
market from the Pacific Coast codfish banks.
There are 30,000 fish in the cargo, and the
consignees, Marks & Co., inform us that
they are found to average fully one pound
heavier than any former lot; and they come
fresh to market within sixty days of their
being taken from the water. So far as the
Pacific Coast is concerned, the Newfound-
land Fishery Question may be decided either
way—it is a matter of indifference to us;
we are henceforth independent of the Atlan-
tic sources of supply for this article.—*Alta
California, July 10.*

As gangrenes are the most dangerous
of bodily wounds, so insatiate avarice is the
worst disease of the mind;—*Democritus*.

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C. W. Brooks & Co., San F. G. T. Lawton, Esq., "

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port, made and sold 19,725 during the same period.

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PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

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GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00

Two copies, " 8.00

Five copies, " 5.00

EDITOR'S TABLE.

TRUE APOSTOLIC SUCCESSION; or, the Unity of the Spirit not unbroken—Episcopal Succession the Revealed Bond of Peace to the Church. By Rev. Mason, Gallagher, Rector of the Church of the Evangelists, Oswego, New York. 1866.

This is the title of a pamphlet of 94 pages, in which the writer argues that the High Church nations so strenuously put forth by some in the English and American Churches are altogether of a modern date. On page 31 he refers to Cranmer, Jewel, Rainolds and Usher, as men who, par excellence, have a right to be styled *Fathers*, yet they held no such exclusive views. When referring to those who were instrumental in establishing the Episcopal Church in America, he represents them as holding the most liberal and fraternal opinions towards other denominations or Churches of Christians.

On page 13 the author thus deals a heavy blow at his fellow-churchmen: "In unchurching others, we simply follow in the wake of the early Puritans, who first, among Protestants, asserted the exclusive ecclesiastical claim by Divine right." This is a capital joke, to say the least. High Church Episcopalians following in the Puritans' wake! We knew that they had followed in the wake of the Puritan Missionary, but now we learn that in High Church notions they are equally inclined to copy the Puritan's example! We hope Puritans will see well to it, that they always set a good example before their fellow-Christian Episcopalians.

THE MURDER OF MR. DUDOIT.—It is with deep sorrow that we are called upon to chronicle this melancholy event. We have long been acquainted with the deceased and had very often met him in the social intercourse of life. Our sympathies are drawn out most tenderly towards the deeply afflicted family, and we rejoice to learn that there is a reasonable prospect that Mrs. Dudoit's life will be spared. As the *Advertiser* and *Gazette* have so fully narrated the particulars, we shall omit their publication.

DIED.

BOYD.—In Honolulu August 4th, Capt. Benjamin Boyd. He was lately mate of the steamer *Kilauea*, but had commanded the schooner *Kauehameha V.* He was a native of Cork, Ireland, and has friends residing there.

CHATER.—In San Francisco July 10, Mrs. Mary Chater, daughter of Capt. Ebell of Tahiti, and granddaughter of the Rev. Mr. Henry, one of the English Pioneer Missionaries to Society Islands.

ROBINSON.—Died at Queen's Hospital, Honolulu, May 13, Mr. Charles Robinson, of aneurism. He had been sick since January. The deceased was a painter. He came from Australia, where he is known to have friends still residing. [Sydney papers please copy.]

LINCOLN.—In Honolulu, July 18th, Mr. Lorenzo B. Lincoln, of Waimae, Hawaii. The deceased had long resided upon the islands, but was a native of Taunton, Mass., where his friends are supposed to reside. [Papers in Massachusetts please copy.]

STRUCKMEYER.—In Honolulu, at the American House, July 7, Mr. John Struckmeyer, a German. The deceased came from California for his health.

SMITH.—In Honolulu, July 27th, Harris Morton Smith, son of Dr. J. Mott Smith, aged 2 years and 7 months.

PLACES OF WORSHIP.

SEAMEN'S BETHEL.—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH.—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH.—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH.—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Magret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH.—Beretania street, near Nuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH.—Corner of Kukui and Nuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7½ P. M.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- June 27—Portuguese ship *Dolores Uquarte*, Orlando, 51 days from Macao bound to Callao.
30—Am brig *Sunny South*, Patten, 15 days from San F.
30—Am clipper ship *California*, Barber, 16 days from San Francisco, passed the port without stopping.
30—Am brig *Sunny South*, Patten, 15 days from San Francisco.
30—Am clipper ship *Star of the Union*, Reed, 15 days from San Francisco.
July 1—Am bark *Cambridge*, Hempstead, 14 days from San Francisco, with mdse and passengers to Walker, Allen & Co.
2—Haw'n bark *Bernice*, Borrello, 16 days from San Francisco, with mdse and passengers to H. Hackfeld & Co.
3—Am bark *Palmetto*, Arthur, 23 days fr San Francisco.
6—Am schr *San Diego*, 17 days from San Francisco.
8—British brig *Keying*, Billings, 18 days from San Francisco.
9—Italian clipper ship *Columbo*, Stefano, from Sea.
10—Ham. clipper ship *A. N. Willie*, 39 dys fr Auckland.
12—Am clipper ship *Wm. Wilcox*, Mauten, 18 days from San Francisco, passed the port.
15—Am bark *Metropolis*, Howard, 39 days from Victoria, with lumber to Walker, Allen & Co.
16—Am barkentine *Constitution*, Clements, 24 days from Port Angeles, with lumber to H. Hackfeld & Co.
20—Am bark *D. C. Murray*, Bennett, 13 days from San Francisco, with mdse and passengers to Walker, Allen & Co.
22—Am barkentine *Victor*, Greenleaf, 21 days from Port Angeles, with lumber to Hackfeld & Co.
17—Am schr *San Diego*, Tenstrong, for Guano Islands.
22—Am bark *Ethan Allen*, Snow, 12 days from San Francisco, with mdse to C. Brewer & Co.
23—Br schr *Premier*, Loudon, 22 days from Victoria, with mdse to Walker, Allen & Co.
25—Am schr *E. Crosby*, Perkins, 21 days from Victoria, with mdse to Janion, Green & Co.
28—British schr *North Star*, McKinnon, 17 days from Victoria, with coal to Walker, Allen & Co.
29—Bark *Maunakea*, Robinson, 21 days from Tahiti bound to Puget Sound.
Aug. 3—Haw'n brig *Kamehameha V.*, Fletcher, 45 days from Howland's Island.

DEPARTURES.

- June 25—Br. bark *Hadleys*, Payne, for Baker's Island.
27—Am schr *Milton Badger*, for San Francisco.
July 30—Portuguese ship *Dolores Uquarte*, Orlando, for Callao.
3—Am barkentine *Monitor*, Nelson, for San Francisco.
6—Am bark *Palmetto*, Arthur, for Russian Territories.
7—Am bark *Swallow*, Hatfield, for Kanagawa.
11—Hano. ship *A. H. Willie*, for San Francisco.
12—Am clipper ship *Star of the Union*, Reed, for Guano Islands.
12—Italian clipper ship *Columbo*, Stefano, for Callao.
18—British ship *Keying*, Billings, for McKean's Island.
19—Am bark *Comet*, Paty, for San Francisco.
19—Am bark *Smyrniote*, Lovett, for San Francisco.
24—Am barkentine *Constitution*, Clements, for Tekeale.
26—Haw bark *Bernice*, Borrello, for San Francisco.
31—Am bark *Cambridge*, Hempstead, for San Francisco.
Aug. 1—Am bark *Kadoosh*, Jenkins, for San Francisco.
3—Am barkentine *Victor*, Greenleaf, for Puget Sound.

MARRIED.

GRAY—MAHON.—On the 24th of June, at the residence of Mr. S. G. Wilder, Kualoa Plantation, Koolau, by the Rev. S. Poll, Mr. Gray to Miss Emma Mahoe, both of Kualoa.

SEAL—SWINTON.—In this city, at the residence of the bride's father, on the evening of July 14, by Rev. Father Hermann, Walter R. Seal to Miss Helen M. Swinton, youngest daughter of Henry R. Swinton. No cards.

PASSENGERS.

For SAN FRANCISCO—per *Live Yankee*, June 23—W H Deal, L De Mourco—2.

For SAN FRANCISCO—per *Milton Badger*, June 27—James Bird, W Shapleton—2.

For SAN FRANCISCO—per *Monitor*, July 3—R Burns, R Spear, G Robinson—3.

For SAN FRANCISCO—per *Cambridge*, July 1—John Kehoe, Mrs John Kehoe, Miss Mary Kehoe, Miss Maggie, Bartholomew Kehoe, John Kehoe jr, Mr. Hamilton, Mr. Foster, Mrs Foster; Miss Foster, Mr. Kuhl, Mr A Gioti, Jos Marmuse, Mrs Jos Marmuse, Miss Jennie Marmuse, Mast Jas Town—16.

For SAN FRANCISCO—per *Comet*, July 19—C W Martell, H Hillebrand, G V Vollum, wife and 4 children, Mrs Thos Spencer, Miss Kate Spencer, Miss Nellie Spencer, Mr and Mrs Mackie, J Whartenby, Miss Amelia Armstrong, F J Howard, John Rangan, W A Aldrich, C E Williams, Miss Theo Paty, John Pryer, J Santa Anna, B Maimasse, wife and child, J F Grace, P Allman, Mr. Hittell—28.

For SAN FRANCISCO—per *Smyrniote*, July 19—J and H A Ferguson, Mrs Kirby and 2 children, Miss I Ootson, Mrs Blackburn, Mr and Mrs T Tennant, Mr Lohoy, Rev F S Rising, Mark Twain, Mrs Blanchard, Capt Mitchell, Mrs Main Charlise and child, Peter Gough, A Schweiger, J Morrison, E Vennisse, Wm Young and child, A O Fowler—28.

For SAN FRANCISCO—per *D. O. Murray*, July 20—W F Ladd, wife and servant, Miss A Ladd, Miss S Stoddard, P O Jones and wife, Dr W Hillebrand and wife, Master Wm F Hillebrand, Capt J Smith, W Castle, Miss H Castle, H M Alexander, C Rhine, H Vass and wife, Master Vass, Master Vass, Miss Vass, Miss Vass, Mr Ahchuck, Mr Ahlong and child, Mr Ahlong, E Mitchell, W J Linton, M Louison, Mr Rindidi, O F Wolf, Thos Bissett, John Heibitt, A W Carter, O Williams, STEERAGE—C O Phibes, D W Gallagher, J Griffin, H Creemer.

For SAN FRANCISCO—per *Ethan Allen*, July 22—Gen E M McCook and wife and 2 servants, H B Rouse, J Clency, De Encount, T Luck, D Coffrey, G Bennett, J T Van Winkle, Jas Hall, F Caugham—12.

From *Victoria*—per *Premier*, July 24—Geo Deavill, H Rowe, Ashin, Achuck—4.

For SAN FRANCISCO—per *Bernice*, July 25—H Havill—1.

For SAN FRANCISCO—per *Cambridge*, July 30—Mr and Mrs T Dougherty, Miss Mary E Cartwright, Miss Colt, Mr Jas McBride, Mr Rinaldi, S W Kirby—6.

For SAN FRANCISCO—per *Kadosh*, Aug. 2—G Russel, C Staley and wife, Chas West, Jos Prince, wife and family—7.

From *BAKER'S ISLAND*—per *Kamehameha V.*, Aug. 3—Miss Emma Coa, C A Williams, Mr Hall, Mr Childs, Mr Ryan and son—6 cabin and 27 laborers.

Baker's Island Report.

- April 26—Arrived ship *Oracle*.
May 9—Ship *Victoria*, off Apia, Upolu, Navigator's Island.
9—Ship *Winslow*, French whaler, off Navigator's Island.
16—Sailed ship *Juanita* for Falmouth, Eng. with full cargo of guano.
26—Sailed bark *Oliver Cutts* for Cork, with full cargo of guano.
June 13—Arrived brig *Kamehameha V.*, with supplies.
15—Arrived ship *Samuel C. Grant*, 141 days from Liverpool, to load, and with moorings for the company.
Ship *Leibnitz* at mooring, loading, 651 tons on board.
Bark *Hokulua* at mooring, loading, 220 tons on board.
Yours respectfully, Wm. BARCOCK,
Superintendent at Baker's Is.

Information Wanted.

Respecting *Mr. Caleb H. Babbitt*, who left Taunton for Honolulu four years ago, and has not been heard from since. Any information communicated to E. O. Hall, or the Editor, will be thankfully received. tf

Respecting *William A. Burnet*, who sailed, in 1864, in the "William Roth," from New Bedford. It was reported that he was lost overboard. Capt. Baxter was then master of the ship. Should this notice attract the attention of Capt. Baxter, or any one attached at that time to the ship, they are requested to communicate with the Editor, or Rev. S. Fox, of New Bedford. If any keepsakes, books, photographs, &c., remain, it is desired they may be kept. This unfortunate young man's father is an aged clergyman, residing in Scotland. tf

Respecting *Robert Boyd Simmonds*, aged 40. Left the United States on board the ship "General Williams," of New London, about twenty years ago, and landed at the Sandwich Islands. Any information will be gladly received by the Editor, or Mrs Abby J. Bellows, East Wilton, N. H. tf

Respecting the person referred to in the following letter, addressed to Hon. James McBride, American Minister Resident: PHILADELPHIA, March 1, 1866.

James McBride, Minister at Honolulu—Sir—I have the honor to request a favor in regard to *William Davison Bentley*, who is 33 or 34 years old, light complexion, blue eyes, 6 feet 4 or 5 inches high, has a very bad impediment in his speech. The last letter I received from him was dated Honolulu, March 22, 1859. Will you be kind enough to ascertain if he is living in Honolulu, and by giving full particulars of him you will oblige a heartbroken mother.

I remain, sir, very respectfully,
Your obedient servant,
SARAH BENTLEY.

In care of Mrs. Wallace, 245 North 10th street, Philadelphia.

Respecting *John W. Jones*, late from San Francisco. He is supposed to be residing in some part of the Islands. He came for his health. Please communicate with the editor, or Dr. A. O. Buffum, Honolulu.

Respecting *William Dyke*, belonging to Wilmington, Del. Any information will be gladly received by the editor, or Mrs. Ellen B. Yates, No. 16 Robinson street, Wilmington, Del. He is supposed to be residing in San Francisco.

SUPPLEMENT TO



Published by the Hawaiian Evangelical Association.

HONOLULU, AUGUST, 1866.

A SERMON ON HOME MISSIONS.

Delivered at Fort Street Church, on the Anniversary of the

HAWAIIAN EVANGELICAL ASSOCIATION,

SABBATH EVENING, JUNE 10, 1866.

BY REV. E. BOND.

JOHN 9: 4.—“I must work the works of Him that sent me while it is day.”

Jesus came from Heaven to redeem and save the human race. *That* was his “work.” He did not, however, propose to accomplish the divinely assumed task by His own personal agency, whilst in the flesh. *This* He left for others.

Having chosen and instructed a small band of disciples, and having, in them, set forth the germinant idea of the Christian Church, to them, as His earthly heirs, He committed the further prosecution of the work He came to do; promising, meantime, to be with them, even unto the end of the world. and then He returned, by the way of the Cross and the Sepulchre, to His higher mediatorial work at the right hand of the Father. From that time to this the task which the Son of God assumed as His own peculiar work has been equally the work of His Militant Church; and to-night the language of the text is appropriate to every true disciple of Jesus, the world over.

It is not, as you see, the mere expression of a simple desire or purpose, but the cordial acknowledgment of an imperative obligation.

“I must work.”

To this Society therefore, organized for effective service in behalf of the truth in its saving application to the population of these islands and aiming at the largest measure of such service, I present, as not unsuitable for brief consideration this evening, these two topics, furnished by our text, viz:

I. *The work to be done.* II. *How to do it.*

1. THE WORK TO BE DONE.

1. *Where is it?*

The field is the entire group of these fair islands, on which, either permanently or for the time being, our lot has been cast. From Hawaii to Niihau, wherever lives a Hawaiian or a foreigner of any name or color, who is known to be in a state of spiritual destitution, for the supply of which no other means exist, *there* is found ready to our hand the legitimate work, to do which we, as a Society, exist.

2. *What is it?*

In general terms it is, as just suggested, *the evangelization of the spiritually needy portions of the population of these islands and the supply of their religious necessities, by means of divine truth preached and otherwise disseminated*, a service which the lapse of time is more and more imperatively demanding at our hands, and of the immediate and pressing necessity of which, those of us who occupy the more distant por-

tions of the land are feeling with an ever-increasing painfulness of conviction.

From all points the current sets in towards this central metropolis, leaving on every side remnants of population sparsely scattered over large tracts of territory; and, without an agency similar to that provided for by this Society, as there already is, so there will inevitably continue to be, a rapid retrogradation of these communities towards a barbarism as ruthless as that whence, by the grace of God, the nation has once been rescued.

There is no possibility of a result in any sense more cheering than this, if we fail, either through a culpable supineness in duty or through a narrow selfishness in providing the requisite pecuniary and other means to meet the exigences of the present time and of the immediate future before us. But this is our appropriate work, and, by the favor of God, we would hope not to be found recreant thereto. Not only are we called upon to send, or aid in sending, to every feeble Hawaiian Church a pastor, and to every destitute community those who will point them to the Lamb of God, but we would also see to it that the *foreign communities* here and there gathering upon the islands—wherever desirous of the preached Word—are supplied therewith. And if possible, also, we would send the Word of Life into those social and spiritual graveyards, the plantations and other great enterprises scattered over the islands, with the hope that its saving power might be once more felt by some of those connected therewith, that some at least might again listen to the sweet and saving words of Jesus, which their fathers, when sitting in the thick night of heathenism, heard, and in simple faith receiving, awoke to a new and higher life in God. Whilst the small and rapidly-diminishing remnant of those Christian heroes in the Hawaiian Church is briefly tarrying beneath the droppings of the Sanctuary, and rejoicing in the Word of Salvation, preparatory to their final flight Heavenward, we would fain see to it that their children cry not hereafter to be rescued from the worse than heathenism which is seriously threatening them.

But our work lies not solely in regions remote. In the name of God and by the power of His truth we should do something to save this metropolis from the condition, if not from the fate, of Sodom. It is indeed a task not to be lightly spoken of, nor yet to be undertaken with an undue confidence in human wisdom. Nevertheless, it is one with which we obviously need to grapple, if we would hope to achieve any enduring success in the other department of our labor; for, with this great central crater ever pouring its death-dealing streams abroad over the land, how as nothing in effect will be the sum total of our efforts therefor!

It is scarcely an indication of profound wisdom to trim the twigs of the Upas, whilst leaving the huge trunk, with its giant branches, still to overshadow the country.

Also, it is not to be forgotten in this brief enumeration of the work to be done, that we have a large and still increasing Asiatic element in our midst, of whose salvation there can scarcely be a ray of hope, unless it come through the agency of this Society. Foreign in every sense it is, save in this single one of domestication among us. Vicious, too, it is in character, or, at best, heathen, and withal notoriously inaccessible to the moral and religious motives of the Gospel, as well as to the various agencies usually employed by those who would press these motives upon their consideration. Yet still the stubborn fact remains, that Christ has purchased them for His own, precisely as He has purchased

ourselves. And that other glorious fact, too—let us never forget it—Chinese and Hawaiian both, equally with those more highly favored, were among those irrevocably given to the Son for His everlasting inheritance.

And can we do nothing for these perishing strangers? Shall we sit down contented with the thought that they have come to a land overspread with the blessings of Christianity merely to perish in their paganism? Shall the light in which *we* are dwelling serve but to light *them* to death? Or is there some one or more yet to be found, whose hearts aglow with the love of Jesus, shall with our aid give themselves to the blessed work of telling the simple story of the Cross to these benighted wanderers from their distant home?

Such is the brief and imperfect summary of *the work to be done*. It is not for me to say how much or how little of it our Sovereign Lord shall deign to honor this Society with accomplishing. It is enough to know that we are mainly to determine that point for ourselves, and moreover, the issue we are sure is to be wrought out only by prayerful, patient, self-denying toil. Scarcely an earthly crown adorns the brow of royalty that has not been purchased with seas of blood and treasure untold. And why should we expect to wear the trophies of a victory, save as they too are won through our own unflinching devotion and self-sacrificing zeal, by the blood of God's dear Son? We are not to be crowned unless we first *strive*. Nor is our Master to be honored through us if we fail to meet the issues now presented. The time has forever gone by when the disciples of Jesus could fold their hands and *wait* their Master's will. They have now to *do* it. The conflict is already upon us, and it never can be done save by a high and holy resolve in divine strength to "fight it out on this line." And this our Lord expects of us.

II. We now pass to inquire, How is THIS WORK TO BE DONE?

We effect our purposes by the use of means adequate thereto, and so does our Omnipotent God. True, the means which He uses, and which also He has provided and taught us to use, are not, by the ordinary calculations of human arithmetic, adequate to the results proposed and actually accomplished. But then He has told us beforehand that His calculations are *not* as ours. The highest wisdom of man is foolishness with Him. By the foolishness of preaching we know He has actually determined to save them that believe. Just as in the Kingdom of Nature He delights to show us what stupendous results He can effect by the most insignificant causes, so also in this Spiritual Kingdom. It is true, and we should never forget it, that the Kingdom of God among men has in its inception always been insignificant in its dimensions and apparent power. It is the still small voice, the stone cut out of the mountain without hands, the bit of leaven, the grain of mustard-seed. And yet, though so insignificant, it was and is to fill the whole earth. We are inquiring now how it is to be made to fill these islands, or rather how *our part* of the work which is to hasten the glorious consummation is to be done. *What do we need for this end?*

1. *We need a suitable organization*, through whose agency our work can be efficiently and at the same time economically prosecuted. This, indeed, we already have; and if it be not particularly imposing at present in the magnificence of its proportions, we find comfort in the thought that it is capable of indefinite enlargement and increase of working power, limited, in these particulars, only by the gifts and purposes of its patrons. Besides, we cannot forget that the vast organizations for Missionary purposes, both in Europe and America, have each and all passed through this period of infancy, and have attained their present vastness and efficiency for good through the large-hearted liberality and prayerful zeal of those who make them the channels of their beneficence for enlightening and saving men.

If therefore, with the machinery already to our hands, and in actual operation, those who are in sympathy with us will but give what is further needed for bringing the Society up to its full working capacity, the problem with which we have to do is solved. Our work is as good as done.

It is not to be supposed, however, for a moment, that the most skillfully adjusted organization gives us in itself any new forces. It has no creative energy in this direction, nor should we rely upon it as though it had. Associated action simply affords us, in another and more convenient form, the forces already existing; and in our estimate of available means, for present or future use, the unit of calculation must ever be, *not the organization*, but *the individual* therein. And the aggregate of the individual capacity for executive labor, or pecuniary giving, or spiritual power, gives you the sum total of the means placed at your disposal—neither more nor less—by the perfected organization.

That mischievous idea, floating illy-defined in the minds of many, that a Society like this has in some way a sort of inherent vitality and

power of indefinite onward working, should be forever discarded by all the true friends of God and humanity; for it need not be said that a false conception like this can work nothing but injury to the individual, as well as disaster to the Society, and to the cause for the furtherance of which it exists. A correct, truthful idea of such an Association as this, is rather that by its entire helplessness, aside from our individual agency, it becomes a new and perpetual incentive to a more abounding zeal and more faithful labor, rather, in behalf of our fellow-men, through its good offices.

But we have other wants not provided for, for the full success of our undertaking.

2. *We need money.*

We have some, but the amount is painfully small. *We need more*, that is, if we would be classed among the live progressive agencies of the time—as wide awake, both to the claims of humanity and to those of God.

Located as this Society is, in the midst of a foreign community noted for generous giving, and to a large extent certainly not hostile to the objects at which it aims, it has ever seemed to me that it has not yet felt impelled by a true inward conviction to that large-hearted, practical recognition of its indebtedness to this wasting people which duty demands at its hands, and which it has been wont to recognize in other channels of well-doing.

That the indebtedness of which I speak is not a mere figment of fancy, but exists as a sober fact, and rests with an imperative responsibility upon each and every one of us residing in these islands who bears the foreign name, I would fain believe is a truth honestly accepted by each of those now before me.

Coming hither from other and more enlightened lands, we come inevitably as representatives of those lands. A higher civilization and a more advanced Christianity are, willingly or unwillingly, impersonated in us, worthily or unworthily, as the case may be. And, whilst claiming for ourselves a superiority in those respects, which is readily conceded, we surely cannot desire, selfishly and stingily, to monopolize the blessings of our nobler birthright! The goodly lands we represent are known and read of all men, not only as opening wide their arms to receive the oppressed and degraded of every name, but also as generously employed in sending abroad to every race the free offer of the choicest privileges, social and religious, which they themselves possess.

And shall we, who have come to dwell among this kind-hearted people, aim to do *less* than that? Whilst we freely receive of theirs, shall we parsimoniously hesitate to bestow upon them in return our better gifts? If, by the blessing of God, we have a richer inheritance than Hawaiians, as we would answer for it in the final day, let us make them, so far as we may, by liberal pecuniary offerings, as well as by individual example and by positive and persistent effort, partakers with ourselves in this richer inheritance. By the love of our common Father, by the redemption of our common Lord, we are bound to seek the peace and prosperity of those among whom we dwell, and to do it, moreover, in no stinted measure, but liberally, generously, as God has dealt with us and ours. And who can doubt that, even on lower grounds than these, we are bound thus to contribute to the well-being of a people through whose aid we come to accumulate stores of wealth? Even as a matter of shrewd business policy it should be done. "Give alms of such things as ye have and behold all things are clean unto you," is one of those simple yet far-reaching utterances of Jesus which are *read*, but which few, in its intimate practical application, trouble themselves to comprehend. Its meaning is nevertheless plain. If one would secure the favor of God upon his business enterprises, let him give, in due proportion to his gains, to the needy on every side of him. This is an offering acceptable to God. And wherever it is liberally provided for in the adjustment of one's business plans, directed by ordinary soundness of judgment, by the general consent of those of large experience, pecuniary disaster is rarely known to fall. And, had I the persuasive eloquence of an angel, and were thus able to induce those who hear me to make in their business arrangements a generous provision for the highest welfare of this people, with whom our lot has been cast, through this and kindred organizations, I am sure that, as the principles of God's providential government are sound, there would thereby be introduced into the conduct of their affairs a large and positive element of permanent success.

But I remark—

3. *We need more earnest workers.*

These are essential prerequisites to *earnest work*. I do not now refer to those specifically set apart to the service of the Society, but to others; for in every Christian community there are always found those outside of the official pale who are the most persistent and effective workers

both for God and man. Let us fix it in our minds, as a settled truth, that the Hawaiian people is not to be saved by the single item of Missionary effort, distinctively such. If this is to be accomplished, the friends of Jesus throughout the islands must come up to the line of their high calling, and willingly, yea joyfully, bear the responsibilities laid upon them by our common Lord. For their own profit as well as for His honor, and for the well-being of the entire community, this responsibility has been laid *equally* upon us all. Besides, there is at the present time a peculiarly urgent and solemn necessity for a most pronounced coming out and standing up for Jesus. How else are our longings to behold the accumulated honors that are to crown our adorable Lord ever to be satisfied? How else is sin to be drawn out, and the multiplied blessings of salvation to come, in an ever-increasing harvest, upon this perishing population? How else are we ourselves to attain the fulness of the perfect stature of men in Christ Jesus?

The truth is, there has too long existed in the minds of our foreign community—even those known as the uncompromising friends of morality and religion—a too great willingness to leave to Missionaries the entire management and responsibility of all enterprises undertaken for the spiritual good of this people. Now this is clearly an injustice both to God and man.

There are the weightiest reasons why *all* who profess to be friends of virtue and religion should be prepared, in times like the present, to be known as such, not in name merely, but in deed. *It cannot be right* that the world, the business of this life, should totally absorb the individual, leaving not even a tithe for God and humanity. No man can so wrap himself up in the triple brass of selfishness and be guiltless. His Maker has claims against him which cannot be shaken off; and so has society. Believe me, there is something more valuable than gold. Accumulated wealth is *not* the supreme good, affirm it though some may, believe it though more do. Piles of precious metal can never represent more than their earthly equivalent. They can never stretch away beyond and certify to any soul its title to Heaven. We need *something that can do this*, and that something is the favor of God, secured by a life of loving, active obedience, through faith in Jesus Christ. And it is this very service that I would fain urge, in the name of our gracious Lord, and in the name of those for whom He died, upon the attention of all whom voice or pen can reach throughout these islands. Oh, for a clarified spiritual vision! for eyes touched by the finger of Jesus and freed from this thick film of worldliness! for the gracious spirit,

"Upon the eyeballs of the blind
To pour celestial day!"

Another want which is greatly felt in our work is,

4. *A more cordial sympathy with the people*—a more practical fellow-feeling with and for Hawaiians.

Even with the professedly religious and friendly element in the community, there is altogether too much working at arms length. The short arm of the lever is too long for the economical expenditure of the forces at our disposal. We have need to get nearer the object to be moved, and to understand better its character and conditions. Otherwise we must not feel surprise if a retributive Providence suffers the Man of Rome to seduce from the old paths many for whose salvation the Protestant Mission was established.

No amount of zeal or of pecuniary gifts can replace a genuine fellow-feeling in any agency for drawing men to God, or even in drawing them from a lower to a higher and purer social condition. A genuine effective sympathy with this people is what we pre-eminently need. I repeat it. Not that of the Priest and the Levite, which can look upon them, and, with an affected sanctity, pass by on the other side; for we have had enough of that; but that of the Good Samaritan, which can not only "look" upon their necessities, but which can go, as well, and with its own hands pour in the healing balm, and, if need be, even set them upon its own beast and take them to the fold of the Good Shepherd for shelter and care.

The bare recognition of the necessities of a people, or the periodical bestowment of a contribution, or even personal service for their benefit, without the genuine sympathy that *moves and opens hearts*, is of little practical avail. What we need is the capacity for becoming all things to all men, and so show the world that we practically hold to the true Apostolic succession. This alone is the spirit of Jesus. This self-denying, pains-taking purpose, working out through the law of Christian love, this alone, achieves miracles in penetrating the hardest hearts and reforming the most hopelessly degraded lives. And this, too, is the very thing which the exigencies of the present demand at our hands. Shall this demand be met?

We may at least thank God that on every side there are indications,

not only that these demands are felt, but that in many a bosom there has already been formed the high and holy purpose to meet them in Jesus' name. And to this resolve we *must* come, or these souls about us inevitably perish, and we go sheafless to the great Harvest Home of the world.

Our foreign communities are supposed to know little about the social or religious interests of Hawaiians, and hence to care little. I speak generally. And, were the whole truth to be told, probably little disposition would be found to penetrate deeper into the conditions of society as it now exists around us. There are cogent reasons, I am aware, for such a feeling. Yet to yield to this feeling is not Christian, nor is it humane. Would there were abroad among us more of the large-hearted sentiment so nobly expressed by the heathen Roman: "Nothing pertaining to human welfare but interests me." A sentiment noble, indeed, *not* because it came from heathen lips, but because, even coming from such lips, its genuine philosophy is so broad and far-reaching. Let it incite us, who bear the Christian name, to a more thorough practical appreciation of the nobler and more authoritative injunctions of our great Leader:

"Love thy neighbor as thyself."

"Do good to all, as ye have opportunity."

"Bear ye one another's burdens."

"As ye would that men should do unto you, do ye even so unto them."

Our Hawaiian neighbor may be poor, socially degraded, and morally corrupt. Nevertheless he is a *man*, and for him, not less than for the honorable and highly favored, Heaven stooped to earth, and Jesus, its First Born, was nailed upon the Cross.

Let it not, I pray you, be accepted as a foregone conclusion that the less-favored race is, by some stern law of necessity, to be ruthlessly swept from the earth by the advance of the more favored. I know it is easy to generalise from the accumulated facts of the past, and to regard it as a fixed rule that the aborigines *must* give way before the advancing tread of civilization; meaning thereby that they may be pestered and pushed from their own rightful inheritance, till the sod has, without a tear, been laid over the last remnant of the race; and all this without compunction, because, forsooth, fate has decreed it!

But let us not so narcotise our consciences. For humanity's sake—yea, for the sake of our common Father and our redeeming Lord, let us not be too ready thus to generalise that dark and shameful chapter of facts which has been gathering ever since Columbus first stepped foot upon American soil, and which, sad to say, is not yet concluded. Rightly used, those records would indeed tell us of that insatiate greed of gold, which, in the service of the dominant races, has pitilessly trampled its untold myriads to a hopeless death. But surely no fixed law of Providence, or of a true civilization, is here indicated. An infinitely benevolent Father has *not* thus unfeelingly left his helpless ones to be cruelly crushed under the heel of a diabolical selfishness.

Whatever causes of decrease are or have been operative among this people, are easily comprehended; and as those from other lands gave birth to these causes, and have mainly endowed them with perpetuity, there is a special fitness in the demand that through their agency, too, they should be checked or eradicated. It is easy to say that this is an impossible undertaking, I am well aware, and thus excuse oneself from active effort, if not from all outworking sympathy for the people. But faith and facts are both against us. The monstrous licentiousness of the Corinthians, notorious the world over, cultivated as a shameless art, yielded to the preaching of the Cross. And Roman pollution, too, (an unfathomable abyss, the extent of which history partially discloses, and which the revelations of Pompeii are but too faithfully giving us afresh,) sustained, as it was, by the entire power of Paganism, quailed before the early approach of the Gospel, and was vanquished in the contest which ensued.

It was the pebble and the sling against the giant, over again; and so it has ever been, is, and will ever be, to a steadfast faith. It is this faith only, grounded upon the divine promises, and the Holy Spirit made effectual through a genuine sympathy with this people, that will now give us success in the work, which in the name and strength of God, we have upon our hands. We need, too, just now, an obstinate pertinacity of faith, that *will not* yield the day, or for a moment indulge the thought of giving over the remnant of the Hawaiian nation to the power of hell. If the warfare is stubborn and desperate, so it is everywhere in this sin-cursed world. The conditions of life and character are everywhere the same, and the same tried and trusty weapon with which those before us have wrought exploits for the truth, even the Gospel of God's crucified Son, we, also, still wield, or may wield for the salvation of the Hawaiian race; and shame on us if from any cause we fail to achieve victory therewith!

And this brings me to mention, as another of our wants—

5. *A more specific and positive faith in God, and in divine truth as the single instrument of human salvation.*

Not that human eloquence, learning and skill are to be rejected, provided, always, that as *subordinates*, they can be made to hold up everywhere and always "the only name under Heaven whereby they can be saved." Still, it is not to be denied that, as a saving agency, the wisdom of the world is "foolishness" with God. And the great Apostle counts it all as dung, that he may, for himself and for others, win Christ and be found in Him. He gloried in but one single thing: That was in the vicarious sacrifice of the Cross.

Putting all else beneath his feet, he concentrated the entire forces of his being to this one resolute purpose, of proclaiming the crucified and risen Jesus as the one only sacrifice for all the spiritual maladies of our race. He knew, indeed, that "to the Jews it was a stumbling-block and to the Greeks foolishness." Yet by this very "foolishness of preaching" he also knew it pleased God to save them that believe. Thus "knowing in whom he belived," and assured that the "foolishness of God was wiser than men," we see how it was that he determined, even among the highly-cultivated and fastidious Corinthians, to know nothing save Jesus Christ and Him crucified. He could not dally upon outside considerations, but opened up at once the power and glory of the Gospel, in its individual application to the hearts of men. And now it is just this resolute faith of the Apostle in the Gospel of Jesus Christ, as the sole specific for all human necessities, that we need to-day, to fire anew our zeal and give assurance of the coming victory.

Let it be, therefore, *our* glory, as it was His, to know nothing but Christ and Him crucified for the salvation of men. Tell us not of imposing rites or a pompous ceremonial, neither of salvation flowing from consecrated finger-ends, nor yet of priestly offices, which, shutting out the broad and blessed Sun of Revelation, would stupidly send us to God by candle-light. Away with these borrowed baubles of heathenism! Give us a pure Christianity, and in beautiful apostolic simplicity let us point this people to the Lamb of God that taketh away the sin of the world.

And let it be our constant joy to know that one of the crowning glories of the Gospel which we labor to bestow upon this people is *out and out individuality*. For the mere accidents of human character it has no partiality. It knows nothing of authoratative monopolies through whose officious agency alone its grace may be vouchsafed to the spiritually needy; nor with aggregations of men has it anything to do. To corporations or organizations it has not one word to say, save, indeed, as they may be the proper and healthful outgrowth of individual men. To the *man* it speaks directly—to the individual man. Abject and despised he may be, morally corrupt and undone he certainly is; nevertheless he is a child of God, and by the sign manual of Heaven he has in reversion a celestial birthright. A Lazarus in rags, repulsive to sight, he may be now, and thankful for the kindly sympathy and companionship of dogs, but to-morrow's sun shall find him entered upon his promised inheritance, a child of glory reposing in Abraham's bosom. This, I repeat, is one of the crowning glories of the Gospel, and with what fixedness of hope and faith should it not inspire us! By divine authority we offer its wealth of blessing directly to the living soul, and upon that soul also we lay its solemn and weighty responsibilities. It is what he needs, for it is his Father's provision for its extremest necessities. With his political relations it may not, perhaps, directly meddle, nor with his social standing. It is enough that he was made in the image of his Creator; enough that, as such, he is a subject of God's moral government. For him, as such, the Cross on Calvary was reared. For him atoning blood was shed. To him comes the offer of life or death, and, as the steward of this manifold grace of God, naked and alone shall he come at length to the final Judgment Seat.

Divide this heirship to the bounteous gifts and responsibilities of the Gospel you cannot, neither the one nor the other. Each individual of the race is personally heir to the whole. No Church can interdict it, no priest circumscribe it, no Bishop lay his finger upon it. Such is the Gospel committed to us; such its relations and dealings with man. Outside of it there are no motives that can touch the conscience, or savingly affect the life, spiritual or material. *This can*; and we should never forget it. It is well to recur often to *what it has done*, that sight as well as faith may be assured and stagger not at the promise of what it is surely to do. Think of that first quarter of a century after Jesus hung upon the Cross! Run your eye over the Epistles. Romans, Corinthians, Gallatians, Ephesians, Phillipians, Colossians, Thessalonians. A marvelous catalogue! They indicate to us, in the briefest possible terms, not a world conquered by some proud earthly monarch, but by the simple story of the Cross; and that, too, against the com-

bined powers of civil and religious despotism, of earth and hell. Again, tune your thoughts to the conquests of the truth within the present century. Time would fail us even to run through the catalogue of territories and peoples won for Christ, both from Popery and from Paganism, on continent and on island. And it is worthy of remark, in passing, that not one trophy thus won for Christ has again reverted to the foe. Recall, too, in this connection, what the Gospel has done for these islands. We are sometimes inclined to underrate the magnitude of the work actually accomplished. In this we are wrong. When our foes exultingly tell us that a fox running upon the wall which the Gospel has erected among the Hawaiian people would break it down, it is not perhaps surprising that, for the moment, in the midst of great discouragements, too, we are half inclined to believe them. But is it so?

Point to whatever valuable institutions or conditions of life you will, now existing among us, civil, social, religious or political, and every particular one of them has something more than a poor dumb mouth with which to speak for our Immanuel and the power of His Cross. It is both well and wise to strengthen our faith by this survey. We have need thus to be prepared for what the immediate future is yet to reveal to us, and need also to assure ourselves that the sword of the Lord and of Gideon is yet in our hands. And with this trusty weapon, in the Name of Names, the Church of God on these fair islands shall yet cut her way to victory through all her gathered foes.

But I hasten to the last of our wants which time will allow to be named, viz:

6. *A more practical Christianity.*

In other words, a Christianity embodied in the every-day man, and not simply in the sleek and pious church-goer on the Sabbath.

Our religion is too ethereal and delicate to bear the coarse scrutiny and test of this ordinary business life of ours. We need something with more tangible substance to it; something that can better "rough it" in the world. No mere theory of Christianity, apart from its actual adaptedness to the common necessities of life, is for us worth a moment's thought. That which solely attracts our interest to-night is *Religion as a reforming and saving agency, both in its actual performance and in its known capacity for effective work among men*. It matters little to us, even though its indicated capacity as a system be infinite, so long as its actual working is partial and imperfect. The skilful engineer is never satisfied until he can work up his engine to its given capacity; and if he gets but half the indicated power therefrom, he is sure that there is a defective working of it. And so we, in working the system of means which God has given for reforming and saving men, whilst painfully conscious of the imperfect results actually attained, are sure that our working of the system is defective.

Now, it is manifestly absurd in us to expect to accomplish the vast work which we have in hand, with forces so painfully inadequate as we find them. The children of this world exhibit no such stupidity; why should the children of light? Is it written in the book or God's decrees that the former *shall be* wiser in their generation than the latter? Or is this the mere statement of a humiliating fact, whose existence is conditioned upon no fixed necessity, but simply upon a defective spiritual economy, persistently believed in and pushed laboriously on to its meagre results? Can we doubt which? And we know, too, where the great defect lies.

Give us, therefore, not a new *religion*—we are right there—but a new system of spiritual economy, vitalized by the fresh element of power to be found in the *honest application of Christianity to the ordinary business of life*.

We are told that the results of forty-five years of Christian toil among this people are not commensurate with their cost in treasure and human energies; and, vast as these results are, I am far from disputing the allegation. Considering the large numbers, in every department of life, who have borne the Christian name, and still bear it, in these islands, the results are indeed unsatisfactory, and it is by no means difficult to tell why. Our religion, instead of occupying its rightful position as the controlling power in the conduct of life, has been made far too generally to dance attendance upon our worldly interests; and so accustomed have we become to this method of Christian life, that not only the world—the outside sinners—but many even of the baptised children of the Kingdom have come to accept it as an established truth that worldly business cannot be successfully conducted if under the control of religion!

And this is precisely the debasing idea that is now being diffused throughout the native community, viz, that there can be no joint agency of the Divine with the earthly principle in conducting the every-day affairs of life! as though religion were a Utopian scheme and the Bible

a book of impracticable precepts! And so, when one takes to business of any sort, he feels that he follows high precedents in eschewing the Divine law as his guiding light, and following what he supposes to be his own wiser and better judgment. "Not slothful in business, fervent in spirit, serving the Lord," is to him, as to others, an unmeaning incongruity.

Now, can any people ever be Christianized on grounds so low and unworthy as these? I do not ask if they can be brought into the Church thereby, for they may be, as others have been, both in this and other lands. But *we* do not hold to baptismal regeneration. Heathenism baptised is heathenism still, and baptised worldliness is worldliness still, call it by what name you please.

But this people have long since been able to comprehend the discrepancy that exists everywhere among them between the religion of the Bible, as read and as preached to them, and that which is thus practised. With their religious teachers, they approve the former and acknowledge, as readily as we do, its divine excellence, whilst, as human nature is, they naturally and almost inevitably content themselves with practising the latter, and think they do as well as their employers and acknowledged superiors. And is this to be disputed?

We cannot now stop to speak of the domestic and more private relations which we hold to Hawaiians; but look abroad over the Islands if you will, and in all fairness say, if, in the management of our great plantations, for example, and other important enterprises which absorb and control all the native labor available, there is practical Christianity enough—I will not say *humanity* enough—to make the faintest appreciable show. I mean, of course, as seen by Hawaiian and other employés.

Let us not deceive ourselves. Hawaiians are not slow in estimating the sort of Christianity that simply treats them as beasts of burden, without the slightest actual provision for their wants as immortal beings. A Christianity that works them incessantly for six days of the week—not to say more, even, than that—and then turns them adrift on the Sabbath, without even the care bestowed upon the cattle, and so drawing them down by an inevitable process of demoralization (and by no hesitating process either) towards barbarism and death. This caricature of Christianity is not, nor was it ever designed to be, in any land, the power of God nor the wisdom of God for the salvation of men.

Now, we need a religion better than this, if our work is ever to be done; a religion from which are eliminated all these unnatural excrescences, and in which these fatal defects are remedied. In short, we need the sort of Christianity that God gives us in His Word, heavenly in its aspect as well as in its origin, humane as well as divine in its practical teachings, regarding man ever in his two-fold nature and relations, and striving to bless him in both. Give us this sort of Christianity, *not as a beautiful ideal* but as a *tangible substance*, touching and blessing this actual Hawaiian life at every conceivable point, and our work—God's work—on these islands shall be speedily accomplished, and the top stone shall be brought forth with shoutings of grace, grace unto it!

But, at this stage of human progress, of what conceivable avail is the religion that, either doubtful or ashamed, sneaks away from the marts of trade—from the ship's deck, the dock, the counting-room, the plantation—whilst in the prayer-meeting and on the Sabbath, when secular business is safely in abeyance, can zealously exhort to faithfulness to Him who redeemed them with His blood, and who said, too, He that is ashamed of me, I will be ashamed of him?

Out upon the Christianity that, in the last half of the nineteenth century, and in the light of the last fifty years, can read the second Psalms, and still hesitate and apologise in putting its foot significantly forward for Christ. Fools and fanatics there may be danger of our becoming, as the world goes, but is it not better to be fools and *do something* for our blessed Lord and for our race, than weak-backed and fearful worldly-wise ones, whose noblest aim is to sit astride the fence which divides His Kingdom from the world, and vainly strive to serve them both?

It is a bootless task to aim at the regeneration of any people by such an agency as this. As a working power, without a fresh baptism from on high, it is well-nigh played out; and hence it is that our work hangs so heavily on our hands. What adequate triumphs has the Cross won through our agency within the last half-score of years? What new trophies have these years given us, which to-night we may lay at Jesus' feet? Nay, Satan is not thus easily to be bruised under our feet. In this conflict Christ indeed is to win, but He is to win through the unstinted devotion of the Church. He has purchased with His own blood.

Again, I repeat, a *new religious life* is what we perishingly need; that, conscious of the abiding presence of Jesus, shall always and everywhere stand up for Him. And, whilst art and science gird themselves, as now, for the conquest of the material world, is Religion, which alone gives beauty and significance to both, with careless mien and folded arms to sit idly by? Has she, too, no conquests to win for Him whose name she bears? No trophies for Christ! And this, too, in the year when expectation stands on tiptoe, and faith beholds the millennial dawn already streaking the hill-tops with coming glory! It cannot, surely, be! It *must* not be! The Master says it. Our faith and love both forbid it. We *must* work the work of Him that sent us whilst it is day!

And how solemn as eternity are the motives which urge us onward to our work, to a quickened zeal and a stronger faith—to a new and higher religious life in and for our adorable Lord!

The time is short. Soon our work will have come to an end, and the grave will have closed over us forever. Forever, did I say? No. Christ is the Resurrection and the Life. In Him toiling and not faint, in Him trusting and not ashamed—yet a little while and He will come and take us to our waiting thrones on high; and—cheering, glorious thought—*not us only*. Multitudes of these despised ones for whom He died and we toil, shall, through atoning grace, there reign with us too; and together we shall sing, in sweetest harmony, the Song of Moses and the Lamb.

Members of the Hawaiian Evangelical Association.

Hawaii.

FOREIGN MISSIONARIES.

Rev. T. Coan, Rev. D. B. Lyman, Chas. H. Wetmore, M. D., Hilo.
Rev. J. F. Pogue, Kau.
Rev. J. D. Paris, Kealakeakua.
Rev. L. Lyons, Waimea.
Rev. E. Bond, Kohala Akau.

NATIVE PASTORS.

Rev. T. Pohano, Hakalau.
Rev. J. Kauhane, Paliuka.
Rev. S. W. Papaula, Kapalilua.
Rev. J. W. Kupakee, Helani.
Rev. G. W. Pilipo, Kailua.
Rev. Kaonohimaka, Kekaha.
Rev. A. Pali, Kawaihae.
Rev. S. C. Luhiau, Kohala Komahana.
Rev. S. Kukahekahe, Waipio.

Maui.

FOREIGN MISSIONARIES.

Rev. D. Baldwin, Lahaina.
Rev. S. E. Bishop, Rev. C. B. Andrews, Lahainaluna.
Rev. W. P. Alexander, Rev. Thos. G. Thurston, W. Bailey, Wailuku.
Rev. J. P. Green, Makawao.

NATIVE PASTORS.

Rev. J. H. Moku, Kaanapali.
Rev. S. Kamakahiki, Keanae.
Rev. H. Manase, Honuaula.

Molokai.

FOREIGN MISSIONARY.

Rev. A. O. Forbes, Kaluaaha.

NATIVE PASTOR.

Rev. S. W. Nueku, Halawa.

Lanai.

NATIVE PASTOR.

Rev. E. Pali.

Oahu.

Rev. Asa Thurston, Honolulu, without charge, by reason of age.
Rev. Artemas Bishop, Honolulu, without charge, by reason of age.
Rev. P. J. Gulick, Honolulu, without charge, by reason of age.
Rev. Lorrin Andrews, Honolulu, employed on the native language.
Rev. L. Smith, D. D., Honolulu, Pastor Second Church.
Rev. H. H. Parker, Honolulu, Pastor First Church.
Rev. L. H. Gulick, Honolulu, Corresponding Secretary of the Board of the Hawaiian Evangelical Association.
Rev. S. C. Damon, Honolulu, Pastor Bethel Union Church.
Rev. E. Corwin, Honolulu, Pastor Fort street Church.
W. D. Alexander, A. M., Honolulu, President Oahu College.
Rev. J. S. Emerson, Waialua, without charge from failure of health.
Rev. O. H. Gulick, Waialua, Principal of Female Seminary.
Rev. B. W. Parker, Kaneohe.

FORMERLY MISSIONARIES, NOW IN SECULAR EMPLOYMENTS, HONOLULU.

E. O. Hall, S. N. Castle, Amos Cooke, G. P. Judd, M. D., Henry Dimond, Honolulu.

NATIVE PASTORS.

Rev. A. Kaoliko, Waianae.

Rev. M. Kuaea, Waiialua.

Rev. Z. Poli, Waikane.

Rev. S. Waiwaiole, Waimanalo.

Kauai.

FOREIGN MISSIONARIES.

Rev. J. W. Smith, Rev. D. Dole, Koloa.

Rev. E. Johnson, A. Wilcox, Waioli.

NATIVE PASTORS.

Rev. E. Helekuniki, Anahola.

Rev. J. Waiamau, Lihue.

N. B. Rev. J. S. Green, Independent Pastor at Makawao, Maui.

Missionaries to Micronesia.

Ascension Island, (Ponape.)

Ronokisi—Rev. A. A. Sturges, Rev. E. T. Doane, American Missionaries.

Marshall Islands.

Ebon—Rev. B. G. Snow, American Missionary; H. Aea, Hawaiian Missionary.

Namarik—J. A. Kaelemakule, Hawaiian Missionary.

Jaluit—Rev. D. Kapali, Hawaiian Missionary.

Gilbert Islands.

Butaritari—Rev. J. W. Kano, R. Maka, Hawaiian Missionaries.

Apaiang—Rev. W. B. Kapu, D. P. Aumai, Hawaiian Missionaries.

Tarawa—Rev. J. H. Mahoe, G. Haina, Hawaiian Missionaries.

Missionaries to the Marquesas Islands.

MISSIONARIES OF BOARD OF HAWAIIAN EVANGELICAL ASSOCIATION.

Upou—Rev. S. Kauwealoha.

Hivaoa—Rev. I. Kekela, Rev. Z. Hapuku, J. W. Laioha.

Fatuiva—Rev. J. W. Kaiwi, Rev. A. Kaukau.

Members of the Board of the Hawaiian Evangelical Association for 1866-67.

Officers.

President—Rev. T. Coan.

Vice President—Dr. G. P. Judd.

Corresponding Secretary—Rev. L. H. Gulick.

Recording Secretary—Rev. H. H. Parker.

Treasurer—E. O. Hall, Esq.

Auditor—L. Bartlett, Esq.

Members.

FIRST CLASS.

Rev. S. W. Nueku, Molokai.

Prof. Church, Oahu.

S. N. Castle, Esq., Oahu.

Pres. W. D. Alexander, Oahu.

Rev. L. Smith, D. D., Oahu.

Rev. J. W. Smith, M. D., Kauai.

Rev. H. H. Parker, Oahu.

Rev. E. Helekunihiki, Kauai.

SECOND CLASS.

Rev. J. D. Paris, Hawaii.

Rev. A. Kaoliko, Oahu.

Rev. J. W. Kupakee, Hawaii.

Rev. B. W. Parker, Oahu.

Rev. J. F. Pogue, Hawaii.

Hon. John Ii, Oahu.

Rev. E. Corwin, Oahu.

Major W. L. Moehonua, Oahu.

THIRD CLASS.

Rev. T. Coan, Hawaii.

I. Bartlett, Esq., Oahu.

Rev. E. Bond, Hawaii.

G. P. Judd, M. D., Oahu.

Rev. W. Pilipo, Hawaii.

Rev. S. C. Damon, Oahu.

Rev. W. P. Alexander, Maui.

Rev. M. Kuaea, Oahu.

Committees.

Foreign Missions—S. C. Damon, M. Kuaea, H. H. Parker, W. L. Moehonua.

Home Missions—G. P. Judd, John Ii, W. D. Alexander, L. Smith.

Publications—E. Corwin, E. O. Hall, H. H. Parker, H. M. Whitney.

Education—B. W. Parker, W. D. Alexander, A. Kaoliko.

Appropriations from A. B. C. F. M.—S. N. Castle, B. W. Parker, J. D. Paris.

Local Committees on Education.

Hawaii—J. D. Paris, T. Coan, C. H. Wetmore, D. B. Lyman, J. F. Pogue.

Maui—W. P. Alexander, S. E. Bishop, A. O. Forbes, H. Manase.

Kauai—J. W. Smith, E. Johnson.

THIRD ANNUAL REPORT
OF THE TREASURER OF THE
HAWAIIAN EVANGELICAL ASSOCIATION.

RECEIPTS FROM JUNE 1, 1865, TO MAY 31, 1866.

FOREIGN MISSIONS.

Balance June 1, 1865,		\$1,050 84
	From Hawaii.	
Kapalilua, S. W. Papuula,	\$ 35 00	
Hilo, T. Coan,	900 00	
Kailua, Pilipo,	73 00	
Waimea, L. Lyons,	104 00	
Dr. J. Wight, Kohala,	20 00	
South Kona, J. D. Paris,	200 00	
West Kohala, S. C. Luhiau,	31 00	
South Kohala, A. Pali,	20 00	
Hamakua Centre, P. Kaaikuahwi,	29 00	
West Hamakua, S. Kukahekahe,	29 00	
East Hamakua, S. Kamelamela,	24 00	
Children of J. D. Paris,	15 00	
		1,489 00
	From Maui.	
Lahaina, D. Baldwin,	339 50	
D. Baldwin,	25 00	
Mrs. Baldwin,	5 00	
D. D. Baldwin,	10 00	
Miss E. S. Baldwin,	2 00	
Miss H. M. Baldwin,	2 00	
A Friend in Lahaina,	10 00	
Hana, S. E. Bishop,	8 75	
Keanae, S. Kamakahiki,	17 25	
Makawao, J. S. Grean,	40 00	
Wailuku, W. P. Alexander,	18 68	
Students at Lahainaluna,	20 50	
		498 68
	From Oahu.	
M. C. Fort street Church,	74 10	
Kaumakapili,	143 98	
Kawaiahao, H. H. Parker,	601 62	
Kaneohe, B. W. Parker,	79 00	
Waianae, Kaoliko,	5 50	
Hauula, M. Kuaea and Ukeke,	18 50	
Collection after An. Sermon by B. G. Snow	105 50	
" " " H. Manase,	81 12	
G. P. Judd,	20 00	
Mr. Ukeke,	2 00	
Messrs. Hoffschlaeger & Stapenhorst,	25 00	
Waiialua, M. Kuaea,	33 25	
Waimanalo, S. Waiwaiole,	59 25	
From a Sailor, by Mr. Damon,	50	
Mr. Pahukula,	2 00	
Mission Children's Society,	150 00	
		1,401 32
	From Kauai.	
Waimea, J. W. Smith,	46 50	
Koloa, J. W. Smith,	170 00	
Waioli, E. Johnson,	46 40	
Missionary Society at Waioli,	50 25	
Missionary Society at Koelau,	7 25	
		320 40
	From Molokai.	
Halawa, Nueku,	93 25	
Kaluaaha, A. O. Forbes,	90 90	
Kalaupapa,	2 75	
		186 90
	From Ebon.	
M. C. Ebon, H. Aea,	2 87	
M. C. Ebon, avails of oil,	44 48	
		47 35
	From Apaiang.	
M. C., J. W. Kanoa,		22 25
	From Tarawa.	
M. C., J. Mahoe,		11 00
Amount carried forward,		\$5,027 74

Amount brought forward,	\$5,027 74
From California.	
Sabbath School First Congregational Church,	200 00
From the United States.	
From the A. B. C. F. M. for Micronesia,	1,700 00
Total receipts Foreign Missions,	\$6,927 74
GENERAL FUND.	
Balance June 1, 1865,	\$1,906 67
From Hawaii.	
Kapaliuka, J. Kauhane,	\$ 38 12
Students of Mr. Lyman's School, Hilo,	25 00
Dr. Wetmore, Hilo,	50 00
North Kahala, E. Bond,	450 00
Kau, O. H. Gulick,	132 34
South Kona, J. D. Paris,	230 00
North Kohala, E. Bond,	114 50
South Kohala, A. Pali,	18 00
West Kohala, Luihau,	20 00
Waimea, L. Lyons,	62 00
Hamakua Centre, P. Kaaikuahwi,	13 00
West Hamakua, S. Kukahekahe,	10 00
East Hamakua, S. Kamelamela,	8 68
	1,171 64
From Oahu.	
M. C. Fort street Church,	109 95
Ewa, J. Bicknell,	8 00
Waialua, M. Kuaea,	143 25
Waianae,	8 25
	269 45
From Kauai.	
Koolau, E. Helekunihi,	12 70
From Maui.	
Wailuku, W. P. Alexander,	43 00
From Molokai.	
Kaluaaha, A. O. Forbes,	43 00
Total receipts General Fund,	\$3,446 46
HOME MISSIONS.	
Balance June 1, 1865,	\$ 355 56
From Oahu.	
Collection after Annual Sermon by O. H. Gulick,	\$ 31 68
" " " " S. E. Bishop,	113 17
M. C. Fort street Church,	33 92
	178 77
From the United States.	
A. B. C. F. M.,	2,100 00
From Maui.	
Wailuku, W. P. Alexander,	18 67
From Hawaii.	
Dr. J. Wright, Kohala,	24 00
Total receipts Home Missions,	\$2,677 00
FEMALE EDUCATION.	
Balance June 1, 1865,	\$1,596 23
M. C. Fort street Church,	\$ 29 87
From A. B. C. F. M.,	1,600 00
	1,629 87
Total receipts Female Education,	\$3,226 10
THEOLOGICAL EDUCATION.	
Balance June 1, 1865,	\$40 12
Kona, Hawaii, J. D. Paris,	50 00
Total,	\$90 12
BIBLE FUND.	
Balance June 1, 1865,	\$282 99
Dr. J. Wright, Kohala,	\$ 20 00
Avails from Dr. L. H. Gulick,	552 11
	572 11
Total,	\$855 10
TRACT FUND.	
Balance June 1, 1865,	\$ 68 74
Avails from L. H. Gulick,	104 17
Total,	\$172 91

GENERAL MEETING.	
Balance June 1, 1865,	\$ 91 50
From A. B. C. F. M.,	600 00
Total,	\$691 50
MEDICAL FUND, MICRONESIA.	
From A. B. C. F. M.,	\$200 00
PUBLICATIONS.	
Balance June 1, 1865,	\$2,209 61
M. C. Fort street Church,	\$ 60 42
Avails of stock to Binder,	456 05
Avails of books sold, L. H. Gulick,	237 16
From A. B. C. F. M.,	2,000 00
	2,753 63
Total,	\$4,963 24
PERSONAL.	
Balances to Mr. Doane,	\$59 86
Total Cash Receipts,	\$23,310 03
Total Expenditures,	16,172 62
Balance,	\$7,137 41
BALANCES. CR.	
To Foreign Missions,	\$1,940 33
To Home Missions,	297 00
To General Fund,	3,130 68
To Publications,	882 57
To Female Education,	111 97
To Theological Education,	25 12
To Tract Fund,	157 91
To General Meeting,	461 75
To Medical Fund, Micronesian Mission,	200 00
To Personal,	59 86
	\$7,267 19
Bible Fund Dr.,	129 78
	\$7,137 41
Audited and found correct,	I. BARTLETT,
Honolulu, June 6, 1866.	Auditor.

Report on the State of the Churches, June, 1866.

To the Hawaiian Evangelical Association:

Your Committee having reviewed the several station reports that have been made to this body by the Pastors of the forty-three Churches here represented, would present the following brief review of their progress during the past year, and of their present position.

The Preaching of the Word.

The Word of Life has been faithfully, intelligently, and regularly preached, from Sabbath to Sabbath, throughout the land, and not without saving and quickening effect, though no marked or general outpouring of the Holy Spirit has been witnessed.

Temptations.

The people are now in many places subjected to many strong temptations, from which in previous years they have been in a measure protected. The manufacture and use of fermented and distilled liquors, and also of the native awa, the desecration of the Sabbath, the hula, and, it may be added, horse-racing with its concomitants of betting, gambling, and idleness, all these have been effectual in separating from our Churches many of the younger members, while also, the general tendency to dissipation has led a still larger number of the younger portion of the adult population to stand aloof from the Sanctuary and its influences.

A Peculiarity of Hawaiian Churches.

One marked feature which is to be noticed in the native Hawaiian Churches, is that the officers—those who constitute the Executive Board of the Church—are generally old men, past the energetic period of life; that the majority of them are upwards of fifty years of age, while rarely can a single church officer be found under thirty-five years of age. In those Churches whose pastorate has lately been filled by young men, it is thought all the more necessary that the faithful and tried remaining Christians of the past generation, the earlier and first fruits of the Gospel seed sown in this land, should mostly guard the ark of God. A want of confidence in them seems in a great measure to have prevented the younger men too generally from securing personal responsibility or charge in the perpetuation of the Christian

institutions of the land. The results of this lack of confidence are two-fold. First, that young men, business men, the men of to-day, are neither found managing the affairs of the Churches, as officers, nor willing to take part in active Church operations; and, secondly, that but few of them are fitted to take such charge.

The attention of Pastors should, we think, be called to this fact, and they should be recommended to make special efforts to induce the younger men of promise and of Christian character to take part in the work and to encourage them to come forward and assume their share of responsibility in the various branches of Christian enterprise. Here, as elsewhere, the harvest is abundant but the laborers are few. The study of every Pastor should be to influence all who are capable to enlist as reapers of this harvest.

More Pastors Needed.

Four of our Churches have, during the past year, suffered for lack of Pastors. Every effort should be made promptly to supply such destitute fields. The continued efficiency and vitality of our Churches seems to human view largely dependent upon continued and faithful pastoral labor and care. Destitute Churches at once attract the ever-vigilant eye of the worshippers of Mary, who are not slow to enter, teaching for doctrines the commandments of men.

A Sign of Progress.

We notice in most of the Churches a critical spirit, one that judges with more or less intelligence of the capacity, talents and virtues of their Pastors, and of candidates for the pastoral office. The standard of character required by the Churches of the native ministry is much higher than it was a few years since; thus indicating an advance in the intellectual and Christian character of the individual church-member and church-goer. Though there may in some cases be shown a captious and hypercritical spirit, not the offspring of true wisdom, yet, on the whole, we view this as one of the clearest and most satisfactory proofs of intellectual and spiritual growth. The effect of such an appreciative spirit can but tend to incite the Pastor to greater diligence and faithfulness in his labors. An exacting spirit and uncharitable criticism we would most severely condemn; while healthful, kind and appreciative criticism must bring forth good fruits, stimulating the young Pastor to covet earnestly the best gifts.

Christian Young Men should be Encouraged to Enter the Ministry.

Mindful that several parishes are now destitute of Pastors, and in view of the changes that will be effected by time, we regret to see so few of the young men looking forward to the ministry; and we would invite the attention of the friends of Zion to the duty of setting before the minds of young men of promise and of Christian character the claims, the honors and rewards of this high calling, as well as the sacred responsibility of the office.

So far as we know, no one of those young Hawaiians who have enjoyed the high advantages of English education afforded by the College and the High School (the Royal School) of this city, are looking forward to the ministry, though the rapid increase of English-speaking residents in every parish of the Islands loudly calls for those who understand both the English and Hawaiian languages to occupy all posts of usefulness.

Sabbath Schools.

These are receiving, in many places, more attention than heretofore. They are, to our view, a most indispensable agency for leading all classes to seek and know the truth as it is in Christ. If we have the young we have all.

Evidence is most abundant to establish the fact that the study of the Bible may be made as interesting to the youth of Hawaii as to the young of any Christian land; and practical religious instruction can be made as efficient here as elsewhere.

A most interesting and attractive department of some of our revived Sabbath Schools is that of the Infant School, in which little ones of from three to seven years are made to receive with joy the words of life which may fit them for a useful life and a glorious Heaven. This department of each Sabbath School may often be most properly committed to the care and guidance of Christian young ladies.

The Hawaiian Sabbath School Association, just organized in this place, is, we hope, destined, to do a great work throughout the Islands in awakening a general interest in this important department of Christian labor, and in imparting instruction as to the methods of making Sabbath Schools interesting and beneficial.

Nothing more delights the eye and cheers the heart of the Christian than to look in upon some of our Sabbath Schools, where the infant, the youth, the middle-aged and those bowed with the weight of years may be found, each in his class, drawing wisdom and inspiration from the great fountain head.

Newspapers.

The continued and increased circulation of such a paper as the *Kuokoa* is a hopeful sign of the times. This paper is one whose religious, moral and political teachings are such as we are happy to say recommend the paper to the patronage of the intelligent and enlightened portion of our island communities, and we can truthfully add that it is read and appreciated throughout the land.

The *Alaula*, or *Dayspring*, a child's monthly pictorial paper, has been started under the auspices of the Hawaiian Board, and has been heartily wel-

comed by young and old, as a subscription list of nearly four thousand names clearly proves. This little herald of the day is recommended to the care of Pastors and Sabbath School Superintendents, who may do a good work in promoting its circulation.

The Island Associations.

We regard the Island Ecclesiastical Associations as important, and tending decidedly to the benefit of the Hawaiian Churches. These Associations superintend the Churches under their care, attend to cases of discipline brought before them, establish new Churches, ordain and set over them Pastors. There have been ordained and placed over new Churches by these Associations, during the past year, four new Pastors, viz.: One on the Island of Hawaii, two on Oahu and one on Kauai, making in all twenty-one Hawaiian ordained ministers. Some of the Churches are destitute of a Pastor to look after the sheep, to watch over them and preserve them from the wolves that are straining hard to scatter the flock. It becomes these Island Associations to observe these institutions, and strive too seek out and speedily place over them Pastors to feed and guide these Churches in the way of life.

Theological School.

As auxiliary to this work, we regard a Theological School, where persons shall be trained for the work of Pastors and Preachers, as very important. Such a School we have commenced at Wailuku. We regard an increase of pupils as important. We recommend to the Pastors of the several Churches to seek out and induce to enter that School such young men as seem promising for the work, so that we may furnish Preachers and Pastors for the destitute Churches of these Islands, and also laborers for the various Missions of this ocean.

Other Institutions of Learning.

The Seminary of Lahainaluna also bears a near relation to the work of furnishing pupils for the Theological School. In this Seminary some young men lay the foundation of knowledge suitable to make them pupils in theology. So, also, the Hilo Boarding School is important to raise up pupils for the Theological School. But the Theological School at Wailuku is not the only place where theological teaching is given. Some of the Pastors of the Churches are teaching young men, suitable to become Preachers and Pastors in future time.

Female Boarding Schools.

Female Boarding Schools are very important to prepare Hawaiian girls to become enlightened mothers and suitable wives for the graduates of Lahainaluna Seminary, the Preachers, Pastors, Missionaries to other Islands, and others. There are four Female Boarding Schools, under the auspices of our Evangelical Association, or our faith, embracing one hundred and forty-four pupils. These Schools are at Koloa, on Kauai, Waiialua and Makiki on Oahu, and Makawao on Maui. Other Hawaiian girls are trained in the various families of foreigners, mostly Missionaries, of the Islands, and these we think will number some twenty or more.

We exhort those friends who have girls of suitable age to send them to a Female Boarding School of their own faith, believing it not consistent to send them to Schools of other religious persuasions, as some parents have done.

Our Warfare.

From the signs of the times, it is very clear that there is to be a warfare, from this time onwards, between darkness and light. The enemies of the pure Gospel of Christ are cunning, skilful, and ever vigilant in striving to turn men from the side of truth to that of darkness and error. What renders this unequal contest is, that the sinful heart of man is in league with the works of darkness. Therefore, it becometh the followers of Christ to be equally vigilant in warring against the old man of the heart, that would lead them to death.

Popery.

The emissaries of the Pope on these Islands are not asleep. They are ever striving to gain a foothold where opportunity offers. They are quiet and silent in sowing the leaven of error among the people. Their aim is to draw into their influence the children of Protestants. This they do by establishing Schools where they can be efficiently instructed. In their efforts in this direction they say, "We have no intention of proselytizing or teaching religion, but merely to instruct in the knowledge of books and fancy-work." These smooth words operate as a bait to draw in such parents as desire to advance their children in knowledge and fancy-work. But the leaven of Popery and error is constantly instilled into such children, leading them to become Papists.

Therefore, we exhort parents, and all who stand upon the side of truth in this contest, not to be induced to aid the side of the enemies of the Gospel. We exhort you, as Hawaiians, in this warfare with darkness to acquit yourselves like men, that the truth may prove victorious.

In this contest "take to yourselves the whole armor of God," that you may be able to stand up against the advocates of darkness. Take, above all, the sword of the Spirit, the Bible, and with it you are sure to conquer.

E. JOHNSON,
O. H. GULICK,
S. KUKAHEKAHE.



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THE FRIEND.

SEPTEMBER 1, 1866.

The Earl of Shaftsbury's Opinion of American Missionaries.

The Bishop of Oxford and the Earl of Shaftsbury differ essentially in their opinions respecting the American Missionaries. The former describes them as "stern, sour, vinegar-like, narrow-minded, uneducated Puritans," while the latter lately remarked that he had "always regarded the American Missionary as a remarkable man. He is calm and collected, uniting with zeal, enthusiasm without rhapsody, and combining in the most wonderful manner, piety and common sense. This is the characteristic of all the American Missionaries. They have laid the foundations so sure, that if the superstructure of Christianity is ever to be erected in the East, it will be on the foundation laid by them."

Missionary operations in the East, or Turkish Empire, during the last quarter of a century, or more properly speaking last half century, have taken a singular and remarkable turn. About the year 1819 the American Missionaries—Parsons and Fisk—went to Palestine and other parts of the East on a tour of exploration. They have been followed by successive companies of Missionaries, including some whose names rank high among scholars and divines. Their operations have extended to various parts of the Turkish Empire, and among those who adhered to the ancient forms of Christianity.

Now, American Missionaries are *Congregational* in system of church polity, holding to but *one order* of the Christian ministry. Some Episcopalians in England and America have supposed that Episcopal Missionaries, or those holding to the three orders in the ministry—viz: bishops, priests and deacons—would be better fitted to labor successfully among those ancient churches. Years ago an American bishop, named Southgate, went thither as a Missionary, and a similar enterprise was started from England, but both schemes have been abandoned, and the field essentially given up to the Congregational Missionaries under the auspices of the "Board."

But what is quite significant and remarkable, the friends of Missions in England, principally members of the Established Church, have formed a society called the "Turkish Aid Society," designed to raise funds to be expended by American Missionaries in Turkey. It was at a late meeting of this society that the Earl of Shaftsbury offered the remarks, quoted above. Some years the amount contributed to this society has been quite large.

CAPT. CAVARLY OF THE PACIFIC STEAMER "SACRAMENTO."—A careful and competent shipmaster and navigator on board a large steamer is a real benefactor to the community. From a letter recently received from Dr. R. W. Wood, we take pleasure in copying the following paragraph relating to Capt. Cavarly, which was not intended for publication:

"I have never been on a steamer whose commander inspired more confidence amongst passengers, or who was more esteemed by the passengers for both his professional and social qualities. He is a staunch, good man. He neither takes wine or strong drink of any kind himself, nor countenances their use amongst his officers."

We have heard, known and seen so much of the sad effects of intemperance among those in command of vessels, that we won-

der that shipowners and insurance companies do not make it a *sine qua non* that shipmasters and officers, as well as seamen, should totally abstain from all intoxicating liquors. We hope the time will come when it will be considered as complimentary and polite to invite a friend to drink a glass of pure water, as it is now to sip a friend's health in a glass of such miserable compounds and decoctions as are supposed to be the fruit of the vine, but which really do not contain a particle of the juice of the grape.

THE "HARRIET NEWELL."—The following in relation to this old favorite we take from the *Kuokoa* of the 25th ult.:

"The *Harriet Newell* (late *Morning Star*) sailed on Thursday, August 16th for Hong-kong. The China merchants of Honolulu paid nearly \$1,500 for freight on shipments made by her. This is an indication as to her carrying capacity, and her adaptation to the merchant service. Considerable repairs have been put on her by Mr. Foster, her present owner, and being himself a ship carpenter it has cost him at least one hundred per cent. less than it would have cost the Missionary Board. After the most thorough examination, she is rated A No. 2 by the insurance offices, which speaks well for her condition. It will gratify the former stockholders of the *Morning Star* to hear so good a report of their old favorite, after all that in past years has by some been said of her poor build and many defects. But the wisdom of the Prudential Committee, in deciding to sell her and procure a new vessel, is fully justified; for the sum necessary to have repaired her in this expensive port, so far as would have been necessary for the coming three or four years, together with the \$4,300 in gold, which she brought at auction last December, would very nearly, if not quite, secure an entirely new vessel. With the experience of the past to guide, we may well hope the new vessel will be more economical than the old."

☞ We would acknowledge the United States Navy Register, for 1866, from Thos. R. Proctor, Admiral Pearson's clerk.

☞ The following narrative of a "Wandering Sailor," we find published by the American Tract Society. We have before us a letter which we received from this sailor after his return to New York. He is now employed by the friends of seamen in New York, to labor as a Lay Missionary in that port. When he visited Honolulu in 1855, he was indeed a "wandering sailor," but appears to have been led soon after to seek the way of life and salvation.

THE WANDERING SAILOR BROUGHT HOME TO GOD.

A Narrative by Rev. Charles Whitehead.

JOHN B.— was born in 1819, in Killarney, Ireland. His father, who died in 1847, was a man of piety. He walked before his family in the fear of God, and trained up his children for the Lord. Many faithful counsels were given to this dear son, and many fervent prayers mingled with tears were poured forth in his behalf; and though that loving parent did not live to witness the return of his wandering child to the fold of Christ, yet in God's own time he was reclaimed, sanctified, and made a vessel of mercy.

After the death of his mother in 1837, John, then in his eighteenth year, joined the English army, and sailing for India, was stationed at Madras. Now opened before him a bright prospect, with every opportunity, he thought, of acquiring distinction and honor. With an active, intelligent mind, and pleasant address, he had the ability, by self-discipline and fidelity in duty, to secure the confidence of his superiors, and gain the reputation of an accomplished soldier. But alas, all his prospects were blighted by yielding to the vice of intemperance. Acquiring a fondness for intoxicating drink, he fell a victim to that dire enemy who has slain thousands of strong men, and thus foolishly threw away all the advantages that were placed within his reach; and although he remained upwards of twelve years in the army, yet he was unable to retain any position of honor which he at different periods by good conduct acquired. At one time he was promoted to the office of adjutant's clerk. On several occasions he was rewarded for his soldierly deportment, obedience to orders, and punctuality in duty, by being promoted; but he was always reduced again to the ranks, in consequence of drunkenness.

In 1840, while on the coast of Malabar, he became depressed in mind. He thought of home, and the enjoyments of the parental roof, and felt so troubled at having forsaken his native land, and exposed himself to the hardships of a soldier's life, that he plunged more deeply into the habit of drinking, hoping to drown his sorrow in the inebriating bowl. His condition was such that he had to be removed to the hospital, and was confined there for weeks a wretched and helpless inebriate. After coming out, his reflections were so painful, and his remorse of conscience so bitter, that he thought death would be better than life, and determined to destroy himself. He accordingly went down to the beach with the view of throwing himself into the sea; but when he stood upon the

watery brink and thought of death, he was terrified and appalled, and could not carry out his guilty purpose. The remembrance of father's advice and prayers touched his heart. He thought too of hell, and dreaded the idea of wilfully plunging into the abyss of perdition.

In the year 1849 the regiment was ordered to Arcot. Soon the cholera broke out, and from thirty to forty were swept each day into eternity. His heart amid these solemn scenes was insensible. One night two men carried him home from a place of carousal stupefied with liquor. Both of these men died after placing him upon a cot. When he awoke he arose and wept, and then felt that his condition was hopeless; that if such awful scenes could not drive him from his sins, his case was desperate. The monster held him in his giant grasp, and there was no escape.

In 1850 he obtained a discharge from the army, and returned to his native land. A kind sister welcomed him with affection, but her heart was pained in discovering the indications he bore of a dissipated and profligate life. She saw his constitution impaired, his once open and cheerful countenance overshadowed, and his once glad some heart now imbittered with shame and self-reproach through the demon of intemperance, and with earnest entreaty she tried to rescue her poor erring brother from the fangs of the destroyer, and bring him back to virtue and purity, to God and heaven.

This poor wanderer from God having forsaken the only source of true happiness, found no place of rest, but went from country to country—on the land, on the sea—seeking quiet and peace for his disturbed spirit. Leaving Ireland once more, he came to America, and in 1854 shipped on board the United States' steamer Massachusetts at Norfolk, Va. While cruising on the Pacific ocean he yet gave indulgence to his evil habits, and on every opportunity of going ashore he with other seafaring men would drink and carouse, until at length by these excesses he became seriously ill. Violent rheumatic pains seized him, and all his limbs became so filled with agony, that often he would get out of his hammock at night, and tossing upon the deck, would curse the hour in which he was born.

We have thus followed the poor prodigal in his guilty course, and seen him reduced to penury and woe, feeding his famished soul on the husks which the swine do eat. What an object of pity! How degraded by sin, how lost to usefulness and happiness, and sunk in the depths of pollution and wretchedness!

But even for this poor lost one there is hope, for Jesus came to seek and to save that which was lost; and as it was said of the once debased and sinful Corinthians, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," so it may now be said of this once impenitent and abandoned sailor. Let us behold him as the grace of God met him in his wanderings; and brought him back to his Father's house.

In 1855 he was invalided, transferred to the sloop of war Vincennes, then in San Francisco harbor. On her homeward-bound passage she put into the port of Honolulu.

While lying there, a missionary of the Seamen's Friend Society came on board to visit the sailors, and distribute tracts and Testaments. "He gave me," says John, "a little Testament with some words of counsel, which was a word spoken in season to me. God applied it to my heart. After the conversation, I went away by myself and reflected on the course of life pursued by me for many years, and my mind was filled with remorse. I saw the wickedness of my conduct, and resolved that if God would help me, I would give to him my whole heart. That night I commenced to pray, and going alongside one of the guns, I knelt down and asked God to pity me. The more I prayed, the more I felt a burden upon my soul. I wept and prayed for more than five days, until nearly despairing, I remembered the little Testament, and opening to the passage to which I had been directed—the third chapter of John—I read it with deep and heartfelt interest. There I saw what constituted a Christian, and that if not 'born again,' I must perish for ever. When despair was at its height, the sixteenth verse, 'God so loved the world that he gave his only begotten Son,' came to mind. Encouraged by this blessed truth, I went alone by the mainmast in the middle watch of the night, and on my knees I earnestly pleaded the promises of God, asking him to have mercy upon me, and to reveal his Son to my soul. As I closed my eyes in prayer, I beheld by the eye of faith Jesus dying for me on the cross. I cried to God for mercy on me for his sake, and to help me trust my soul's salvation to Christ. He heard my prayer, and believing in Jesus, I found pardon and peace. On what joy filled my soul that moment. I felt that I had passed from death unto life—that my sins were forgiven, and that I had become a new creature in Christ Jesus."

Wonderful grace, that thus subdued the heart of one who had so long and so far departed from God. Though an alien and enemy by wicked works, he is brought nigh by the blood of Christ. His darkened understanding is enlightened. He sees his sinful and lost condition, and beholds the Saviour able and willing to save even him, the chief of sinners. He takes him at his word, and believing in Jesus, learns by blessed experience that him that cometh unto Christ, he will in no wise cast out. Now sitting at the feet of Christ, clothed and in his right mind, he is filled with joy, and renouncing all his evil habits he enters upon a life of holiness, devotes himself to the service of God, and becomes as distinguished for his zeal and activity in the cause of the Redeemer as he was before in the cause of sin and Satan.

After he experienced the pardoning love of God, he at once became anxious for the salvation of shipmates; but no sooner did they observe the change apparent in his conduct, than they made him an object of derision. Having become a man of prayer and a reader of the Scriptures, and instead of a profane and vulgar inebriate, giving vent to coarse and filthy discourse, now uttering the language of piety, and speaking to them words of Christian counsel and reproof, he called forth their sneers and enmity. "Very few," he writes, "except those who know it by experience, can imagine the trials of a

Christian sailor. Oh that they had known the feelings of my heart towards them at that time in the fervor of my first love, they would never have persecuted me as they did; but the more they pointed at me the finger of scorn, the more closely I clung to my beloved Saviour; and while I stood a lone witness to his power on earth to forgive sin, my soul was filled with heavenly joy and peace. For many weeks I was called a fanatic, declared to be crazy, and they said they would knock religion out of me. One night my hammock was cut down, and I fell on the deck. Although severely hurt, I was enabled to pray, Father, forgive the poor soul that was tempted by Satan to such an act. While I live I shall never forget that hour. As I lay on the deck I thought I could not be more happy in the body and live."

These trials were met with Christian meekness and forbearance, and gave occasion for the exhibition of the reality of his piety. He returned good for evil, and the more earnestly prayed for those who sought to injure him. They discovered that persecution could not quench the flame of affection that burned in his soul both towards Christ and towards them. So uniform and persistent was his kind treatment and gentle demeanor, that ere long they began to cease their opposition, and become his warm friends. His mild and benevolent temper, accompanied with efforts to promote their spiritual welfare, were like coals of fire to soften and melt their hearts into love, and he soon realized the truth of the promise, "When a man's ways please the Lord, he maketh his enemies to be at peace with him."

Having now gained their friendly feeling, he was able to speak to them of their own salvation. On a certain occasion he induced several of them to hear his experience. In the fear of God he related what had been his previous character, and how the Lord had brought him to give his heart to the Saviour, and opened to him new fountains of joy, and "now," said he, "shipmates, I am a Christian. Long have I lived a poor miserable drunkard, without a home, wandering from country to country, seeking rest but finding none. At last I came to Christ, and in his religion I have found what I never had in sin, true happiness. Jesus shall now be my Master. I know him to be my Saviour, and his precious blood was shed that you too might enjoy pardon for your sins. Let me say still more. You may hate me because I have come out on my Lord's side, you may persecute, it will only drive me nearer to him. And now see that yard-arm—you might hang me from it, but I think I could love you all even in death."

From the hour Mr. B— thus addressed his shipmates, he says he had no trouble, and scores in that ship listened attentively to that gospel which is the power of God unto salvation. "Repentance towards God, and faith towards our Lord Jesus Christ," he earnestly pressed upon their consciences, and entreated them not to delay a duty essential to their eternal salvation.

He also gave himself to prayer, and enjoyed sweet moments in communion with God. To use his own language, "How my soul yearned over my shipmates. I felt I could endure any suffering to see a soul converted to God. One night on the gun-deck

in prayer I asked the Lord to give me one soul to be a companion for me. Not that I felt lonely, for Jesus was my constant companion. Soon my God gave me the desire of my heart—a young man, the son of a praying mother. He came to me four days after, and said he felt himself to be a wretched sinner. Soon we were in prayer together; and after some days of sorrow and anguish, the Lord removed the burden of guilt from his soul. I never saw so happy a young man. For a season he had to endure the scoffs of his old companions, but none of these things moved him. He took up his cross with me, and Oh the happy hours we spent together alongside of one of the guns, or under the bow of the launch, where he first taught me to sing,

"Now safely moored, my perils o'er,
I'll sing, first in night's diadem,
For ever and for evermore,
The Star, the Star of Bethlehem."

Mr. B— says he can never forget the answer this boy gave an officer who inquired of him where Cain got his wife: "Sir," he said, "when I felt myself a poor lost sinner, I was not asking where Cain got his wife, but crying, 'God be merciful to me a sinner;' and He had mercy, and I praise him for it." The officer felt reproved, and sent for him afterwards and presented him several religious books, saying, "Let you and B— read them."

Four or five more precious souls we trust were truly born again, and these, with himself, formed a happy company of Christian brothers, who found great enjoyment during the rest of the passage in social worship, and in conversing together of what God had done for them.

After arriving at New York, Mr. B— was discharged from the navy, and went to board at the Sailor's Home in Cherry-street, where daily in his own room he had the sons of the ocean to converse and pray with; and "blessed be God," he gratefully remarks, "in my weakness and ignorance he blessed me there in my humble efforts; and when the adorable Saviour makes up his jewels, many a dear sailor will look back with delight to that little room, and exclaim, 'I was born there? To God be the glory.'"

After an absence of eleven months our Christian brother returned to New York to be welcomed by kind friends, several of whom united in his support while he labored in connection with the floating church in the East river. For several years sustained by the liberality of these excellent men, he devoted his untiring energies to this good cause, gathering poor sailors from the haunts of wickedness into the house of God, carrying the gospel to their families, bringing their children to the Sabbath-school, distributing Bibles and tracts, and by daily efforts scattering the seed of the kingdom, and endeavoring to bring these neglected and hardy sons of the ocean into the fold of Christ. And his labors were not in vain, for many who listened in that church to the gospel as faithfully preached by different ministers, were converted to God.

He then again visited Ireland, and was delighted to find in the town of Tralee a blessed revival of religion. He at once entered into the work with all his heart, and in union with other Christians, endeavored by various means to advance the cause of

Christ. Many precious souls were brought to the Saviour; and it gave him special pleasure to see Christians of different names and communions uniting with one heart in labors of love to save souls. In every part of the country, he records, the people were awakened to a sense of their danger as sinners; and with other servants of God anxious for the promotion of His kingdom, he traveled from town to town, holding meetings, visiting from house to house—"the Lord being with us, owning and blessing his truth, and giving his poor servants great joy in seeing sinners brought to Christ." After a stay of four months, and seeing many young men raised up to labor in Ireland, a field now ripe for the harvest, our friend returned to New York to labor in his favorite field among the seamen.

He then visited California with the view of seeing some dear relatives, from whom he had been separated many years, and telling them what great things God had done for him. While in San Francisco he labored in connection with the Mariners' church, where he "was much blessed, and learned much of the goodness of God."

After about a year he came again to New York, and was reinstated in his old position in connection with the floating church for seamen, sustained by the same Christian friends who before cooperated with him in this blessed work. His own experience taught him to pity his fellow-seamen, for he knew their dangers, their hardships, and their temptations, and he knew that religion was their only protection and comfort. And his experience taught him not to be discouraged in laboring for their good by any depravity or vicious habit or hardened impenitence that might mark their character, for he was once himself a poor abandoned prodigal, without God, and without hope, and the same grace that saved him could save them. Gratitude and love to Christ for unmerited mercy constrained him to seek the salvation of their precious souls alike ready to perish, and with warm benevolence he longed to communicate the joy that filled his own heart.

The devotion of his heart to the service of Christ is breathed in the language he utters. "In this glorious work, with God's blessing, I mean to live and die. I feel I ought to live entirely consecrated to him who loved me, and plucked me as a brand from the fire, sensible of my own weakness. I daily try to remember the pit from which I was taken, and leaning on the omnipotent arm of my Immanuel, I know that the grace already given will increase; and blessed be his name for the sweet assurance, that having loved me he will ever love me, and will make me more than conqueror over every foe, and will bring me to that land where faith will be lost in sight, and prayer in eternal praise; and with the redeemed in glory poor unworthy I shall join in their song, 'Worthy is the Lamb that was slain.'"

God be praised for such monuments of his grace, such tokens of the Redeemer's power and willingness to save—such rich encouragements to the worst of sinners to repent and flee to Christ. Let not the hardened and impenitent, nor the profane and profligate, nor the poor degraded inebriate despair, but be assured that the blood of Christ

cleanseth from all sin, and that by accepting his offered mercy, the very outcast of Satan may become a child of God and heir of glory.

Sailors are apt to think their case to be hopeless. That they are so exposed to temptations on shore, and so surrounded by profane and wicked companions on shipboard, that any efforts to become Christians would be fruitless, and any indication of serious feeling would be met with a ridicule and persecution that could not be resisted.

Here is a sailor who in the most unfavorable circumstances reformed, and became a man of fervent piety. Addicted to a most debasing vice, he yet renounced his sins, and became a child of God; and though taunted and derided by his comrades, he not only persevered in his religious course, but so exhibited the beauty of the Christian character as to conciliate the favor of his enemies, and persuade many of them to become his associates in the love and service of his Redeemer.

When a man desires and tries to break off from sin, God will help him. He cannot do it in his own strength, but earnest prayer will bring to him promised aid; and there are no obstacles, however great, that will not yield to Omnipotent grace. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

RITUALIST CONTROVERSY IN ENGLAND.—In the *Record* for May 2d, we find a notice of the Ritualistic controversy in England, as publicly discussed by the Rev. J. Hunt and the Rev. Dr. Blakeney. The former undertook to prove that "incense, vestments, and at least two lights on the altar, in the time of the holy sacrifice commonly called the Mass, can be defended by scripture, antiquity, the law of expediency and the Church of England." Dr. Blakeney undertook to prove that "the Mass, with the processions, vestments, incense, images, lights and adoration is unscriptural, contrary to the laws and teachings of the Church of England, and subversive of the Reformation." A full report of the controversy is to be published. The Ritualists openly ignore the distinctive doctrines known as Protestantism, and refuse to be known by the name—*Protestant*. Ritualism appears to be Popery in disguise.

PRIZE AWARDED TO D. B. LYMAN, ESQ., AT THE CAMBRIDGE LAW SCHOOL.—We are glad to learn, from a late Boston paper, that another of our American-Hawaiian young men has been a successful competitor for prizes among the students of the United States. We copy the following:

"For essays by students who have attended the school three terms, on 'The extent to which the Common Law is applied in determining what constitutes a crime, and the nature and degree of punishment consequent thereupon.'

"The first prize, \$60, was awarded to Jeremiah Travis, of St. Johns, New Brunswick; the second prize, \$50, to David Brainerd Lyman, of Hilo, Sandwich Islands."

THE FRIEND.

SEPTEMBER 1, 1866.

A Pleasing Incident in a Young Man's Life.

We copy from the *Advertiser* the notice of Mr. Roger's death, at Hilo. It was not our privilege to have formed his acquaintance, although we may have met him. As he has passed "the bourne whence no traveler returns," it may not be amiss to record a most pleasing incident in his life. May others go and do likewise. Some months ago this young man came out as a passenger in one of the Boston Packets. Soon after the vessel arrived the master called our attention to his colored cook, remarking—"I believe the man has become a changed person." We were somewhat surprised at the Captain's remarks, for shipmasters are not wont to think much of the piety of their colored cooks! It was not long before we chanced to meet the cook of the ———, and from him learned the following facts. During the long passage of the vessel around the Cape this young man, being the only passenger, was accustomed in cold weather to visit the cook's quarters, who appears to have been terribly profane. At length the young man succeeded in checking the cook's volley of oaths in this way: he commenced "scoring down" the number of oaths. The cook saw so long a "score" running up that he broke off entirely. The young man next induced the cook to commit to memory the ten commandments, and several psalms. To encourage him, he would first repeat a psalm and then get the cook to do the same. This practice was continued until the vessel arrived at Honolulu. But long before her arrival the profane cook had become the humble and praying Christian. This instance shows how much good may be accomplished by an earnest and pious young man who employs skill and tact in winning souls to Christ. Writes the Apostle James, "Let him know that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

"How far that little candle throws its beams,
So shines a good deed in a naughty world."

☞ We would acknowledge the report of the "Valparaiso Bible Society," and "A Discourse, pronounced at the Dedication of the Union Chapel, in Santiago, Chile, by Rev. D. Trumbull." These are interesting documents, indicating that the cause of Protestant Christianity is making steady advancement in Chile. It is about twenty years since the Rev. Mr. Trumbull commenced his work of Evangelization in Chile, and most nobly has he battled for the truth and the free circulation of the Bible and the preaching of the Gospel.

Cause of the Death of the Martyr of Erromanga.

Bishop Selwyn, of New Zealand, stated in his address, on the 19th of April, that the Rev. John Williams' death was in revenge for barbarities which English sandal wood traders had inflicted upon the islanders. These are his words: "The island abounded with sandal wood. Many of our traders passed their lives in providing supplies of that wood to be burned before idols in the Chinese Joss Houses. The island of Erromanga was a special object of desire to our traders. Their first idea was to take it by force, and that was the cause of the death of John Williams. Those traders went to the island, having enlisted into their service natives who understood firearms better than the natives of Erromanga. They fired at the people, drove them away and took possession of the place. The man who killed Williams, and to whom Mr. Gordon introduced me, accounted for it in this way: He said—'those white men came and killed my relation.' (I think Mr. Gordon told me it was his father.) 'I made a vow to kill the first white man I saw.' That man happened to be John Williams, so he paid the penalty of the bad deeds of others of our countrymen who had gone before him."

MELANCHOLY DEATH.—We learn from Mr. Emmes, of the firm of Emmes & Pfluger, of this city, that his brother, Mr. Henry Wm. Emmes, was probably drowned on his passage across the Isthmus of Panama, about the 10th of March last. The young man, about 21 years of age, had been spending a few years in the shipyards of Boston, learning the trade of a shipwright. Having most honorably completed his time, he was on his way to the islands, with fond hopes of soon meeting his friends. It appears that while crossing, by the Nicaragua route, a passenger fell overboard. Young Emmes, urged forward by the strong impulse to save a fellow being from drowning, was himself drowned. We do not learn as his body was ever recovered. We well remember the young man, and do most truly sympathize with his afflicted friends. Newspapers in Boston are requested to copy the above.

ATLANTIC CABLE.—So the great enterprise is achieved. Its announcement does not strike the world as did the report that the cable was laid some years ago, but all feel that it is no less an achievement now than it was then. News from London has already reached Honolulu in eighteen days.

☞ Our call for reading matter to distribute among seamen has called forth a large "wagon load" of books, pamphlets and papers from Mrs. Johnstone, and also a quantity from the Rev. E. Johnson, Kauai. Mr. Hall and Miss Ogden have made valuable contributions.

HAWAIIAN IDOL.—A genuine idol, of the olden time, has recently been discovered at Waialua, Oahu, by Mr. Lane. Through the permission of His Excellency ex-Governor Kekuanooa, this idol has been presented to the Museum of Oahu College. It is about eight feet in length, and resembles the ancient images represented in Jarvis' History. Mr. Chase has had this idol sketched by Mr. Emmert, and very soon photographs will be on exhibition. Many hundreds of Hawaiians have gathered to see this huge image while it was set up in front of the *Kuokoa* office, at the Sailors' Home, Honolulu. So very rare are these specimens of ancient idolatry that but very few of the present generation of Hawaiians ever saw one. This one was found in a taro patch or fish pond, where it was doubtless cast when the idols were destroyed in 1819. One old native woman informed us, while gazing at the image, that Mr. Lane would get no more fish from his fish pond because he has shown such indignity to this idol! Reader, do not be surprised at this woman's thought. What says the great English writer, Macaulay, in one of his essays? "We have seen an old woman with no talents beyond the cunning of a fortune-teller, and with the education of a scullion, exalted into a prophetess, and surrounded by tens of thousands of devoted followers, many of whom were in station and knowledge immeasurably her superiors; and all this in the nineteenth century, and all this in London."—(Essays, vol. iv., page 307.) We doubt not there is less superstition in Honolulu than in London!

"**THE CHURCH OF ENGLAND TEMPERANCE REFORMATORY SOCIETY.**"—Among the reports of the London Anniversaries we notice the meeting of this Society. In the report of one speaker we note the fact that the "Bishop of Columbia" is a teetotaller. From another source we are glad to learn that the Rev. Mr. Garrett, of Vancouver, is still advocating the cause of temperance. Some of our readers will recall the time when he signed the pledge at the Bethel, in Honolulu, after delivering an eloquent address. How it is possible for ministers of the Gospel to withhold the influence of their names from this good cause we can not understand.

At the Anniversary of the "Religious Tract Society," of London, in May last, it was stated that on the day Garibaldi entered Naples 7,000 copies of the Bible were sold. On last Christmas 500 Protestant children marched in procession through the streets of Naples. Colporteurs are selling and distributing in various parts of Italy.

DONATION.—\$5 from the Master of British ship "Sailor's Home."

EDITOR'S TABLE.

TRUBNER'S AMERICAN AND ORIENTAL LITERARY RECORD. A Monthly Register of the most important Works published in North and South America, India, China, and the British Colonies; with Notes on German, Dutch, Danish, French, Italian, Spanish, Portuguese, and Russian Books. London—1866.

We are favored with an exchange by the publishers of this work. It is a most interesting and instructive publication to any one desirous of being kept informed in regard to the writings and efforts of literary men throughout the world. In glancing over the late numbers, we have met with some items of interest to our readers:

In 1865 a portion of Shakspeare was translated and printed at Bombay, India, in the Gujarati dialect.

The Rev. W. A. P. Martin, D. D., an American Missionary, at Peking, China, has recently completed a translation into Chinese of Wheaton's Treatise on International Law. This work has been published also in Japan, by the Japanese.

The Rev. Dr. Legge, Missionary of the London Missionary Society, is now publishing a translation, at Hongkong, of the celebrated Chinese classics, so noted in the literature of that Empire.

The whole fifteen books of Euclid have just been republished in China, under the superintendence of Tsang Kwo-fan, Viceroy of Keang-sov.

Lee, the Governor of Nanking, is just about to publish Whewell's Treatise on Mechanics," it having been translated by the Rev. J. Edkins, of the London Missionary Society.

The enormous extent of books and treatises published at Peking, in Mongol, Tibetan and other languages, can scarcely be imagined. One correspondent writes Trubner that a mere list of such books would require an efficient scholar's hard labor for one month to copy.

The civil war in America called forth 186 distinct works on military subjects.

Last year 1,775 separate works were published in America, including 222 theological, 165 historical, 129 poetical, 113 novels, &c., &c.

Since the close of the civil war in America 300 daily and weekly newspapers have been started.

An explanatory version of Lord Bacon's *Navum Organum*. Prepared in Sanskrit by Pandit Vitthalā Sastri, and in English by James R. Ballentyne, LL. D. Five parts, 8 vo. pp. 320, sewed. Benares, 1852-54.

The Mission Press at Shanghai, in the north of China, under the care of Mr. Gamble, has lately issued thirteen books and tracts, 30,500 copies, comprising 1,435,000 pages. These include the "Pilgrim's Progress," two works on the Old and New Testament History, and a Compendium of Theology, in three volumes.

THE BIBLE: its Construction, Character and Claims, considered in Three Lectures, delivered in the Evangelistic Hall, on behalf of the Satthia Veda Samajam. By the Rev.

Saumarez Smith, M. A. 8vo. pp. 64, sewed. Madras, 1865.

BUDDHIST AND CHRISTIAN EDUCATION IN CEYLON.—The controversy between the Buddhists and Christians in Ceylon continues to excite great interest throughout the island. It is now stated that Buddhist schools are to be commenced to save the children of Buddhists from being spoiled in Christian schools. There was never such excitement among Buddhists as at the present moment concerning their religion.

MISSIONARY LITERATURE IN CHINA.—The Missionaries in Canton have established a weekly paper for the people, in Chinese, at the trifling cost of two cash per copy. It is called *The Chinese and Foreign Weekly Newspaper*. English civilization is beginning to make progress in China in a way very similar to its course in India. The Futai of Shanghai pays an American Missionary £500 a year to teach several Chinese youths English; and an English school has been opened for the same purpose at Peking, at the cost of the imperial authorities. The Rev. O. Gibson, of the Methodist Episcopal Mission in Fuchau, has translated a School Arithmetic into Chinese, using the Arabic numerals instead of the Chinese. He has also translated and issued the Gospel of St. Matthew into Chinese.

The Rev. Dr. F. Mason, an American Baptist Missionary, publishes, in the Karen dialect, Burmah, the newspaper called the *Pali Star*.

Trubner announces in the April number of this periodical that Bancroft, the historian, is about to issue the ninth volume of his history.

A Comparative Vocabulary of the Chinese, Corean, and Aino languages is about to be published in Paris by Professor Leon de Rosny. This curious pamphlet, printed with the characters peculiar to the three above-named languages, is edited for the friends of the author only, and will not be accessible to the trade.

WORK ON THE DERVISHES.—Mr. I. P. Brown, Secretary to the United States Legation at Constantinople, and member of the American Oriental Society, to whose journal he has contributed various important papers, has in preparation a work of great interest, to be called "The Dervishes; or, Oriental Spiritualism." The work will comprise eighteen chapters, the first of which will be a *resume* by the compiler, and the last a biography of Ali, by Shemsed Oin Sivesser. About forty illustrations will accompany the work.

ROBINSON CRUSOE. Translated from the Rev. J. Robinson's Bengali version, by Pandit Badri Lall. 8vo. pp. 456. Benares, 1860.

So it appears that the writings of Shakspeare, Bunyan, and De Foe (author of Robinson Crusoe) are finding their way into the languages of the East. No one, we think, can review the above list of works in foreign languages without being impressed with the immense amount of literary labor performed by English and American Missionaries.

Wreck of the "Libelle."

This vessel was supposed to have been lost, but recent intelligence makes known her fate. It was our privilege to have seen much of two of the passengers, during their visit at Honolulu, viz., Messrs Van Reed and Kisaboro. A notice of this Japanese traveller will be found in our issue for March last. Among the passengers were Madame Bishop and Mr. C. Lascelles, distinguished singers, whose performances in Honolulu were so noted. Mr. Van Reed furnishes for the *China Mail* the following:

The Bremen bark *Libelle*, under the command of Captain Tobias, on the passage from San Francisco to Hongkong, with a valuable cargo valued at over \$300,000, was cast away on the night of March 4th, on an uninhabited and dangerous reef, called Wake Island. The passengers and crew remained on board during the night, the sea breaking fearfully over the wreck all the while, and landed with difficulty through the breakers the following day.

After an ineffectual search for water for three weeks, and much privation, it became imperative to take to the boats and endeavor to reach the nearest habitable island, friendly disposed to defenceless shipwrecked people.

Several days were spent in finding a suitable and safe point for departure, the breakers encircling the island, which appeared to be some twenty miles in circumference. Taking such provisions and water as were saved from the wreck, the passengers were transferred to the ship's longboat, in charge of the First Mate, the Captain preferring his gig; and on the 27th of March both boats sailed for the Ladrone or Mariana Islands.

Twenty-two persons, with provisions, in an open boat but *twenty-two* feet in length, to undertake a voyage of 1,400 miles, subject to equinoctial storms, calms and a tropical sun, with short rations, and an ocean studded with hidden rocks and coral reefs, gave but poor hope of arriving at a port with life.

The dangers which were imminent from the frequent squalls, cross seas, and shipping seas encountered, were the greatest trials, and in thirteen days, the boat being 6 degrees of longitude in error, arrived off the town of Guam, all in a pitiable and forlorn condition. The Captain, with eight persons, in a boat twenty feet in length, leaving at the same time, has not been heard from, and unless picked up by some chance vessel, must have been swamped, as a heavy cross sea was met shortly after leaving the Island. This, it is said, was the third vessel the Captain was so unfortunate as to lose within the past few years.

Among the passengers were Madame Anna Bishop, Miss Phelan, Mr. M. Schultz and Mr. Charles Lascelles, of the English opera troupe; and Mr. Eugene M. Van Reed, of Kanagawa, almost all nations being represented.

Too much praise cannot be awarded to His Excellency Francisco Moscoso y Lara, Governor of the Mariana Islands, for his prompt and humane efforts to relieve the distress of the shipwrecked, who had lost their all and were in want of everything. A

schooner also has been chartered and sent to search for the missing boat among the islands of the northward, and to return to Wake Island and remove the large amount of treasure which had been saved and buried there.

DOUBTFUL ISLANDS AND REEFS.—An old and experienced ship-master has handed us two items, regarding Wake Island, the scene of the disaster to the *Libelle*, and the reef noticed in our last upon which a vessel was lost, and the crew reached Tahiti.

—Wake or Haleyon Island is fifteen miles in circumference, and has a lagoon inside. The island is surrounded by rocks, and the beach is covered with short brush wood. Its position is in lat. 19° 11' N., 166° 31' E. Vessels leaving, or passing, Honolulu should get into lat. 18° 30' N., which parallel will carry them through the Ladrone, clear of all danger, up to 130° E., then steer for the Bashees. Vessels taking this course have the full strength of the northeast trades at all seasons.

—The shoal or reef upon which the British bark *Sir George Grey* was lost, and which the Captain says was not laid down on his charts, will be found on the French charts of d'Urville, and is styled "Ile et récif de Minerve." It is located as follows: East end, lat. 22° 35' S., long. 135° 24' west of Paris. West end, lat. 22° 36' S., long. 136° west of Paris.—*Advertiser*.

REMEDY FOR ASTHMA.—A gentleman at Bethlehem, Conn., inquires what will cure asthma in his child a year old. I can tell him. If he will follow the simple directions I give, I know it will permanently cure. Give the person subject to asthma a dose of plain flour of sulphur and molasses every day. It is a sure cure if its administration be persisted in, whether the person having the malady be old or young. It is a very cheap remedy, and perfectly harmless. The quantity of sulphur to begin with should be very small—not enough with the molasses to create anything like diarrhea, but just enough to keep the bowels regular. It must be taken every day—as well when the patient breathes well as ill.

To cast it into popular speech, this terrible asthma (from which I suffered 15 years, and then wrought, I trust and believe, a permanent cure as above), is nothing but a humor in the system, determined for the time being, or when a spasm is present, to the mucus membrane of the bronchia. Whatever will cure an external humor of the skin will cure asthma. Sulphur will do it in both cases.

If any of your asthmatic readers will give this simple, cheap and safe remedy a fair trial, I wish they would report results, for I have cured many by telling them of its effects, and their faithful administration of the medicine. The patient suffering from asthma should keep the pores of his skin open, clean and healthy. The sulphur will aid him in that work. Let him aid the sulphur by an occasional "rum sweat," which cleanses from the inside out, and leaves the pores so they can help the patient breathe.—*Country Gent.*

Knowing that some of our readers are suffering from the asthma, we publish the above remedy. We know of one who has tried it, excepting the "rum sweat." We should recommend that part of the prescription with many misgivings! The truth is, rum is so much of a curse that we should almost fear to recommend even an *external* application! We know of some afflicted with asthma, who have tried the internal application of

ardent spirits to their ruin; hence we say again, beware of the poison, internally! Try the sulphur and molasses.

A WESTERN PIONEER.—The St. Paul (Minn.) Press publishes the following letter, which was lately received by Captain James L. Fisk. Its tone is bold, but it may nevertheless be thought to show some feminine characteristics:

SPRINGFIELD, Mass., March 28, 1866.

My Dear Sir: I see by a Boston paper that you are to lead, in May next, your fourth expedition overland from Minnesota to Montana. I have a brother out there, a miner, in the "diggings" called Last Chance. He has written me to join him. If you can speak a word of encouragement, I should prefer to make the trip across the plains under the ægis of your expedition.

I am a schoolma'm, and have recently come from eight months' teaching in the South. I had the courage to stand out against monsters whom it were praise to call devils; and I'm quite certain I shall not be afraid of *mere savages*, if such are to be encountered in the journey to the mountains.

Minds as well as *mines* are to be developed out there—so many families I know have gone and are going there. I have means to pay my fare, and to bring a saddle-beast and equipments beside. I can ride with the best, and should it come to that, *can shoot, too*.

Please to say if I cannot go to Montana with your expedition, just as well as not. Whatever your answer, let it be understood that *I have made up my mind to go with you, any way*.

Very respectfully, yours, —

To Captain James L. Fisk, commanding expedition to Montana.

SOMETHING MORE POTENT THAN NITRO-GLYCERINE.—From the "P. S." of a letter, recently received from Dr. Wood, and dated on board the steamer *Arizona*, June 19th, just before entering New York harbor, we copy as follows:

"We have a passenger on board—a Mr. Merriam, of Springfield, Mass.—who is on his return from Chile, and claims the discovery of an explosive three times the force of nitro-glycerine and twenty times the force of gunpowder. He was sent out to Chile, by his company, to offer his services to the Chilean Government to blow up the Spanish fleet, but was too late, as the bombardment of Valparaiso had commenced before he had time to complete his arrangement of torpedoes and submarine war ships."

NEW BEDFORD WHALERS STRIKING OIL.—The *New Bedford Standard* says: Messrs. George and Matthew Howland, we understand, have the present week settled with the officers and crew of ships *Corinthian* and *George Howland*, the voyages amounting to the enormous sum of \$500,000, the former \$275,000, and the latter to \$225,000. No merchants engaged in the whale fishery ever had the opportunity of settling two such voyages in a single week, and they amount to a larger sum than ever before resulted from two voyages.

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P. 8—Having purchased the Portrait Negatives from Mr.
Weed, duplicate copies can be had by those persons wishing
for the same.
532-2m

H. L. C

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SAMUEL C. DAMON.

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GENERAL INTELLIGENCE.

TERMS:

One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 6.00

HONOLULU, August 27, 1866.

REV. S. C. DAMON—*Dear Sir*: In accordance with your request and my promise, made to-day on my return to this city, I send you for publication in *The Friend* some of the items of measurements completed during my summer vacation. Though not a road contractor, the roads certainly contract very much under my chaining, and the distances become much less than they have commonly been reckoned.

Starting from the crossing of King and Nuuanu streets we find it—

6 $\frac{1}{4}$ miles to top of Pali.

$\frac{1}{2}$ mile down the Pali.

9 $\frac{1}{2}$ miles 4 chains to Kaneohe creek.

15 $\frac{1}{8}$ miles to gate of Green, McKibbin & Co.'s Kaalaea Plantation.

17 $\frac{1}{4}$ miles to Waikane churches.

20 miles to Wili-ka-a-i Mill, Wilder's Oahu Plantation.

24 $\frac{1}{2}$ miles to Ah Sing's, K'hana.

26 miles to Severance's Punaluu Rice Plantation.

32 miles to Laie—Mormon Settlement.

36 miles to Hipa—the high projecting rocks east of Mr. Moffitt's.

37 $\frac{1}{2}$ miles to Mr. Moffitt's.

Measuring from the same initial point—the crossing of King and Nuuanu streets—I find it to be 10 $\frac{1}{4}$ miles to top of hill before descending to the stream at Ewa.

11 miles to the foot of Waianae and Waialua roads.

14 miles to foot of pavement in Kipapa Gulch.

20 miles to top of hill this side of Kaukanahua Gulch.

28 miles to Waialua.

33 to top of hill beyond Waimea.

The 38 $\frac{1}{2}$ mile mark is the most distant point, being half-way round by either route.

Though it is but 77 miles by the road round the island, yet, during my vacation, I have traveled in my carriage about 350 miles, deriving physical strength and mental recreation more than sufficient to compensate for all the patience and care requisite in measuring the road. As you have, with your own family, so recently made the circuit of the island in a carriage, I leave you to speak of the condition of the roads and of the objects of interest by the way.

Yours fraternally, E. CORWIN.

We had prepared a few notes of our trip, but the island has been so often described that we will not inflict another "Journal of a Tour around Oahu" upon the reading public. We have only space to add that we found the roads uncommonly good, the scenery delightful, the weather charming and friends hospitable. With the public generally we would express our thanks to the Rev. Mr. Corwin for his voluntary service in "planting mile-stones," not only on this island but also on Kauai and Maui. We wonder if Shakespeare did not refer to "mile-stones" when he wrote,

"Sermons in stones and good in everything."

Now, for the Pastor of Fort Street Church to write "77" during his vacation, is doing well! We know there is much "good" in such preachers along the road! They wonderfully beguile the tediousness of the road, and cheer the weary traveller.—Ed.

FOREIGN PREACHING AT WAILUKU.—We are glad to learn that there is regular preaching in English at Wailuku, on Maui. It speaks well for the foreign community there that a subscription, amounting to over \$1,500, has been made for the purpose of erecting a suitable chapel. If we have been correctly informed, the edifice is now going up. In all such enterprises we take a deep interest. They are in harmony with the Rev. Mr. Bond's sermon on Home Missions. If the Wailuku people want help to complete their undertaking we hope they will let their fellow residents on the islands become acquainted with the facts. The success of such enterprises essentially depends upon a few energetic persons who are determined the thing shall succeed, and it will succeed. There are one or two other places on the islands where we should rejoice to see such enterprises started.

"A COMING EVENT."—It is announced that a daily newspaper is to be published in Honolulu. Its title will be the *Daily Hawaiian Herald*. The Atlantic telegraph and the publication of a daily in Honolulu are two great events of 1866. May both succeed. Both have our sincere good wishes. Should both fail, we should not be surprised, but that eventually both enterprises will succeed we have not the least doubt. Both newspapers and telegraphs must succeed, here and everywhere, in this go-ahead and hurry-up age.

For the Friend.

Harbor of Apia, Upolu, Navigator Islands.

The harbor of Apia, on the island of Upolu, Navigator Islands, lies in latitude 13° 51m. 20s. south, and longitude 171° 45m. west, is capacious, well protected, and has a good entrance, with a sufficient depth of water for vessels of any size. An experienced pilot is always at hand.

This port has for twenty-five years been frequented by American whalers, that touch here to obtain water and supplies, while many merchant vessels have had occasion to avail themselves of its advantages. Since the importation of guano has commenced from Baker's, Howland's, McKean's and other islands, many of the vessels engaged in that trade have called at Apia for water and provisions. Supplies, both foreign and native, are to be obtained, while fresh water is close at hand.

Several agreeable and hospitable merchants, of much business experience, are established here, making it the depot of an extensive trade among the various groups of islands in the South Pacific Ocean. These merchants are always prepared to take drafts at reasonable discount, and they are ever ready to oblige those to whom they can render any service.

It has long been the conviction of those well experienced in such matters—persons capable of forming a judgment in this respect—that Apia would make a most eligible depot for guano and steam vessels. A wharf or dock could, in a short time and at a trifling expense, be built, thus rendering every facility for the landing of cargoes.

The attention of merchants, ship owners and masters is earnestly called to the many advantages offered them at this port. It is a well known fact that vessels calling at many of the islands in the Pacific are often times delayed, while the masters are put to much trouble and inconvenience by the desertion of their men. Desertion here is of a very rare occurrence, and when a case of this kind does happen, the apprehension of the party is certain (just for the mere fact that the natives of this port are eager to receive the bounty), thus saving a great amount of trouble to the masters. There is at all times a good supply of wood and water and all other things generally required by vessels. Owners and masters would both find it to their advantage to send or bring their vessels to this port for refreshments.

To those who would emigrate here with a view of settling on the islands, I would say—good land is to be obtained at a fair price, and there are no difficulties whatever attending agriculture. The cotton, which is now extensively cultivated, is of a superior quality and commands a high price in foreign markets. The foreign population is at present increasing, and settlers would be welcomed here with every demonstration of cordiality.

Apia, Upolu, March 6, 1866.

AN AMERICAN.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Aug. 5—Am bark Aurelia, Howes, 16 days from San Francisco
7—Am clipper ship Windward, Barrett, 12 days from San Francisco.
8—Schr Kitty Cartwright, Gregg, from Fanning's Is.
8—Br brig Ann Anderson, Anderson, 68 days from Yokohama.
12—Columbian bark Sarita, Wilson, 15 days from San Francisco, with mdse to H. Hackfeld & Co.
12—Brit clipper ship Isabella, Capper, 34 days from Shanghai.
14—Brit bark Japan, Snow, 13 days from San Francisco, en route for Hongkong.
14—Am bark A. A. Eldridge, Abbott, 15 days from Portland, with lumber to C. Brewer & Co.
17—Am barkentine Jane A. Falkenberg, Rumbell, 21 days from Portland, with lumber to Walker, Allen & Co.
17—Brit clipper ship Whampoa, —, 34 days from Foochow, seeking freight.
25—Br sh Sallor's Home, Bryant, 30 days from China.

DEPARTURES.

- Aug. 8—Br schr Premier, London, for Victoria.
8—Am clipper ship Windward, Barrett, for Hongkong.
9—Am schr E. Crosby, Perkins, for Victoria.
Aug. 11—Hav brig Kanehameha V., Fletcher, for Baker's Island.
18—Hav brig Harriett Newell, Cunningham, for Hongkong.
16—Brit brig Ann Sanderson, Sanderson, for San Francisco.
18—British clipper ship Whampoa, Carter, for Callao.

PASSENGERS.

- From YOKOHAMA—per Ann Anderson, Aug. 8—Mr and Mrs Birch, Wm Edoune, John Roberts, Miss Jordan, Mr Rowell—6.
For HONGKONG—per Windward, Aug. 8—Ant Garstien.
For VICTORIA, V. I.—per Premier, Aug. 8—A W McKinnon, Mr and Mrs Myers and 2 children—5.
From SHANGHAI—per Isabella, August 12th—Wm Church, Chas Bennett, John Cochran—3.
From SAN FRANCISCO—per Sarita, Aug. 12th—Brig Gen Max de Hermann, Mrs O A Gillespie, Miss Gillespie, Mr and Mrs Bradley, Mrs L Alter—6.
From PORTLAND—per A A Eldridge, Aug. 14th—W L Adams.
For HONGKONG—per Harriet Newell, Aug. 16th—I Paulmyer and wife. Brig Gen Max de Hermann, Achee—4.

WHALING NEWS.

From Messrs. C. L. Richards & Co., we are in receipt of memoranda of the catch of vessels which cruised to the westward, between seasons, and who reported at Guam and Yokohama. The report was furnished by the cooper of a ship who was in the *Ann Sanderson*, which lately touched here en route to San Francisco.—Adv.

YOKOHAMA, April 25.

- From Home, Northern Light, Clough, 850 blbs. sperm.
" Honolulu, Mt. Wallaston, Willis, 150 blbs. sperm.
" " Lagoda, Fisher, 300 blbs. humpback.
" " Addison, Pierce, 250 blbs. humpback.
" " Stephania, Sinclair, 50 blbs sp. 50 humpback.
" " Coral, Crandal, 40 blbs sperm.
" " William and Henry, Stetson, clean.
" San Francisco, Helen Snow, Campbell, 70 blbs sperm.

GUAM, MARIANA ISLANDS, no date given.

- From Honolulu, Java, Enos, 1 whale.
" " Hae Hawaii, Heppingstone, 65 sperm.
" San Francisco, Merlin, Sherman, 2 whales.

DIED.

CORNWELL.—At Waikapu, Maui, August 9, 1866, Isaac O. Cornwell, youngest son of Henry and Adelia Cornwell.

STRONG.—In San Francisco, July 24th, Margaret Dewing, wife of Rev. J. D. Strong, aged 35 years.

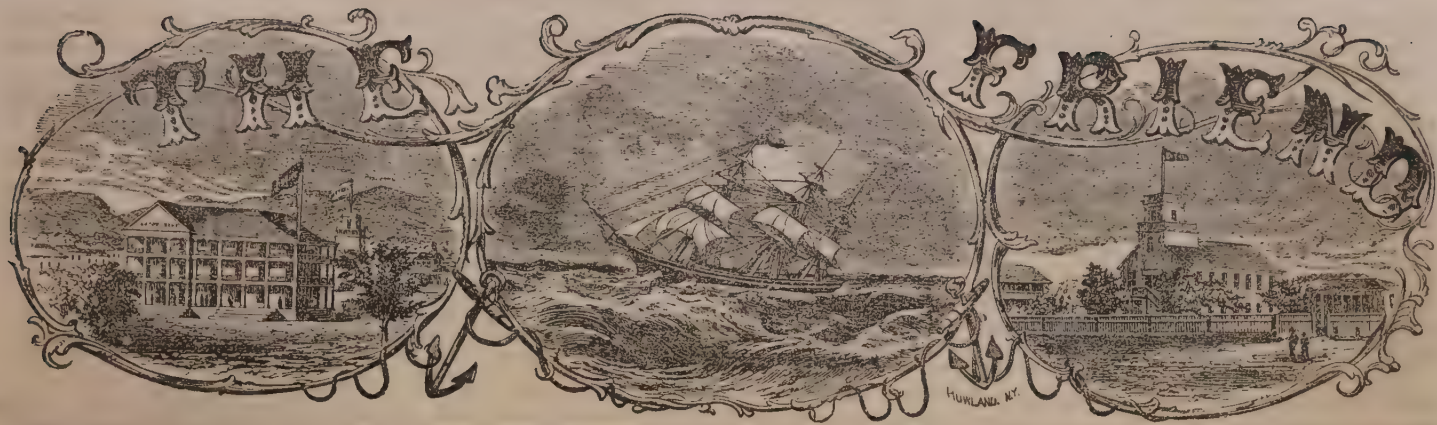
ROGERS.—At Hilo, Hawaii, August 12th, of typhoid fever, Chas H. Rogers, son of John T. Rogers of Lowell, Mass., aged 19 years and 5 months. (Boston and Lowell papers please copy.)

GRIFFITHS.—In this city, August 23d, of dropsy, Charles Griffiths, aged 65. Deceased was a native of Cardiff, Wales, and for some years a resident of Kauai.

HARDEE.—At the United States Hospital, Honolulu, Aug. 23d, Frank Hardee, a native of Lifu, in the South Seas, situated near New Caledonia. He was discharged from the American whale ship *Addison* about one year ago. During the last days of his lingering sickness he remembered the teachings of the English Missionary, the Rev. Samuel MacFarlan, stationed on that island.

Information Wanted,

Respecting James O. Ellison, of Brooklyn, N. Y. He is supposed to be on board some whale ship in the North Pacific. On his return he is requested to call upon the Chaplain, or communicate with his mother, Mrs. Amelia Ellison, 77 Vanderbilt avenue, Brooklyn, N. Y.



New Series, Vol. 17, No. 10.

HONOLULU, OCTOBER 1, 1866.

{ Old Series, Vol. 23.

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THE FRIEND.

OCTOBER 1, 1866.

THE CHURCH EDIFICE AT KAILUA TO BE REPAIRED.—We learn from a letter of Dr. Gulick's that at the late meeting of the Association of West Hawaii, it was decided to repair the church at Kailua at an expense of \$2,000. This church was built in 1836, and dedicated February 4, 1837. From the little work, a "Missionary's Daughter," we learn that Governor Adams, alias Kuakini, labored most efficiently towards the building of this church. He bore the entire expense of the carpenters' and masons' work. He accompanied the people to the forests to cut timber. After the building was dedicated, he enacted a law to exclude dogs, and "after two months no woman will be allowed to enter it without a bonnet." He also appointed officers to wake up all sleepers! The old Governor would not allow a woman to come upon his premises *bonnetless* upon the pain of having her hair shorn close to her head!

☞ We hope the Minister of the Interior, will see well to it, that in setting up mile-stones, around this island, special attention is paid to the inscriptions.

"Hould aisy, Mike," said one of two Irish pedestrians, as he reverently approached a mile-stone. "Thread lightly," said he, "for here lies a very ould man." Pat carefully spelled out the inscription, "Baltimore 154," and then continued: "He was 154 years old, and his name was Miles, from Baltimore."

Hawaiian Club in Boston.

The formation of this Club is a most capital idea. Our only wonder is that it was not thought of long ago. By a private letter, we learn that Capt. C. Brewer is President. James Hunnewell Esq, Vice President, Messrs. Marshall, Pitman and Bond, Executive Committee; E. P. Bond, Esq, Secretary.

By a late mail, we received the following Circular. The plan of opening a Register is exactly what is needed. We hope the suggestion to "the friends of the Club at the islands" will be carried out. We believe the Club designs to keep on file at their "Room," copies of all the newspapers published at the islands, and also to gather an Hawaiian Library. We shall refer to their Club again.

HAWAIIAN CLUB.
(Organized January 17th, 1866.

Boston, July 1, 1866.

DEAR SIR:—The Hawaiian Club has been organized "to promote social intercourse among the friends of Hawaii, resident in or visiting Boston and vicinity, and to advance the interests of the United States at the Hawaiian Islands, and the welfare of the Hawaiian Nation, by collecting and diffusing information bearing thereupon, and by all other honorable means."

Its members meet on the afternoon of the third Wednesday of each month. They are always glad to see at their meetings friends from the Hawaiian Islands who happen to be in this neighborhood, and to hear from those who are too far away to be personally present.

At a late meeting of the Club, the Secretary was instructed to open a Register or Directory in which to record the address of all present or former residents of the Islands, who may happen to be in the United States, so far as this can be learned. He was also instructed to invite the friends of the Club at the Islands to send him for insertion in this register, notice of the intended departure of themselves or friends for the United States, of the time when they expect to arrive here, of their Post-office address in this country, and of their contemplated movements, so far as they may be prepared to announce them.

It is thought that such a register may be found quite useful. If the plan meet your approval, will you make it known as occasion may offer, and co-operate with the Club, by furnishing any information in your power that shall further it.

The Club will always be glad to receive from its friends any other information that will help its members to carry out its general purposes as above set forth.

Yours very truly,

EDWARD P. BOND,
Secretary.

(Address for the present, EDWARD P. BOND, Board of Trade Rooms, Boston, Mass.)

CHINA STEAMERS.—So the question is decided that the China steamers will touch at Honolulu, going and returning. Captain Baby, an Agent of the Pacific Mail Steamship Company, has arrived, and is prepared to negotiate with the Government respecting wharves, &c. We are glad to learn that Captain B. reports the bar at the entrance of the harbor will be no obstacle to the entrance of the large steamers.

BREAD CAST UPON THE WATERS,

OR,

The Collegian and the Newsboy.

When I was at college I chanced to be returning to my room at a late hour one night, when I stumbled over something lying on the sidewalk. As I was just beginning my junior year, and had consequently given up the sophomoric idea that swearing was a mark of superior manhood, without so much as a blessing upon careless watchmen I bent down, and after a little examination, found that I had stumbled over one of the city newsboys. He was almost frozen; so wrapping him up in my heavy cloak, I carried him with some difficulty up the long hill, and soon had him in quarters something warmer than those in which I had found him.

It was a long time before the boy became conscious of his whereabouts; but when his delirium was over, and he sat before my fire wrapped in my warm dressing-gown, I ascertained how it happened that I found him asleep on the sidewalk.

He told his story in a few words. He was alone in the world; his father and mother were dead, and he was shifting for himself. He had been unsuccessful in the sale of his papers that day, was hungry and thinly dressed, and the wind blowing very cold, he had crouched down a moment at the corner to shield himself from the cutting blast, had fallen asleep, and in that state I had found him.

I thought the little sinner was lying to me when he began about his father and mother, and I watched to see if he didn't bring himself out some way before he finished. He was a bright little fellow; thin, to be sure, and very pale, but he did have a keen, black eye, and no mistake. His story, short as it was, was not ended before I, feeling sure he was not lying to me, had decided what to do.

The next morning, measuring the length, breadth and thickness of my newsboy, I went down street to my tailor's, obtained a suit of clothes which he chanced to have on hand, and which, with a few changes, proved to be just the thing, purchased a pair of shoes which exactly fitted the measure I had in my pocket, and returned to my room before the lad was awake.

You ought to have seen how he opened those eyes and stared at me, at the room, at

everything, and have watched the shadow of perplexity, astonishment and delight flit across his face, as the recollections of the last few hours came back.

"Well, my man," said I, "how do you feel? Well enough to get up and see if these traps are anywhere near the size of that body of yours?"

He was out of bed in a flash, and in a very short time was dressed in his new suit. Ah! but he did look well, as he stood there so neat and trim, and so thankful withal, that I felt as the school-master did when he flogged the boys, that "it is more blessed to give than to receive."

Well, I kept the boy with me till he was well and strong, and one morning I called him to me, and in a set speech, *a la* junior exhibition, said:

"Mr. Newsboy, it is high time that you should begin again the voyage of active life, and this morning I am going to cut you adrift. Here's a little cash to help you along in your travels at first, and do you be careful that you don't make a bad use of it. Before you go I want you to promise me that you will behave yourself, be an ornament to society, and all that sort of thing, will you?"

He said yes, of course, a dozen times, and after a hearty shake of the hand and a hasty "Good bye, Sam," he disappeared down the college stairs.

Time passed along. I graduated, settled in business, married; but still never once heard of my boy, and at last he and the occurrence were forgotten.

Five years ago this winter my business called me to the West. It proved a sorry journey to me. I lost my traveling-sack, containing valuables to quite an amount; my journey had been a wild goose chase without the least shadow of success, and just about discouraged, I started home.

Misfortune did not desert me here. On seeking my wallet, I found that it had been stolen, and that I had not a dollar in my pocket. I have a faint recollection of not feeling particularly amiable just at that time. Out West, in those days, was something different from what it is now, where you roll over the ground at the rate of forty miles an hour, and out West, with not a dollar, and no means of communication but a line of snail-paced stage-coaches, was anything but delightful.

The coach for the East was just starting, and having watched it out of sight, I went back to the tavern and sat down to think how I should get out of my difficulty. I had been sitting there for some little time, when a man who had been warming himself with his back to the fire drew his chair near mine, and after a little chat at the weather, surprised me by asking if I wasn't Mr. —, of Providence, Rhode Island. I told him I was, and before I could return the compliment of asking his name, he said:

"Do you remember the boy whom, when you were a student in the University, you found almost frozen in the streets of Providence? Do you remember that I promised you (for I am that boy,) to be an honest, industrious man, to behave myself, and become an ornament to society? Yes, sir, I am that boy, and I can say, without fear of denial, that I am an honest and successful man, and that whatever I am, morally, or socially, I

am indebted to you for it," and he shook my hand as only a grateful man can.

Then he told me what he had been about all these years; how by industry and perseverance he had won the confidence of his employer, had in time been admitted by him as a partner, had married his partner's daughter—in a word, he was happy.

My surprise at the appearance of "my boy," his evident pleasure in meeting me, his earnest inquiries after my welfare—all these things at the time I fully appreciated, and I did not hesitate to tell him how I was situated. He laughed at my misfortunes, hoped I "wouldn't lie awake o' nights grieving about them," and taking my arm, led me away. He took me to his office, told me of his extensive business, made me shake hands with his father-in-law, and I don't know how many others, and soon after, leading me up the stately steps of as fine a dwelling as a reasonable man could wish to possess, he introduced me to its lovely mistress, his wife.

I passed a pleasant week under that friendly roof, and more than once I thought, as I journeyed homeward, how many more such grateful harvests might be garnered if men would be less miserly of the proper seed.

HOW TO PREVENT A DIVORCE.—When the senior Jonathan Trumbull was Governor of Connecticut, a gentleman called at his house, requesting to see His Excellency in private. Accordingly he was shown into his *sanctum sanctorum*; and the Governor came forward to meet Squire W., saying, "Good morning, sir; I am glad to see you." Squire W., returned the salutation, adding as he did so, "I have called upon a very unpleasant errand, sir, and want your advice. My wife and I do not live happily together, and I am thinking of getting a divorce. What do you advise, sir?"

The Governor sat a few moments in deep thought; then turning to Squire W., said: "How did you treat Mrs. W., when you were courting her? and how did you feel towards her at the time of your marriage?" Squire W., replied, "I treated her as kindly as I could, for I loved her dearly at that time." "Well sir," said the Governor, "go home and court her now just as you did then, and love her as when you married her. Do this in the fear of God for one year, and then tell me the result." The Governor then said, "Let us pray." They bowed in prayer and separated. When a year had passed away, Squire W., called again to see the Governor, and grasping his hand, said: "I have called, sir, to thank you for the good advice you gave me, and to tell you that my wife and I are as happy as when first we were married. I cannot be grateful enough for your good counsel." "I am glad to hear it, Mr. W., and hope that you will continue to court your wife as long as you live." The result was that Squire W., and his wife lived happily together to the end of their married life. Let those who are thinking of separation in these days go and do likewise.

"Little acts of kindness,
Little deeds of love,
Make this world an Eden,
Like to that above."

While the civil war was raging in the United States, European writers were loud in their condemnation, of it, because brother was arrayed against brother! But it appears, that the present struggle in Europe, presents features of a similar nature.

The London correspondent of the *New York Times* thus refers to the relations of royalty to the war:

"The sympathies of the Queen of England must be strangely divided in this contest. The husband of her eldest daughter commands a division of the Prussian army, in which near relatives of her late husband occupy prominent positions. The husband of her second daughter has a command in the Austrian army. Prince Teck, just married to the Princess Mary of Cambridge, has accepted a command in the Austrian army, and sets out for the seat of war, with his bride, before the honeymoon is half over. There is scarcely a member of any royal family in Europe who is not mixed up in the war. A dozen princes of Northern Germany have already lost their crowns and kingdoms. Some are exiles in Austria, some prisoners in Prussia. The King of Hanover, with his army of 30,000 men, is hemmed in by the Prussians, and considering whether the Federal Army of Frankfurt may not come to his rescue. The King of Saxony escaped with his whole army; but Bismarck says of him and the others, that if they ever get back they will not recognize their kingdoms, so rapid and radical are the changes he is making. When Victor Emmanuel was starting to cross the Mincio, he telegraphed the fact to his son-in-law, the King of Portugal. "You will hear from me in a few days," said the King. "Tell Maria." The King of Portugal has heard of him, and, I presume, has told Maria.

A DESCENDANT OF JOHN ROGERS, THE MARTYR.—A correspondent writes us that the young man by the name of Rogers, whose death we recorded in our last issue, was a son of J. F. Rogers, Esq., cashier of the Railroad Bank, Lowell, Mass., and was also a descendant of the tenth generation of the Martyr Rogers, who was burnt at the stake February 4, 1555, during the reign of Queen Mary, known as Bloody Mary. Descendants of the Martyr we knew were living in America, and are very glad to learn that the worthy and estimable young gentleman who lately died on our shores descended from so worthy an ancestry. The parents of the young man are soon expected to visit the Islands.

OLD PATERSON—Whom Scott saw reviving the inscriptions on the tombs of the Covenanters, went to America, and became the grandfather of a Paterson, whose widow married the Marquis of Wellesly. The sisters of that Mrs. Paterson married the Duke of Leeds and Lord Stafford. The direct blood of Old Mortality went in another and as remarkable a direction. His granddaughter, Miss Paterson, was the first wife of Jerome Bonaparte. The marriage was never "legally" annulled, and a son who sprung from it, the great-grandson of Old Mortality, is now on the staff of his cousin, the Emperor of the French.

THE BIBLE.

[The following remarks are copied from the American edition of the German Prof. Lange's Commentary on the New Testament. These excellent remarks were written by Prof. Schaff, whose reputation stands so high among American Divines. We commend them to the reader's careful perusal.]

The Bible is the book of life, written for the instruction and edification of all ages and nations. No man who has felt its divine beauty and power, would exchange this one volume for all the literature of the world. Eternity alone can unfold the extent of its influence for good. The Bible, like the person and work of our Saviour, is theanthropic in its character and aim. The eternal personal Word of God "was made flesh," and the whole fullness of the Godhead and of sinless manhood were united in one person forever. So the spoken word of God may be said to have become flesh in the Bible. It is therefore all divine, and yet all human, from beginning to end. Through the veil of the letter we behold the glory of the eternal truth of God. The divine and human in the Bible sustain a similar relation to each other, as in the person of Christ: they are unmixed, yet inseparably united, and constitute but one life, which kindles life in the heart of the believer.

Viewed merely as a human or literary production, the Bible is a marvellous book, and without a rival. All the libraries of theology, philosophy, history, antiquities, poetry, law and policy would not furnish material enough for so rich a treasure of the choicest gems of human genius, wisdom, and experience. It embraces works of about forty authors, representing the extremes of society, from the throne of the king to the boat of the fisherman; it was written during a long period of sixteen centuries, on the banks of the Nile, in the desert of Arabia, in the land of promise, in Asia Minor, in classical Greece, and in imperial Rome; it commences with the creation and ends with the final glorification, after describing all the intervening stages in the revelation of God and the spiritual development of man; it uses all forms of literary composition; it rises to the highest heights and descends to the lowest depths of humanity; it measures all states and conditions of life; it is acquainted with every grief and every woe; it touches every chord of sympathy; it contains the spiritual biography of every human heart; it is suited to every class of society, and can be read with the same interest and profit by the king and the beggar, by the philosopher and the child; it is as universal as the race, and reaches beyond the limits of time into the boundless regions of eternity. Even this matchless combination of human excellencies points to its divine character and origin, as the absolute perfection of Christ's humanity is an evidence of His divinity.

But the Bible is first and last a book of religion. It presents the only true, universal, and absolute religion of God, both in its preparatory process or growth under the dispensation of the law and the promise, and in its completion under the dispensation of

the gospel, a religion which is intended ultimately to absorb all the other religions of the world. It speaks to us as immortal beings on the highest, noblest, and most important themes which can challenge our attention, and with an authority that is absolutely irresistible and overwhelming. It can instruct, edify, warn, terrify, appease, cheer, and encourage as no other book. It seizes man in the hidden depth of his intellectual and moral constitution, and goes to the quick of the soul, to that mysterious point where it is connected with the unseen world and with the great Father of spirits. It acts like an all-penetrating and all-transforming leaven upon every faculty of the mind and every emotion of the heart. It enriches the memory; it elevates the reason; it enlivens the imagination; it directs the judgment; it moves the affections; it controls the passions; it quickens the conscience; it strengthens the will; it kindles the sacred flame of faith, hope, and charity; it purifies, ennobles, sanctifies the whole man, and brings him into living union with God. It can not only enlighten, reform, and improve, but regenerate and create anew, and produce effects which lie far beyond the power of human genius. It has light for the blind, strength for the weak, food for the hungry, drink for the thirsty; it has a counsel in receipt or example for every relation in life, a comfort for every sorrow, a balm for every wound. Of all the books in the world, the Bible is the only one of which we never tire, but which we admire and love more in proportion as we use it. Like the diamond, it casts its lustre in every direction; like a torch, the more it is shaken, the more it shines; like a healing herb, the harder it is pressed, the sweeter is its fragrance.

What an unspeakable blessing, that this inexhaustible treasure of divine truth and comfort is now accessible, without material alteration, to almost every nation on earth in its own tongue, and, in Protestant countries at least, even to the humblest man and woman that can read! Nevertheless we welcome every new attempt to open the meaning of this book of books, which is plain enough to a child, and yet deep enough for the profoundest philosopher and the most comprehensive scholar.

THE LATE MRS. STRONG.—In late California papers we notice the death of this most excellent and estimable lady, the wife of the Rev. J. D. Strong, Pastor of Larkin Street Church. Mrs. Strong is well remembered in Honolulu. She was most amiable and retiring, but gifted with a poetical mind, and her thoughts often found expression in *verse* and *prose*. She frequently wrote for the papers, and was a constant contributor to the *Hesperian*. In a late *Bulletin* we notice the following indicative of an appreciative parish:

Editors Bulletin.—Allow me through your columns to express my gratitude to the members of the Larkin Street Congregation and other friends, who have just placed at my disposal the sum of \$1,177 85 to meet the increased expenses rendered necessary in my household by the death of my dear wife.

J. D. STRONG.

Whale Catchers of the Olden Time.

In reading that marvelously odd old book, "Cotton Mather's Magnalia," on page 58, Vol. I., we met with the following paragraph relating to Yankee whalemén of the 17th century:

"From the catching of cod, and other fish of less dimensions, they have since passed on to the catching of whales, whose oil has become a staple commodity of the country; whales, I say, which living and moving islands, do now find a way to this coast, where notwithstanding the desperate hazards run by the whale catchers in their thin whale-boats, often torn to pieces by the strokes of those enraged monsters; yet has been rarely known that any of them have miscarried. And within a few days of my writing this paragraph (1696 or thereabouts) a cow and calf were caught at Yarmouth in this Colony. The cow was fifty-five feet long. A cart upon wheels might have gone in at the mouth of it. The calf was twenty feet long."

In the Colonial history there is frequent mention of catching whales off the coast of New England. It is interesting to trace the history of the whale-fishery from that day until the present, when now whales are seldom to be found except in the remotest parts of the seas and oceans of the world. Yankee whalemén are still following in the wake of these monsters of the deep, until finally they have called to their aid steam and gun-powder. As the last echoes of "there she blows" were dying away amid the dreary regions of Greenland and the Arctic Ocean, a shout was heard from the backwoods of Pennsylvania that "ile was struck." Lo! out gushes a stream that flows on without cessation.

CURE FOR WANT OF APPETITE.—This is a very common complaint, and the medical authorities give various directions to persons who are thus afflicted. There is one however that we have not seen stated in the books. Cause a good dinner to be prepared, and it on sitting down you do not feel an appetite, immediately direct your cook to remove the food and convey it around the corner of the street to the Widow Smith, who has several small children. Rest assured your dinner will not go uneaten, and your next meal will be eaten with a good relish. Try it.

AN AMERICAN MISSIONARY OF FIFTY YEARS STANDING.—Died, March 23, at the Mahabuleshwur Hills, India, Mrs. Graves, wife of the late Allan Graves, in the 79th year of her age. Mrs. Graves was prepared for her missionary labors under Rev. Dr. Proudfoot, of Salem, N. Y., previous to the year 1816, when she was married to Rev. Allan Graves. Soon after she and Mr. Graves sailed for their work in India, under the direction of the American Board of Foreign Missions. Having lost her husband and all her children, by death, in India, Mrs. Graves labored on in her Saviour's cause for fifty years, devoting herself with untiring fidelity to the work of bringing the heathen to a knowledge of the way of salvation through Jesus-Christ our Lord. Worn out in her Master's service, she now sleeps in Jesus.

THE FRIEND.

OCTOBER 1, 1866.

EDITOR'S TABLE.

HISTORY OF JULIUS CÆSAR. Vol. II. *The Wars in Gaul.* Harper & Brothers, New York, 1866.

In the November number of the *Friend*, 1865, will be found a notice of Vol. I. of this important publication. On opening this volume, our attention is first arrested by this fact (before reading a page,) that the Emperor should have given to this volume the last touches of his pen at "the Tuilleries, March 20, 1866," and before the 20th of September, or between the vernal and autumnal equinoxes—the 20th of March and the 20th of September—the volume should have been printed in Paris, reprinted in London, and again reprinted in New York, and brought to Honolulu, on the opposite side of the world, from Paris! Truly we live in a fast and progressive age.

This volume embraces the history of Cæsar's life, while carrying forward the conquest of Gaul, down to the time when he crosses the Rubicon, exclaiming: "The die is cast! Let us go where I am called by the prodigies of the gods and the iniquity of my enemies." The basis of this volume is, of course, the famous "Commentaries" of Cæsar, which have for so many centuries been the study and admiration of historians, scholars, divines and the whole literary world. Cæsar's commentaries still retain their place as a text-book in academies and colleges. Only last week we chanced to take a peep into the Latin recitation room of Oahu College at Punahou, and lo, there sat President Alexander hearing, among others, a pure Hawaiian youth, translating from Latin into English, that spirited and remarkable passage relating to Julius Cæsar and the haughty German, Ariovistus, not altogether unlike the recent diplomatic and curt correspondence between Bismark, the haughty German, and the present Emperor of France, author of this volume now under review. Ariovistus wondered what business Julius Cæsar or the Roman people had in his division of Gaul. So Bismark wonders what business the Emperor of France can have in extending the boundaries of his Empire up to the Rhine. History repeats itself in a cycle of years.

By the way, if we mistake not, this was the same Hawaiian youth whose correct demonstration of a difficult problem in geometry or trigonometry at the late Examination led Bishop Staley to remark that the youth acquitted himself in a manner which would have done credit to a student of Oxford or Cambridge.

But to return from this digression, here lies before our eyes this beautifully printed,

handsomely bound, and expensively executed volume. How pleasant to read over the story of Cæsar's campaigns in Gaul, written by a Napoleon who now rules over France! The author could write, "My uncle" threatened to land an army in Britain, but Cæsar actually led an army thither, and in this volume there is the narrative of the manner in which it was done. Cæsar's description of the Britons during the first century prior to our Saviour's birth, is not very flattering to their descendants of Old or New England. They were clothed in skins, wore their hair long, lived in mud huts, besmeared their bodies with blue paint (woak,) and in morals were not above the inhabitants of New Holland or the wilds of America; and furthermore, were as much under the influence of the old Druids as were the North American Indians under their *pouwows*, or the Sandwich Islanders under their *kahunas*.

This volume suggests many topics, upon which we should delight to dwell, if our limits would permit. It is a book which will provoke much interesting discussion in military and literary circles. From the publisher's note prefixed to this volume, we learn that Cæsar's Commentaries have been carefully studied by several of the distinguished Kings and Emperors of Europe of former times. It appears that Charles V. left a copy of Cæsar, with marginal notes written with his own hand; King Henry the IV. of France, translated the first two books of the Commentaries; Louis XIV. translated the first book, and many others studied Cæsar with care. Napoleon I. at St. Helena, dictated the "Précis des Guerres de Cæsar," which was published in Paris in 1836.

We regret that this volume should not be accompanied with the plates and maps referred to so often on almost every page of the book, and it is surprising the publishers in New York should have allowed the volume to go forth thus defective. An old writer says that geography and chronology are the eyes of history. If so, this volume is a one-eyed affair! We learn from Mr. Whitney that he is expecting a supply of this book, which will be soon offered for sale. We would tender our indebtedness to the gentleman who kindly loaned us this volume, on condition that we *cut the leaves*.

☞ We would acknowledge a small pamphlet from Boston, containing in part the results of Mr. Horace Mann's botanical researches upon these Islands in 1864. It will be remembered that Messrs. Brigham and Mann visited the Islands for scientific purposes. We also learn that Professor Brigham has returned to Boston, via China, India and Europe. We notice that in the above mentioned pamphlet very honorable reference is made to Dr. Hillebrand as a botanist.

T. F. WILSON, ESQ. — By a late vessel this gentleman arrived from Washington. He belongs to the newly organized Consular Corps, which has been called into existence by a law of Congress passed in 1864. According to this law of Congress, a certain number of young men, after undergoing an examination in international law, general literature and other branches, are placed on the "line of promotion." They first serve as clerks, or in some of the lower offices of the Departments, and then are advanced. The French and English Consular systems are copied, being adapted to our Republican Government. Mr. Wilson comes out with the rank of Vice-Consul to officiate at this Consulate during the contemplated absence of Mr. Caldwell. Mr. Wilson has already acquired much Consular experience, having officiated for three years as United States Consul at Bahia, Brazil. He was the Consul who co-operated with the commander of the *Wachusett* in cutting out and taking to the United States the rebel cruiser *Florida* during the war. The deed was no doubt executed in violation of international law, but under the peculiar circumstances, we suppose both the Brazilian and United States Governments concluded that "the less said the better." Subsequently the *Florida* was sunk, and there the matter ended. The law of Congress to which we have referred will undoubtedly revolutionize the matter of foreign Consuls, and place the system on a much better foundation.

NEW ATTORNEY GENERAL.—If the state of morals, crime and general depravity require the Hawaiian Government to send abroad for an Attorney General, we are sincerely glad that it had the good sense to send to old Massachusetts and invite a prominent member of the legal profession from that State. Mr. Phillips, having been an Attorney General of that ancient Commonwealth, surely comes amongst us to wear, not acquire laurels. We hope our lawyers will see well to it that this gentleman does not prosecute unto conviction any poor innocent *haole* or *maoli* who may chance to be accused. "Better let ten guilty escape than punish one innocent," is the old adage. We would warn all violators of the laws of the Hawaiian Kingdom, look out, you have a Massachusetts lawyer after you, and report says that the lawyers are very smart in the "Hub of the universe."

☞ The sum of £50,000 or \$400,000 has been contributed in England, for the benefit of the Freedmen of the Southern States. One fourth part has been contributed by the Quakers.

☞ The opening of the October term of Court has been postponed till Monday the 8th.

Cholera Conductors.

The following facts are taken from a tract compiled by Rev. James B. Dunn, and just published by the National Temperance Society:

Prior to the advent of the cholera in England, in the Spring of 1832, a placard was daily carried through the streets of London, by order of the civil authorities, having in large capitals the words, "*All spirit drinkers will be the first victims of the cholera.*" The result was that few persons had the cholera in that city.

In the cities of New York and Albany, the same year, thousands of posters bearing this caution were put up with good effect: "*Quit dram-drinking if you would not have the cholera.*" This arose from the fact, that however writers and theorists may differ about contagion and non-contagion, on this point they all agree, that Intemperance predisposes to cholera, and that the *intemperate* are its first victims, and make up nine-tenths of its subjects. Everywhere the cholera has manifested such an affinity for the temperate that they have been, not unappropriately, denominated *cholera conductors*.

Monsieur Huber said of 2160 persons whom he saw die in twenty-one days in one town in Russia: "It is a most remarkable circumstance that persons given to drinking have been swept away like flies." In Triflis, containing 20,000 inhabitants, *every drunkard has fallen—all are dead—not one remains*. Nearly all of the 30,000 persons who died of cholera in Paris during its last visit were in the habit of using strong drink, and nine-tenths of all who perished by the malady in Poland were of the same class. Throughout England, Ireland, and Scotland, it was not known that a single member of a Temperance society died of this disease during its ravages in 1832, while it is computed that five-sixths of all who perished were taken from the ranks of the intemperate, and in one or two villages in Scotland every drunkard had fallen. When it visited those countries in 1848-49, one of the most extensive and respectable liquor-dealers in Glasgow remarked that *cholera had cut off at least one-half of his best customers*. Similar testimony is borne by the Glasgow press of that period as that recorded during the cholera ravages in 1832, that the lists of mortality were always swelled after some carousal season. Dr. A. M. Adams, Professor of Medicine in Glasgow, and one whose name ranks high in the medical profession, in a letter dated Nov. 29, 1848, makes the following striking statement: "I have found the use of alcoholic drinks to be the most powerful predisposing cause of malignant cholera with which I am acquainted."

Most sincerely do we congratulate Mr. Harris, H. H. M.'s Minister of Finance, on his most providential escape from instant death while ascending the Pali. Under the circumstances, his deliverance appears almost miraculous. He may well have exclaimed with David of old, "There is but a step between me and death."

DONATION—\$5 from Capt. James. of the bark *Geo. Ruxton* for support of the Bethel.

DEATH OF THEOPHILUS METCALF.—The friends of this gentleman will regret to hear of his decease, which occurred at Oakland, Cal., on the 6th of August. He had been suffering for several years from lung disease, and was advised to try a voyage to the States, but lived only a few weeks after his arrival in San Francisco. He was a native, of Geneva, Western New York, and having received a good academical education, devoted himself to civil engineering. In this capacity he was engaged in laying out the Michigan Central Railroad, where his abilities became so conspicuous that, before he was 21 years of age, he received the appointment of Chief Engineer of that, which was then one of the greatest railroad enterprises in America. Being still quite young, his health gave way under the arduous duties required in his new office, and he was advised to migrate to a warmer climate. He came to these islands May 19, 1842, engaged in his profession of civil engineer, and held office for several years as Superintendent of Public Works. He was also Marshal of the Islands for two or three years. About the year 1855 he commenced the Kaupakuea Plantation on Hawaii, which he continued to carry on till his death. Few men have done more to develop the resources of this group than he, and few have more thoroughly studied its wants and necessities. He possessed a vigorous and powerful pen, and contributed some interesting articles on our agriculture and resources. Our readers may remember the series describing the harbors of this group, published ten years ago. These were from his pen, and showed a thorough knowledge of the wants of the islands. He was an excellent French scholar, and studied the current agricultural and mechanical literature of France with the greatest interest. At the time of his death he was 47 years old. He leaves four children—the two eldest of whom were with him at the time of his death. His property is supposed to be worth from \$50,000 to \$100,000. By his will he has appointed Dr. Judd, Charles R. Bishop and E. O. Hall his executors, and leaves \$10,000 to each of his three younger children, by a second wife, and the residue to his oldest daughter, by his first wife. In case of her death without issue, Oahu College (which institution was always a favorite of his) becomes the residuary legatee.—*Advertiser*.

Perhaps the *Gleaner* would more appropriately head our sheet than the *Friend*, for it requires much close *gleaning* to pick news items, after the itemizers of the *Advertiser*, *Gazette* and *Daily Herald* have had the field for a full month. We shall endeavor however to see that our readers always find something in our columns that they do not find in the columns of our neighbors. The suggestion has been made that the *Friend* should be issued Sunday morning. We honestly think the good people of Honolulu had much better be occupied in going to church, teaching in Sabbath schools, visiting the sick, reading the Bible, and other good books, than in reading newspapers, or seeking amusement. "Remember the Sabbath to keep it holy."

NEW FRENCH COMMISSIONER.—By a late vessel from San Francisco, Mons. Beranger arrived to officiate as Commissioner and Consul of the French Empire at the Hawaiian Court. The retiring Commissioner, Mons. Desnoyer, leaves with the respect of not only his countrymen, but of the community at large.

SMALL CHANGE.—We think the time has come when some one else besides the Editor of the *Herald* should move in this matter of small change. Every merchant, house-keeper, the banker, the Chamber of Commerce, Treasury Department, and if necessary, the missionaries—Protestant, Catholic and Reformed Catholic—should endeavor to introduce a better currency than is now in existence. We think if the Minister of Finance had worked one-half as hard to bring about a change in the small change as he did to introduce paper money, he would have found the public more grateful for his arduous services. No one but admits the necessity of some change, but the great objection urged is this, "Oh, the natives will not take dimes—they are opposed to dimes—they were once *bit* by being compelled to take a dime for something less than a *bit*, and you cannot get them to overcome their prejudices." There may be some force in this objection, but we have the remedy at hand. Suppose the banker, Minister of Finance and Chamber of Commerce agree to put "bits" to the value of dimes, and then let the *Au Okoa* and *Kuokoa* explain the change, and depend upon it, the change would be soon brought about. Kanakas are not so stupid and thick-headed as some imagine. Let the retail traders also come into the arrangement, and it would essentially aid and forward the change. Keep the matter before the people, ye editors of the weeklies and the "Daily."

HOT SUMMER.—From the newspapers we learn that the heat has been intense in the United States during the past summer. Dr. Wood thus writes from Concord, Mass., under date of July 10th: "The maximum of heat during the present month is said to be without a parallel. For nine days in July the thermometer has ranged about 90°. In this town it has reached 96°—in some localities 98°. In New York 110°, with twenty-three cases of sunstroke, and a large proportion of deaths." He furnishes the following table, showing the temperature relatively of Koloa (Kauai), Honolulu, San Francisco, and Concord:

KOLOA (KAUAI), SITUATED IN 23° NORTH LATITUDE.			
	Minimum.	Deg.	Maximum.
For August, 1865.....	69		84
For September, 1865.....	71		82
For October, 1865.....	69		83
AT HONOLULU.			
For November, 1865.....	72		81
For December, 1865.....	73		81
For January, 1866.....	70		80
For February, 1866.....	68		79
For March, 1866.....	69		80
AT SAN FRANCISCO, 37° NORTH LATITUDE.			
For April (17th to 30th), 1866.....	49		65
For May (7th to 26th), 1866.....	47		73
CONCORD, MASS.			
For June (24th to 30th), 1866.....	68		92
For July (12th to 18th), 1866.....	70		96

We would acknowledge pamphlets and papers, for seamen, from Rev. E. Bond, Kohala.

Missionary Vessels.

1. JOHN WILLIAMS.—This is a new bark of 300 tons, built in Aberdeen, Scotland, at a cost of £8,000. It has been paid for by Sabbath school children in England, in sympathy with the operations of the London Missionary Society in the South Seas. This vessel is supposed to have sailed from England, and is probably now in the South Pacific.

2. JOHN WESLEY.—This vessel was wrecked last November on one of the Tonga or Friendly Islands. Its place will doubtless be very soon supplied by a new vessel, to be owned, as was its predecessor, by the Wesleyan Missionary Society of England.

3. JOHN KNOX.—This is a vessel owned by the Missionary Society of New Brunswick, sending missionaries to the New Hebrides. She is now running among those islands.

4. SOUTHERN CROSS.—This is a vessel owned by the Church Missionary Society of England, and placed at the disposal of Bishop Selwyn of New Zealand, and Bishop Patteson of Melanesia. This vessel has recently made a trip among the Solomon Islands, and the crew of one of her boats was fired upon by the natives of one of those savage islands. Two of the boat's crew were wounded by the poisoned arrows, which caused their deaths. These young men belonged to Norfolk Island, being descendants of Pitcairn Islanders. One of them was a son of the Rev. Mr. Nobbs. Within the field of the Melanesian Mission there are at least eighty islands.

5. ALLEN GARDNER.—This is a missionary schooner owned by the South American Missionary Society, operating among the natives of Patagonia and Tierra del Fuego. She sailed originally for that Mission in 1854, and is still running. At the last accounts she was on a visit to England. It will be remembered that this Mission was started by Captain Gardner, an officer of the Royal Navy, who relinquished his commission and devoted his life to the self-denying labors of a missionary among the degraded inhabitants of Tierra del Fuego and Patagonia. Captain Gardner and his associates perished with hunger about fifteen years ago, under circumstances which excited pity and sorrow. The impression was made upon the public mind that Captain Gardner was recklessly imprudent, although zealous as a missionary. An incident has lately occurred presenting a new feature to the affair. A letter, it appears, was written by Captain Gardner to Admiral Sullivan at the Falkland Islands. That letter was delayed, and never reached the Admiral, and in fact was taken to England, and only was opened in 1864 at the office of the Board of Trade in London. It was the delay or miscarriage of this letter which resulted in Captain Gardner's death.

6. AMELIA.—This is a German missionary vessel, built under the auspices of Pastor Harms. We may be mistaken in the name—

Amelia—but there is such a vessel, which is running to South Africa. German missionaries are laboring near or among the Zulus.

7. MORNING STAR.—The new *Morning Star* is now building at one of the ship-yards at South Boston. She is expected to sail from Boston, so as to reach Honolulu on or before the coming Spring. The money for building this vessel is now being raised among the Sabbath school children of the United States.

THE MAORIS OF NEW ZEALAND.—The race is melting away; and if there were no more war, and the Europeans were to leave the country to-morrow, the extinction of the Maori, in an exceedingly brief period, is as certain as anything human can be. A very few figures will show this. In 1842, according to the best estimates which could be made, the authority of missionaries and other long residents in the country, their number was 114,000. In 1850 a well-informed Wesleyan missionary estimated them at 70,000. In 1858 a government census, generally supposed to be in excess, returned them at 55,970. The war and natural causes have, by this time, probably reduced them to 45,000. Carry on the calculation, and it is evident that the certain extinction of the race, except a few individuals, is a thing which many of us may live to witness. The one great cause of this has been, and is, their utter disregard of all those social and sanitary conditions which are essential to the continuing vitality of the human race. The result is, the constitution of the Maori is absolutely decayed, and they do not produce children to replace the current generation of adults.—*English paper.*

Nautical Information.

We shall from time to time publish the position of islands in this ocean, prepared for us by Capt. Dan'l Smith, an experienced shipmaster resident here, who has for many years made this his special study. The figures, after being set in type, will be carefully revised by him, and only issued when known to be perfectly correct. So many errors are found in nearly all the present charts, and so many shipwrecks therefrom, that this information must prove important, as it will be reliable. We commence with giving the position of the Islands comprising the POMOROU GROUP, the name signifying cloud or multitude. The following list embraces only a part, the remainder will appear in a future issue.

In most of the American and English charts of the South Pacific, remarks Capt. S., I have found from experience, in sailing through this dangerous group, the positions very inaccurately laid down. In 1856 while in Papeiti, Tahiti, I obtained from the late Capt. Jos. Moore, (of Papeiti,) well known in that part of the Pacific for his researches among those islands, a French chart said to be very correct (and I have since found it so)—by Mr. Vincendine Dumoulin, from the observations of the French corvettes *V. Astrolabe* and *la Zeelee*, from which I copy:

	Long. W.	S. Lat. of Greenwich.	deg. min.	deg. min.
Crescent Is. (centre).....	23	18	184	40
Lord Hood's Is. West point.....	21	31	135	35
Lord Hood's Is. East point.....	21	32	135	16
Moerenhout Isle.....	21	58	136	12
Isle (no name).....	22	26	137	32
Marane Isle.....	23	06	137	16
Acteon Is. extending N. W. } N. W. point.....	21	20	137	37
and S. E. } S. E. point.....	21	29	136	26
Cockburn Is. N. E. point.....	22	12	138	40
Osnaburg or Matilda Is. extending E. N. E. and W. S. W. 15 miles, S. W. point.....	53	139	00	
Faith Is. (doubtful) said to be in.....	21	10	138	52
Carysfort Is. N. E. point.....	20	44	138	20
Bligh's Is.....	21	36	140	38
Barrow's Is.....	20	44	139	02
Whitsunday Is. (centre).....	19	25	138	35
Egmont Is. (centre).....	19	23	139	13
Queen Charlotte's Is. (centre).....	19	16	138	40

	Long. W.	S. Lat. of Greenwich.	deg. min.	deg. min.
Noukountauake, 4 islands, largest.....	18	45	138	45
Ile de Lanciers.....	18	31	139	07
Narcissus Is. E. S. E. & W. N. W., N. E. pt. 17	20	20	138	24
Clermont Tonnerre Is. S. E. point.....	18	40	136	10
Clermont Tonnerre Is. N. W. point.....	18	31	136	22
Series Is. N. W. & S. E. 10 miles, S. E. pt. 18	26	136	53	
Byam Martin Is. (centre).....	19	40	140	21
Small Island, (no name).....	19	18	139	30
Cumberland Is. (centre).....	19	10	141	18
Gloucester Island (centre).....	19	08	140	36
Prince Wm. Henry, (centre).....	18	45	141	40
Harp Is. S. E. point.....	18	22	140	37
Harp Is. N. W. point.....	18	04	141	02
"Two Groups"—1st } South Is.....	18	15	142	06
Group or Manaka } North Is.....	18	03	142	08
Douhaida, 2d group } North Is.....	17	59	142	08
West end reef.....	18	01	142	23
Moller or Amanou Group } N. E. islet.....	17	44	140	34
S. W. islet.....	17	56	140	48
East islet.....	17	48	140	33
West islet.....	17	48	140	46
Resolution Is. S. E. point.....	17	22	141	36
Island of Good Hope, (centre).....	16	47	141	39
Islands Predpriatie } E. end, group islet.....	15	55	139	69
W. end, group islet.....	15	58	140	09
Arakcheyeff Islands, (centre one).....	15	51	140	51
N. E. Island.....	15	41	142	05
Wolkhonsky Islands } S. W. Island.....	15	51	142	14
S. point.....	16	12	142	27
Barclay de Tolly Group } N. point.....	15	56	142	18
North islet.....	16	38	142	46
Neerou (Group) } South islet.....	16	43	142	46
Eastern Islet.....	17	04	142	40
Western Islet.....	17	05	143	02
Manoutea (Group) } South side of reef surrounding.....	17	11	142	51
Melville Is. N. W. & S. E. 12 miles, S. E. end 17	39	142	30	
Ritoua (Group) N. & S. 10 miles, S. islet.....	13	16	143	08
St. Paul's Islands, N. N. W. and S. S. E. 8 miles, S. E. islet.....	19	54	144	55
Bird's Is.....	17	51	143	07
Faraki or Crocker's Is.....	17	27	143	23
Motoutoua Is. E. & W. 12 miles, East point 17	04	144	02	
Anna or Chain Group N. N. W. & S. S. E. 16 miles, S. E. point.....	17	30	145	27
Ohiti Islands, centre.....	16	50	144	15
Tapoutou Islands, centre.....	16	42	144	06
Toumako Islands, centre.....	16	40	144	08
Mokimoo, E. S. E. and } S. E. pt. islet.....	40	143	24	
W. N. W. atol and la } N. W. pt. islet.....	16	23	143	53
goon, 36 miles.....	24	142	59	
Holi's Island, } S. E. point.....	16	13	143	12
atol and la } N. W. point.....	16	13	143	08
goon.....	16	27	143	08
Touena Islands, } N. E. point.....	16	45	144	42
atol & lagoon.....	16	52	144	52
Milardowich or Paiti Isl. } S. E. point.....	16	50	145	02
atol and lagoon.....	16	49	145	16
Atice Island, centre.....	16	30	144	56
Katiou Islands, atol } S. E. point.....	16	33	144	08
and lagoon.....	16	26	144	19
Farawa Group, atol } N. W. point.....	16	03	145	33
and lagoon.....	16	32	145	20
Islet, E. point.....	16	00	145	43
Islet, W. point.....	16	00	144	42
South extremity reef surrounding.....	16	06	144	55
Kaouehi Group, } North islet.....	15	44	145	04
atol & lagoon.....	15	57	145	05
East islet.....	15	53	145	01
West point islet.....	15	51	145	12
Kin, Is Island, centre.....	15	42	144	38
Aratic or Kotzebue's } N. E. point.....	15	27	145	18
group, atol and } W. point.....	15	32	145	34
lagoon.....	15	40	145	28
Toaon or Elizabeth Island, } S. E. point.....	16	01	145	43
atol and lagoon.....	15	49	146	01
Hiao or Greig's Island, lagoon and atol, E. N. E. and W. S. W. 8 miles, largest islet.....	16	14	146	15
Aura Islands, atol } E. point islet.....	15	45	146	28
and lagoon.....	15	40	146	50
S. point islet.....	15	43	146	55
S. E. point islet.....	15	34	146	17
N. W. point islet.....	15	16	146	37
N. E. point islet.....	15	16	146	15
Rurick Islands, atol } S. point islet.....	15	27	146	51
and lagoon.....	15	16	146	52
N. E. point islet.....	14	28	146	17
S. W. point islet.....	14	34	146	27
N. point islet.....	14	25	146	22
N. E. point islet.....	14	22	145	55
S. W. point islet.....	14	27	146	07
S. E. point islet.....	14	28	145	18
S. point islet.....	14	38	145	58
N. point islet.....	14	30	145	08
N. E. point islet.....	14	22	144	50
S. W. point islet.....	14	30	145	02
N. E. pt. islet.....	14	53	144	34
S. W. point islet.....	14	57	144	38
Disappointment Island or Otocho, centre.....	14	02	141	21
Wyttoehoe Island, atol } S. E. end islet.....	14	10	141	05
and lagoon.....	14	08	141	18
N. W. end islet.....	14	08	141	18
Henden or Hennake Island.....	14	50	139	40
Vilegen, Rairoa or Fly } S. E. point islet.....	15	16	147	12
Island, atol and la } N. W. point islet.....	14	54	147	50
goon.....	15	06	147	56
Krusensteen or Tikehou } N. E. point islet.....	15	55	148	03
Island, atol & lagoon.....	15	55	148	14
S. W. point islet.....	15	55	148	36
Lazareff Island, centre.....	15	50	148	12
Matia Island, centre, (doubtful).....	15	50	148	12
Maitea Island, (1597 ft high) centre.....	17	53	148	05
Heretoua Island, centre.....	20	27	143	29
Tekou Island, centre.....	20	40	143	16
Noukoutipipi Island, centre.....	20	41	143	04

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THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 5.00

The Ballad of the Whale.

BY READ THORNTON.

The Northman lay on his iron cliff,
Outlooking the Norman sea;
With his bold, blue eyes of wild emprise,
Abroad o'er the wave looked he.

In a restless mood of solitude,
He longs in the chase to roam:
"I've conquered the bear in the Tornean wood,
And the shark by the deep Maelstrom!"

"My fitting foe lived long ago—
The mighty mastodon!"
His blue eyes bravely glanced below—
The chief from his cliff had gone!

'Tis the whale; yon whale that tempts his sail,
Like an island he moveth on—
"By the boundless sea, I'll conquer thee,
Thou ocean mastodon!"

He darted his skiff from the foot of the cliff,
All armed with corded spear;
Soon the barb is dyed in the sea beast's side,
And away to the West they steer.

With hempen rein, o'er the ocean plain,
More fleet than the sledge they go;
With the red setting sun a race they run,
In the road of its ruddy glow.

And the storm-waves keep up a glassy calm,
That strange first bark to see;
And the sea-gods rose the chase to charm,
And shouted—"We'll ride with thee!"

And one of their troop the Norman chose,
To share in his daring deed;
White was her breast as the Finland snows,
Her heart like the brown sea-weed.

And thus they twain o'er rode the main,
And the Norman's shirt of mail,
With his shield he clashed, as they land-way washed,
Till he stranded the maddened whale!

That night on the strand of Owhyhee's land,
He built for his mermaid bride
A bowery hut, and the oil he cut,
For a lamp from the monster's side.

And from these two there sprang a crew,
The boldest to spread the sail;
And on every plain of the stormy main
They chase the tumbling whale!

Intemperance.

Foul fiend, begone! I scorn thy tempting wile—
I heed thee not—I know thy subtle arts.
There was a time thy deep insidious smile
Lured me to throw aside man's nobler part,
And made God's work a selfish senseless thing—
A plague-spot in the path of fellow man—
Goaded to madness with the venom'd sting,
A prey to anguish 'neath thy withering bar.
But I am once again myself, and now
My tribute age shall speak in truthful lays
Of thy deep pitfall and how keen the blow,
When mem'ry reverts to bygone days.
Where are thy victims? Legion calls their name—
The high, the honored, all have felt thy spell.
What's the result, source of all sin and shame?—
The murderer, suicide, too plainly tell—
Like to the deadly upas in the shade
Of loneliness, thou touch with fetid breath.
Things of bright promise 'neath thy influence fade,
Then left by thee to an eternal death.

SOPHIA WEBBER.

Lannceton, Dec. 11, 1865.

HAWAIIAN PHYSICIANS.—We have Hawaiian ministers of the Gospel and lawyers, but how does it happen that we have no educated Hawaiian physicians? Whose fault is it? There are many young Hawaiians, well educated in general studies, who, we are confident, would make good physicians, infinitely better than the miserable *kahunas* who are killing off the race. Might not some young Hawaiians be trained at the Queen's Hospital, or by our physicians, who would make good practical physicians among the natives? Will not some one properly qualified discuss this subject in the *Advertiser* or *Gazette*, and also in the *Au Oka* and *Kuokoa*?

THE BATHOMETER—A NEW PHILOSOPHICAL INSTRUMENT.—We understand that Mr. Sidney E. Morse, the founder of the *Boston Recorder*, the senior founder of the *New York Observer*, and the inventor of Cerography, has recently invented, and just patented, in connection with his son, G. Livingston Morse, a new and very simple philosophical instrument, which they call a *Bathometer*. It is intended, as its name imports, to measure the depth of water everywhere, even in the deepest parts of the ocean; and it does this with a rapidity and accuracy far exceeding that of any apparatus now in use for the purpose.

No line is used, and it sinks therefore, rapidly, with little obstruction from friction. No line being used, its accuracy as a meter of depth is not affected by currents. You throw it overboard, with its appendages, in the ocean, where the water is miles deep. It goes down like a shot, and, as soon as it touches bottom, it turns and comes back to the surface. You pick it up, and the true depth of the water at the point where it struck the bottom is seen on the scale of the Bathometer, just as you see the degree of heat on the scale of a Thermometer. You turn the instrument on its side, and then cause it again to assume a perpendicular position, and it is ready for a new operation.

One of the most curious parts of the whole contrivance is, that with a slight change, the same Bathometer can be used as a meter of the depth of water in the ocean, on a scale of an inch to a mile, and in a bathing tub on a scale of more than the tenth of an inch to a foot, the lower part of the scale being used for shallow and the upper part for deep water.

MARRIED.

MAITLAND—**CARTWRIGHT**—On the morning of the 12th of September, by the Rev. R. B. Post, at the residence of the brides father, Mr. Adolf G. F. Maitland, of Yorkshire, England, to Miss Mary G. Cartwright, only daughter of Alex. J. Cartwright, Esq. of this city.

WEIK—**WILHELM**—In Honolulu, Sept. 15th, by Rev. S. C. Damon, Mr. Jacob Weik to Miss Dorothea Wilhelm, both of Honolulu, but late of Germany.

DIED.

CLARK—At Waiaina, Oahu, Aug. 20th, 1866, of pneumonia, Arthur Merrill Clark, aged four years and ten months, son of Alvah K. Clark late of this city, and foster son of Mr. and Mrs. O. H. Gulick.

BROWN—At Kahuku, Kau, Hawaii, August 31st, Amanda W., daughter of Robert and Charlotte Brown, aged 13 years and 1 month.

"Suffer little children to come unto me, and forbid them not, of such is the Kingdom of Heaven."

—New London papers please copy.

MEMORANDA.

☞ **Bark Comet**, Commodore Paty, reports—Left San Francisco, August 19th at 3 P. M.; first two days had fine winds from the N. W.; balance of the passage light winds from N. E. to N. N. E., with fair weather. Made the Island of Maui on the morning of Sept. 1st and arrived off Honolulu at 2 A. M., Sunday, the 2d inst.; 13 days passage.

☞ **Schooner Milton Badger**, Miller, sailed from Humboldt Bay Aug. 26th. Had light winds the entire passage from the Eastward, with fine weather. Arrived off Honolulu Sept. 10th, making the run down in 15 days.

☞ **Am bark Smyrniote**, Lovett, reports—Left San Francisco, at 3 P. M. on the 28th of August, had light winds the entire passage, with fine weather; arrived off Honolulu at 5 P. M. on the afternoon of Sept. 10th, 13 days 2 hours passage. Left in port clipper ship *Sea Serpent*, to sail in about 10 days.

☞ **Hawaiian bark R. C. Wyllie**, Hattermann, reports—Left Bremen May 1st, clearing the channel on the 14th of the same month. Crossed the line June 12 in the South Atlantic, and off Cape Horn, experienced very disagreeable weather, with strong westerly winds. In the Pacific experienced light winds, and crossed the line August 25. Arriving off Honolulu early on the morning of the 12th inst., making the passage in 134 days.

☞ **Haw'n bark Maunakea**, Robinson, reports—20 days passage from Puget Sound. Had fine weather the whole passage, prevailing winds from the northward. On the 6th September, saw the schooner Premier, hence on the 8th August, bound into the Sound.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Aug. 25—British clipper ship *Sailor's Home*, Bryant, 29 days and 18 hours from Shanghai, seeking freight.

26—British brig *News Boy*, Boswell, 16 days from San Francisco, en route for Shanghai, sailed same day.

30—Am schr *Umpqua*, Long, from a cruise.

Sept. 1—British bark *George Ruxton*, James, 130 days from Liverpool, with mds to Janion, Green & Co.

2—Am bark *Comet*, Paty, 13 days from San Francisco, with mds to Messrs. O. Brewer & Co.

5—Ham. brig *Carl*, Ludwig, from San Francisco.

6—British bark *Cap Sing Moon*, Luders, from San Francisco, passed the port without stopping.

8—Olden, brig *Perle*, Uhlers, 155 days from Bremen, with mds to Ed. Hoffschlaeger & Co.

10—Russian schr *Milton Badger*, Miller, 16 days from Humboldt, with lumber to Walker, Allen & Co.

10—Am bark *Smyrniote*, Lovett, 13 days from San Francisco, with mds to Walker, Allen & Co.

11—Am schr *Minerva*, Gardener, 18 days from Victoria, with mds to H. Nathan.

12—Am wh bark *Wm. Gifford*, Fisher, from Kodiak, with 950 bbls wl. and 135 bbls sp. season.

12—Haw'n bark *R. C. Wyllie*, Hattermann, 134 days from Bremen, with mds to H. Hackfeld & Co.

23—Am brig *Jeanie*, Moorehouse, — days from San Francisco via Hilo.

26—Haw'n bark *Maunakea*, Robinson, 20 days from Puget Sound, with lumber to H. Hackfeld & Co.

26—British ship *Nimrod*, Oughten, 42 days from Shanghai, seeking.

DEPARTURES.

Aug. 25—Am bark D. C. Murray, Bennett, for San Francisco.

30—British ship *Sailor's Home*, Bryant, for Callao.

30—Am bark *Ethan Allen*, Snow, for San Francisco.

Sept. 5—Columbian bark *Sarita*, Wilson, for San Francisco.

18—Am bark A. A. Eldridge, Abbott, for Portland.

19—Schr *San Diego*, for Howland's Island.

24—British bark *Geo. Ruxton*, James, for Valparaiso.

25—Am barkentine *Jane A. Falkenburg*, Rumwell, for Portland, Or.

26—Am brig *Jeanie*, Moorehouse, for Kanagawa.

PASSENGERS.

For SAN FRANCISCO—per D. C. Murray, Aug. 25—Mr and Mrs W. Frank Ladd, child and serv't, Miss C. R. Carter, Miss E. A. Brooks, Mrs Sawyer, Mr and Mrs Birch, Miss Emma Coe, C. L. Richards, J. Clacey, C. Rhine, E. H. Dimond, Achong, W. Edwin, D. Cuffery, Ahune, M. S. Jewell, A. Wilkinson, W. McKeugie, A. Cramer—22.

From SHANGHAI—per *Sailor's Home*, Aug. 25—Mr and Mrs Frazer and serv't.

For SAN FRANCISCO—per *Ethan Allen*, Aug. 30—H. Balzer, A. K. Plummer, Chas. Solburn, A. Keller—4.

From SAN FRANCISCO—per *Umpqua*, Aug. 30—P. West, T. O'Connor—2.

For CALLAO—per *Sailor's Home*, Aug. 30—S. Dunbar—1.

From SAN FRANCISCO—per *Comet*, Sept. 3—Thos. Wilson, Esq. and lady, M. Berenger, French consul; Mrs J. Paty, Miss Theodora Paty, Mr F. Herbert, Mrs F. Herbert, Miss Medau, Mrs J. Williams, Mr Henry Nathan, Mr A. R. Smith, James Orager, J. Buchois, A. Mouze.

For SAN FRANCISCO—per *Sarita*, Sept. 5—L. Davis.

From BREMEN—per *Perle*, Sept. 8—A. Dreier.

From SAN FRANCISCO—per *Smyrniote*, Sept. 10—Mr and Mrs T. T. Dougherty, Capt and Mrs F. R. Baby, Hon S. H. Phillips, Miss Emma Metcalf, Mr and Mrs Thos Eastward, Jas. Black, H. N. Greenwell, H. Hillebrand, Ed. Kinney, D. McIntosh, Mr Jackson, A. Romains, P. H. Roberts, Asam—17.

From BREMEN—per R. C. Wyllie, Sept. 12—Mrs A. Wilhelm, Miss D. Wilhelm, Miss K. Wilhelm, Miss L. Wilhelm, Masters F. Wilhelm, S. Wilhelm and E. Wilhelm, H. Bremermann, C. A. Anderson, A. Ehlers, Miss B. Hoppe, J. Weik—12.

For PORTLAND—per A. A. Eldridge, Sept. 18th.—W. L. Adams, E. Allen, A. Weaver, A. Thrum—4.

For HOWLAND'S ISLAND—per *San Diego*, Sept. 19—T. E. Clark.

For WINDWARD ISLANDS—per *Kilauea*, Sept. 22—Miss Mary Waterhouse, Miss Dickinson, Hon G. M. Robertson, C. H. Lowers, E. C. Hobron, N. W. Tallant, Dr. Bechtinger—7 cabin and 30 deck.

From HANALEI—per *Prince*, Sept. 22—Miss Josephine Wundenburg, Miss Anna Wundenburg, Miss Annette Wundenburg, J. Herrick, H. Markle—5.

From KONA and KAU—per *Emeline*, Sept. 24—Mrs S. M. Carter and children, Miss Mattie Hempstead, Miss Brown, J. Smith, J. Collins—7.

From KOLOA—per *Nettie Merrill*, Sept. 24—Miss Maria Whitney, Mrs Pease, Dr J. M. Smith, V. Knudsen, P. Richardson, I. Hart—6.

For KANAGAWA—per *Jeannie*, Sept. 26—Jas Hall.

For VALPARAISO—per *Geo. Ruxton*, Sept. 24—W. Jameson, C. Anderson, A. Koch, R. Stein—4.

From LAHAINA—per *Kate Lee*, Sept. 23—Bishop Staley, Miss Staley, Miss Mason, H. Dickenson, E. C. Philis, W. Davis, Ioune—7.

Information Wanted,

Respecting *Charles Corvur*, a young man belonging to New London, who came out about seven years ago with Captain Morgan. Please communicate with the Editor, or Captain Grey, Makawao, Maui.



New Series, Vol. 17, No. 11.}

HONOLULU, NOVEMBER 1, 1866.

{Old Series, Vol. 23.

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THE FRIEND.

NOVEMBER 1, 1866.

"A GOOD WORD FOR ME."—While sitting and writing at our desk, Mrs. Penniman, wife of the master of the *Minerva*, chanced to pass through our sanctum. She said in passing, "A good word for me." Yes, Mrs. P., a good word for you and all the good women, who accompany their husbands on long voyages. We have now in port, or expected, the following shipmasters, who are accompanied with their wives—Capt. Woods, "Ceylon;" Capt. Geerkin, "A. J. Pope;" Capt. Jernegan, "Thos. Dickason;" Capt. Raynor, "Reindeer;" Capt. Soule, "St. George;" Capt. Fish, "Eliza Adams;" Capt. Davis, "Navy;" Capt. Heppingstone, "Hae Hawaii;" Capt. Kelly, "Gayhead;" Capt. Robinson, "Active;" Capt. Rose, "Trident;" Capt. Landers, "Chas. W. Morgan;" Capt. Capper, "Isabella," (an English merchant ship.) The presence of so many excellent women among our seafaring community exerts an influence for good beyond what words can adequately express. If favored with the gift of the Divine "afflatus," which is absolutely necessary for writing poetry, we should certainly go off in an effusion over these good ladies! They accompany their husbands to the extreme line of northern navigation—up to the icy barrier! Some years ago when one of the English exploring ships wintered in the

Arctic, the first news that reached the ship's company in the spring, was conveyed to them by the wife of a Yankee whaling captain, Mrs. Brewster. The English navigator was not a little astonished to be thus greeted, and immediately gave orders to clear his ship of the ice, send up his spars and get ready for a cruise! If American whalemens merit honor for their skill and enterprise in pursuing the whale in all seas and climes, double honor should be awarded to their intelligent and worthy help-meets!

In our last issue, in referring to the arrival of Mr. Wilson, as Vice Consul, we remarked respecting the capture of the *Florida*, by the *Wachusett*, that "the deed was no doubt executed in violation of international law," &c. We have since examined the matter more minutely, and learn that the Brazilian authorities had repeatedly allowed Confederate pirate vessels to capture American shipping within their waters, which alters the question materially. Under the circumstances, Mr. Wilson felt that he was called to advise the capture of the pirate by the *Wachusett*, even in the harbor of Bahia. Fortunately, it was as successful as it was a bold and plucky dash at the pirate which was lying under the guns of the fort; but if it had not been so successful, what the consequences would have been, we leave our readers to imagine.

WHAT AN AGE FOR MANIAS.—The Postage Stamps *mania*, appears to be now raging most fearfully. A friend in Boston, sends us an order (to fill out of Hawaiian P. O. Stamps,) from Egypt. The newspaper *mania* is rife. We have an order, for a *variety* of newspapers, from Springfield, Mass. Only a few days since, a young lady en route for China, touched at Honolulu, having the *autograph mania*! *Ours* was solicited, and there it is registered beneath the famous writer for Harper's Monthly, J. Ross Browne! What the next *mania* will be that will make its appearance, we cannot imagine.

PASSENGERS FOR CHINA AND SIAM.—It is now becoming quite common for travelers and missionaries, bound to China, from the Eastern States, to cross the Pacific from San Francisco to Hongkong. In consequence of this arrangement, it affords us an opportunity for becoming acquainted with many of them. In former years, Rev. Dr. Dean and family, Rev. Mr. Chilcott (who has since died,) Rev. Mr. Crawford, and Mrs. Hepburn have passed this way. During the last month the Rev. Dr. House and wife, bound to Siam, touched at Honolulu. Dr. MacGowan, formerly a Baptist Missionary in China, but now Agent for a Telegraphic Company, also came this way. When the China steamers commence their regular trips, it is quite certain that all Americans bound to China will come this way, and it may confidently be expected that some European travelers will take this route.

THOMAS P. MANNING.—This Copperhead sailor, who piloted the *Shenandoah* among the Yankee whalers in the Arctic, is now skulking about San Francisco. The police are upon his track, and some enraged and suffering whalemens are hoping to catch him, and give him such a lesson as he will not soon forget. Manning actually accomplished something that will render his name infamous, but did not thousands of Copperheads try to do the same and utterly failed. We have some respect for Southern soldiers and Southern people who fought with a bravery "worthy of a better cause," but for those Copperheads at the North, who acted the part of traitors—like Manning—we have no respect. They wished and tried to do something equally infamous, and because they did not succeed is to be attributed to the patriotism and loyalty of the soldiers and friends of the Union cause. Late reports from the United States indicate that the Union cause is still in the ascendant.

Bound volumes of the FRIEND constantly on hand.

ADDRESS

At the Funeral of Chares H. Davis,
October 8, 1866.

BY REV. S. C. DAMON.

How changing and checkered are the scenes of our mortal life. Festive and funeral gatherings alternate with successive days. Scenes of joy and sorrow overlap each other. Members of this community have hardly time to return to their homes from some pleasant social gathering, ere they are summoned by the tolling bell to convene in some other part of the city to mingle their sympathies with some stricken household and bereaved family. Our gatherings are not unfrequently the mere ceremonies of respect for a departed fellow-mortal—some stranger, some mariner, some unknown traveler on life's journey—whom we knew not in life, and were only made acquainted with the fact that such an one had lived by the sad intelligence that he had died. But not so do we gather on this occasion. The young man, whose death we now lament, many present had known from his childhood up. I had known him as a child, then as a promising "youth in life's green spring," and when I was fondly looking upon him as just ready to put on the garb of manhood—styled by the old Romans the *toga virilis*—the summons came for him to lay aside the habiliments of earth and become clothed with those of immortality. We gather not to pay the last tribute of respect to some friendless stranger, but to a kamaaina—a child of the land, and one, too, of no ordinary promise; one whose talents betokened a brilliant career of usefulness and fame. "I can ill afford to spare such young men from my kingdom," were the touching and pathetic words of His Majesty to the father of the deceased when they were recently conversing in regard to what they both feared might be the result of the fatal disease which was wasting his frame and hurrying him forward to "that bourne whence no traveler returns."

CHARLES HAMMETT DAVIS, whose remains lie before us, was born in Honolulu in 1845, and here has always lived. For many years he was connected with the Bethel Sabbath School, and with that most useful institution the Oahu Charity School, or Honolulu Free School, where so many of our youth have been educated. He was next transferred to the Royal School, under Mr. Beckwith, but of late years he was a member of Oahu College and there he remained until, by medical advice, he was compelled to relinquish a course of study which would have qualified him for professional life, after it had been surmounted by additional study in some American College. O, how the young man literally panted to drink at those fountains of learning where the educated youth of civilized and Christian lands resort. He longed for an University education. He was scholarly in his tastes. His decided love for the study of the Greek language indicated that he was preparing to take a high rank as a scholar. Only a few days before his death he called for one of his old Greek text books and read a passage of Euripides, remarking to his father that the Greek was a beautiful language, but the Latin was comparatively an unpolished tongue. At the same time he

remarked upon the Dual Number in Greek, contrasting it with the Dual in the Hawaiian language.

Together with the young man's love for classic studies and reading, there was also an uprightness, integrity and conscientiousness which rendered his character peculiarly lovely and attractive. He was always a favorite with his teachers. How often I have heard the late lamented teacher of the Honolulu Free School—Mr. Ingraham—speak of his favorite pupil, Hammett. The same was also true of his teachers at the Royal School and at Oahu College. In reflecting upon his many desirable and winning traits, the young man referred to in the gospels is brought to mind. That young man remarked, when our Saviour referred to the commandments, "Master, all these have I observed from my youth." "Then," adds the sacred historian, Mark, "Jesus beholding him, loved him." So would any one, looking upon the young man whose death we now lament, have loved him. I know I loved him. I know his father, his mother, brother and sisters dearly loved him. Other friends, too, loved him. I never visited him during his sickness but I found his father or sisters were vying with each other to administer some deed of kindness which alleviate suffering and soothe pain. He was most tenderly loved by His Majesty, and gladly would he have taken the young man to his own residence and there done all that could be done for him.

I have referred to the young man spoken of in the gospels. You will readily recall, however, what our Saviour said to him: "One thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven; and come, take up thy Cross and follow me." I cherish the hope that the young man whose death we now lament, did not lack that one thing! At his own request, last week, I administered to him the rite of Christian baptism, and had made arrangements to have administered to him, at 10 o'clock last Sunday morning, the Sacrament of the Lord's Supper, but ere the hour arrived he quietly and gently breathed out his spirit and passed away without a struggle or a groan, and I hope was welcomed to the rest of God's people in Heaven. Thus ended the mortal life of our departed friend, and it only remains for us to show a becoming respect for his earthly remains. In discharging these sad rites may we not derive a most useful lesson by reflecting upon what he was while living. Long will his sayings be remembered by his doting father, fond mother, and loving brother and sisters. May you all be prepared to follow him to the spirit world. I see before me some of his old teachers and fellow pupils, attached to Oahu College. You come hither to mourn with those who mourn, and to weep with those who weep. I doubt not his example as a scholar will long be remembered among those connected with Oahu College. Those who taught him will not regret their efforts to store his mind with knowledge, and discipline it by study. By his example may you be taught to be more and more faithful to your pupils—ever striving to strengthen and develop the physical, mental and spiritual natures of those committed to your trust.

Being dead, he yet speaketh to those who were his associates in study. By his example may you be encouraged to study more diligently and faithfully, while you fail not to become truly wise in that wisdom which appertaineth to the Kingdom of God. Doubtless, if he could now address you, from the eternal world, his language would be that of the wise man of old: "Remember now thy Creator in the days of thy youth;" and would he not also warn you not to be ashamed of Jesus, or ashamed to take up His cross and follow him.

"Youth and vigor soon will flee,
Blooming beauty lose its charms;
All that's mortal soon shall be
Enclosed in death's cold arms.
But the Christian shall enjoy
Health and beauty soon, above,
Far beyond the world's alloy,
Secure in Jesus' love."

In transferring to our columns, from the *Advertiser* of the 13th of October, the following description of the late gathering at the Parsonage of the Seamen's Chaplain, we improve the opportunity to extend our sincere thanks and heart-felt acknowledgments to those kind friends who were instrumental in carrying through the affair so successfully. We should be glad to specify the names of individual donors, but have only room to add, that all may be assured that we appreciate the value of the gift, but a thousand times more the kindly and generous feelings prompting the demonstration. May all the donors live to enjoy their Silver—aye, even their Golden Wedding!

A Silver Wedding.

WE have often read of wooden, silver and golden weddings, but never till last week did Honoluluans have an opportunity of witnessing a "silver wedding." Before detailing it, we may state that in the "old countries"—Germany, England and other European countries, as also in America—wedding anniversaries are often celebrated, though generally confined to the relatives of those honored with them. A wooden wedding is the fifth anniversary; a tin wedding, the tenth; a crystal wedding, the fifteenth; a silver wedding, the twenty-fifth; a golden wedding, the fiftieth; and a diamond wedding, the seventy-fifth anniversary. It is customary on the observance of these to make presents of the nature of the anniversary, *i. e.*, at a "wooden" wedding, the presents all consist of wooden articles, &c.

The very quiet observance of the "crystal wedding" anniversary of the pastor of the Fort Street Church a few months ago, suggested to some of the members of the Bethel Church that it would be pleasant to celebrate the "silver wedding" anniversary of their worthy pastor, which, it had in some way leaked out, would occur on the 6th of October instant, and thus to

"Remind him of the autumn
When she became his bride."

In this case the "wish became father to the thought," and the thought inspired action, which led to an effort to raise a few hundred dollars to purchase silver ware to be presented on the occasion. The necessary amount was spontaneously forthcoming, and the order for the articles sent to Mr. Charles W. Brooks of San Francisco, by the bark *D. C. Murray*, which had so long a passage over to the coast, that there was little hope of seeing the presents back again in time. The clipper *Sea Serpent* arrived two days before

the date of the anniversary, and simply brought a letter stating that the goods would be sent "by the next ship." *Dum spiro, spero* was uttered by more than one, and when it is remembered that half the eclat of the occasion centered in the arrival of the presents, it can be imagined how eagerly the telegraph arms were watched. At 12 M. of the *sixth*, the telegraph announced the coming of the expected vessel, and the news sped like wild-fire, though almost "too good to be true." At 4 P. M., just two hours before the time they were needed, the box arrived, on a ship so square in the bows that a gentleman remarked, "if that box had not been on board, she would have been ten days longer in making the passage to Honolulu." In all our experience we have never known a more opportune arrival, or one that created more good feeling. Nothing more remained to render pleasant the anticipated silver wedding.

Beyond the congratulations of their friends during the day, we believe the worthy Seamen's Chaplain and his wife knew nothing of the singular proceedings on foot. About 6½ P. M., as they were seated quietly by their evening lamp, thinking, perhaps, that their friends *might* have done something, had they only thought of it in time, two of their parishioners, a lady and gentleman, dropped in, and after congratulating them on their 25th wedding anniversary, told them it would be well to prepare for their friends, provided any should call in during the evening, and requested the privilege of taking possession of their dining-room; where very soon after, might have been seen a crowd of fair ones, with smiling faces and nimble hands, busy as a swarm of bees, preparing a supper table that would have graced a royal feast. A stream of good things—cakes, preserves, meats, fruits and flowers in endless variety—flowed in from, no one seemed to know where, and yet in almost exhaustless supply. Friends and strangers continued to congregate in numbers till the rooms were overcrowded, and the parsonage was really too strait to accommodate them.

At half-past seven the door of the *tabooed* apartment was thrown open, and the crowd, led by Rev. Mr. CORWIN, pastor of the Fort Street Church, and Chief Justice ALLEN, entered the supper room. Here, on a table spread out alone, were the silver presents, consisting of knives, forks, spoons, cream and milk dishes, butter and cheese knives, napkin-rings, &c., &c., and in the center of the table a silver cake dish, piled full with bright silver half dollars, in all about six hundred pieces. The silver ware is valued at about five hundred dollars, and the money about three hundred more. On another long dining table was spread the generous repast prepared by unknown friends, of which, after a most touching invocation from Mr. Corwin, the host, hostess and guests were invited to partake. In the center of the table was a rich bouquet presented by the Misses Montgomery, which was conceded by all to be the most elegant ornament of the kind ever seen here at a supper. Some of the roses measured four and five inches in diameter. There were several other bouquets presented worthy of special note.

After an hour or so spent at supper, the happy couple, who had reached the "silver point in life's journey," were called into the supper room, and formally presented with the silver presents by Dr. J. Mott Smith, and afterwards addressed by Rev. Mr. Corwin and Chief Justice Allen in a few very happy and appropriate remarks, which were feelingly responded to by Mr. Damon.

We need hardly add that the whole affair was a most perfect "surprise" to the worthy chaplain and his wife. And we have never seen a happier gathering than that afforded by the two hundred guests who assembled at the chaplaincy on Saturday. The ovation was by no means confined to his parishioners, although it originated among them; but it was a general and spontaneous testimonial to one who has spent a quarter of a century in Honolulu, and occupied during that period the same dwelling and the same pulpit.

The effect will be to impart a happy and harmonious feeling among all who took part in it, and we trust Mr. D. and his wife may live to witness their golden wedding anniversary.

EDITOR'S TABLE.

Bartimeus, the Blind Preacher of Maui.

This is a reprint of seven pages from the "Hours at Home," for August, being an article prepared for that sterling Monthly, by the Rev. Dr. Anderson. It appears that the venerable Secretary is preparing a series of sketches of Hawaiian worthies. Kapiolani appeared some months ago, which is now followed by Bartimeus. As a basis for this article, the writer has found the memoirs prepared by the Rev. Messrs. Bingham and Green of great service:

AS A PAGAN.

Kapiolani belonged to the ruling class, but Bartimeus, of whom some account is now to be given, was from the lowest order of Hawaiian society. Yet he became a scarcely less distinguished trophy of divine grace. He was born on East Maui, about the year 1785. * * * * *

When the American mission reached Kailua in 1820, he was there in the king's train, playing the buffoon for the amusement of the queen and chiefs, and thus he obtained the means of subsistence. It is not probable that he knew anything of the missionaries at that time. The royal family removed to Honolulu early in 1821, and the blind dancer made part of their wild and noisy train. There he suffered from illness, destitution, and neglect, and in his distress was visited by John Honolii, one of the Christian islanders brought by the mission from America, who spoke to him of the Great Physician. This interested him, and as soon as he could walk he went with Honolii to hear the preaching of the missionaries. The impression he made on them was that of extreme degradation and wretchedness. His diminutive frame bowed by sickness, his scanty covering of bark-cloth, only a narrow strip around his waist and a piece thrown over his shoulders, his meagre face, his ruined eyes, his long black beard, his feeble, swarthy limbs, and his dark soul—all made him a most pitiable object. * * * * *

In March, 1823, he accompanied the native governor of Maui and his wife to Lahaina, on his native island. His patron, the governor, died in the following November, but Messrs Richards and Stewart, missionaries, who had arrived a few months previously, then became his religious guides. In the summer of 1824, an insurrection occurred on the island of Kauai, the most northern of the group, which was soon suppressed; but it was followed by a sort of insurrectionary effort on the part of a heathen party on Maui, to revive some of the old idolatrous rites. Puaaiki and his associates, then known as "the praying ones," earnestly opposed this; and being called together by the missionaries, and instructed and encouraged, the blind convert was requested to lead in prayer. * * * * *

IS ADMITTED TO THE CHURCH.

It was not until the spring of 1825, that

Puaaiki was received into the church. The missionaries seem to have erred on the side of caution, both in this case, and in that of Kapiolani. The darkness, pollution, and chaotic state of society, was the reason, though perhaps that should have been a motive for receiving those little ones earlier into the fold. But Puaaiki's expression of desire to be united with the people of God in the spring of 1825, could not be any longer resisted, and he was carefully examined by Mr. Richards, as to his Christian knowledge and belief, and the evidences of a work of grace in his heart. The following is a translation of a portion of his replies.

"Why do you ask to be admitted to the church?"

"Because I love Jesus Christ, and I love you the missionaries, and desire to dwell in the fold of Christ, and join with you in eating the holy bread, and drinking the holy wine."

"What is the holy bread?"

"It is the body of Christ, which he gave to save sinners."

"Do we then eat the body of Christ?"

"No; we eat the bread which represents his body; and as we eat bread that our bodies may not die, so our souls love Jesus Christ and receive him for their Saviour, that may not die."

"What is the holy wine?"

"It is the blood of Christ, which was poured out on Calvary, in the land of Judea, to save us sinners."

"Do we then drink the blood of Christ?"

"No; but the wine represents his blood, just as the holy bread represents his body, and all those who go to Christ and trust in him, will have their sins washed away in his blood, and their souls saved forever in heaven."

"Why do you think it more suitable for you to join the church than others?"

"Perhaps it is not. If it is not proper, you must tell me; but I do greatly desire to dwell in the fold of Christ."

"Who do you think are proper persons to be received into the church?"

"Those who have repented of their sins, and have new hearts?"

"What is a new heart?"

"One that loves God, and loves the word of God, and does not love sin and sinful ways."

"Why do you hope you have a new heart?"

"The heart I now have is not like the one I formerly had. The one I have now is very bad. It is unbelieving and inclined to evil. But it is not like the one I formerly had. Yes, I think I have a new heart."

These answers are given as a sample. Mr. Richards declares the questions to have been all new to him, and that he answered them from his knowledge, and not from having committed any catechism.

On the tenth of July, 1825, Puaaiki was admitted into the church at Lahaina, and received the name of *Batimea Lalana*. The name Lalana (London) was added at his own suggestion, in accordance with a Hawaiian custom of noting events. It was designed to commemorate the then recent visit of his former patrons, the king and queen, to London, and their death in that city. We shall

use only the former of the two names, giving it the English form, *Bartimeus*.

* * * * *

HIS PROMINENT CHARACTERISTICS.

The character of Bartimeus shines out so clearly in the foregoing narrative, that little more need be said. His calling to be a preacher was evidently of God. He had original endowments for that service. There has been already some reference to the strength of his memory, and to his eloquence. An illustration of both is given by Mr. Clark, writing from Wailuku soon after his decease.

"In January last, I met him at protracted meeting in this place, and was then more than ever impressed with the extent and accuracy of his knowledge of the Scriptures. He was called upon to preach at an evening meeting. His heart was glowing with love for souls. The overwhelming destruction of the impenitent seemed to be pressing with great weight upon his mind; and this he took for the subject of his discourse at the evening meeting. He chose for the foundation of his remarks, Jer. iv. 13. "Behold he shall come up as clouds, and his chariots shall be as a whirlwind." The anger of the Lord against the wicked, and the terrible overthrow of all his enemies, were portrayed in most vivid colors. He seized upon the terrific image of a whirlwind or tornado as an emblem of the ruin which God would bring upon his enemies. This image he presented in all its majestic and awful aspects, enforcing his remarks with such passages as Ps. lviii. 9: "He shall take them away as with a whirlwind, both living, and in his wrath;" Prov. i. 27: "And your destruction cometh as a whirlwind;" Isa. xl. 24: "And the whirlwind shall take them away as stubble;" Jer. xxx. 23: "Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked;" Hosea viii. 7: "For they have sown the wind, and they shall reap the whirlwind;" Nahum i. 3, Zech. vii. 14, and other passages in which the same image is presented—always quoting chapter and verse. I was surprised to find that this image is so often used by the sacred writers. And how this blind man, never having used a Concordance or a Reference Bible in his life, could, on the spur of the moment, refer to all those texts, was quite a mystery. But his mind was stored with the precious treasure, and in such order that he always had it at command. Never have I been so forcibly impressed, as while listening to this address, with the remark of the Apostle, 'Knowing, therefore, the terror of the Lord, we persuade men;' and seldom have I witnessed a specimen of more genuine eloquence. Near the close he said, 'Who can withstand the fury of the Lord, when he comes in his chariots of whirlwind? You have heard of the cars in America, propelled by fire and steam, with what mighty speed they go, and how they crush all in their way; so will the swift chariots of Jehovah overwhelm all his enemies. Flee then to the ark of safety.'"

Mr. Armstrong who was with him five years, bears this remarkable testimony to his eloquence: "Often while listening with exquisite delight to his eloquent strains, have I thought of Wirt's description of the celebrated blind preacher of Virginia." "He is a short man and rather corpulent, very infe-

rior in appearance when sitting, but when he rises to speak, he looks well, stands erect, gesticulates with freedom, and pours forth, as he becomes animated, words in torrents. He is perfectly familiar with the former, as well as the present, religion, customs, modes of thinking, and in fact the whole history of the islanders, which enables him often to draw comparisons, make allusions, and direct appeals, with a power which no foreigner will ever possess."

Mr. Clark thinks him more distinguished for his humility even than for his eloquence. "Among all the graces which shone in him in such beautiful proportion, humility was the most conspicuous. Although much noticed by chiefs and missionaries, as well as those of his own rank, and occasionally receiving tokens of respect even from a far distant land, he was always the same. He sought the lowest place, and always exhibited the same modest demeanor, and appeared in the same humble garb. His prayer was, 'Lord be merciful to me a sinner.' This was the more remarkable, as it was in strong contrast to the natural character of the Hawaiians. Although he labored for some time as a licensed preacher of the gospel, he probably never took his station in the pulpit while addressing an audience. He preferred a more humble position."

What shall we think of the capabilities of a race which produces such a man, and of the power of the gospel, when we trace the history of this Blind Preacher? And what value shall we place upon the results of the gospel on these islands, and upon the mission which justly reckons such results as among the fruits of its labors? He died Feb. 21, 1844.

NAVAL.—On Saturday, Oct. 6, the Prussian steam sloop of war *Vineta*, Captain Kuhn, arrived at this port, 35 days from Callao, en route for China. She remained in port three weeks. The *Vineta* carries 28 guns, and has 320 men. She is the first Prussian war vessel that has ever visited this port. In fact, Prussia has not been known as a naval power until very recently, but now that she has secured some safe ports on the Baltic, she is constructing a navy, and doubtless her ships and flag will ere long be seen in every port. The following is a list of her officers, for which we are indebted to F. A. Schaefer, Esq., Prussian Consul:

Captain—Kuhn.
Captain Lieutenant—Donner.
Lieutenants—Rodenacker, von Kall, Ditmar.
Sub-lieutenants—Valois, Georgi, von Reiche.
Lieutenant of Marines—Sack.
Staff Surgeon—Dr. Metzner.
Assistant Surgeon—Dr. Reger.
Paymaster—Wald.
Midshipmen—Martins, Holtz, Count Haugwitz, Schwarlose, Count Schwerin, von Lepel-Gnitz, von Arnim, Aschmann, Co-chins, von Holleben, Meyer, Dautwitz.
8 warrant officers, 318 petty officers and men.

OFFICERS OF THE U. S. STEAMER VANDERBILT.—

Rear Admiral—H. K. Thatcher.
Fleet Captain—J. P. Sandford, commanding.
Ex. Officer and Lieut. Commander—Chas. L. Franklin.
Lieutenants—Geo. M. Wood, G. K. Haswell.
Acting Ensigns—L. B. White, O. S. M. Cone.
Surgeon—Lewis Zenzen.
Assistant Surgeon—Wm. Johnson.
Paymaster—Jas. E. Tolfree.
Masters—Frank Miles, Chas. E. Clark.
Flag Officer's Secretary—A. Phillips.
Flag Officer's Clerk—Ed. B. Coolidge.
Captain's Clerk—W. H. L. Barnes.
Paymaster's Clerk—Jas. H. Perrin.
1st Lieutenant—Wm. B. Remey.
Mates—Henry Watson, James Ponte.
Boatswain—Jasper Coghlan.
Gunner—Cornelius Dugan.
Carpenter—Thos. H. Bishop.
Engineers—Chief, Wm. A. Phillips; 1st Assistants, Peter Anderson, A. N. Gilmore; 2d Assistants, A. L. Grow, E. Peake E. Reilly, V. M. Osborne, R. F. Baker.

THE FRIEND.

NOVEMBER 1, 1866.

Pamphlets and Periodicals Received.

We would acknowledge the following:

THE CHRISTIAN WORK AND REST.—A sermon preached by Rev. Dr. Rockwell of Brooklyn, May 20th, 1866, on the occasion of the death of Mr. Warren Rockwell, Esq., who was an elder of the Presbyterian Church. Mr. Rockwell spent the greater part of his life at Hudson, New York, and was highly respected in that region. It was our privilege to have enjoyed his hospitality in the spring of 1837 at his residence, in Hudson. He was a native of East Windsor, Ct., and reckoned among his ancestors, many of eminent worth and the genuine Puritan stamp. The family was of Norman descent, and came from Northumberland, England. The first of the family coming to America, arrived at Plymouth in 1626.

EVERY SATURDAY.—A journal of choice reading, selected from foreign literature, and published by Ticknor & Fields, of Boston. Several numbers of this weekly have been received and read. For the price, 10 cts. a number, the publishers furnish a large amount of entertaining reading. We think if the editor would make his selections from a wider range of periodicals, the interest of his publication would be increased. He appears to be of the opinion that no article is worthy of selection unless it first appeared in a London Magazine. We would suggest that occasionally he treat his readers with some choice *morceau* from our island periodicals, the *Advertiser*, *Gazette*, *Herald*, *Ku-ko-ko*, *Ke Aukoa*, *Alaula*, *Friend*. The truth is, Boston people and publishers among them, imagine that every good thing must come out of London or Boston, whereas something good is to be found in Nazareth, Honolulu and elsewhere. Occasionally some of those Boston people do go abroad, and are astonished at their former ignorance of the world!

SECOND REPORT OF THE BOSTON CHILDREN'S AID SOCIETY, FROM JUNE, 1865, TO JUNE, 1866.—We will give Boston people credit for looking up all sorts of needy objects upon whom to bestow their charity. Old people, little babies, the lame, the blind, and no matter who the person may be afflicted with any one of the ills to which flesh is heir to,—all are sure to find among the good people of Boston, a real friend.

We are constantly in receipt of many valuable exchanges, and among them, we mention, the *N. Y. Observer*, *Independent*, *Congregationalist*, *Pacific*, *Evangel*, *New Bedford Republican*, *Worcester Spy*, *Aegis*,

Missionary *Herald*, and many other valuable publications, and if our little sheet would allow, we should gladly make extracts from all these periodicals.

WHO BORROWED THE 4TH VOLUME OF ELLIS?—This is a book much sought for, as it relates wholly to the Hawaiians. If the borrower will return this volume, we will gladly loan him the other three. Ah, we are not sure but Mark Twain is the man! He owned that he carried off by military necessity our history by Jarves. We are confident that he borrowed this volume while here. If now Mark Twain visits Honolulu on board the China steamers, as he writes to the *Herald* that he is coming this way, we hope he will bring back all borrowed books. Some weeks ago, the Rev. Mr. Coan of Hilo, informed us, that Dr. Baxley carried off his 4th volume of Ellis. We only wish the "Dr." had made a better use of the book in the volume which he has published relating to the Sandwich Islands.

THE SMALLEST SHIP THAT EVER CROSSED THE ATLANTIC.—England may boast of building the largest ship, but now America enters her claim for the smallest—a General Tom Thumb among all sea-going craft. The *Red White and Blue*, commanded by Capt. Fitch (and for a crew and officers, J. M. Hudson, and for passenger a dog, name not given,) is reported as having made the passage from America to England in 37 days. This little craft is a metallic life boat, 22 feet long and 5 feet beam. She is ship-rigged throughout. See cut in *Harper's Weekly*, Sept. 8th.

LECTURES ON POLYNESIA AND MICRONESIA.—Professor Huxley, of London, has brought his series of Royal Institution Lectures on Ethnology to a close. The eleventh lecture was a continuation of his description of the civilization found amongst the natives of Polynesia, and the twelfth resumed the same subject. Micronesia was next considered, and then the Professor concluded with a summary of the facts discussed, and the result arrived at in the whole course of lectures.

Letters for the following persons have been received by the Chaplain, and will be found at "The Friend" office at the Sailors' Home:

John Smith, (formerly on Wellington Island,) J. C. Marshall, James Thompson, Henry Wailes, Edward Reynolds, Charles Yauch, William A. Sherman, Charles H. Perry, Pearce H. Ogden, Roderick McKenzie, George K. Dunbar, Samuel Wood, Thomas Curly, Henry Harris, Samuel Graves, W. H. White, William Wallace Bartholomew, Mr. Elisha Andrews, (Pleasant Island,) Mr. Thomas Sigison Conner.

Queen Emma's visit to the United States.

The newspapers have fully chronicled her royal progress, after landing in New York, until it was abruptly terminated at Montreal, by the sad intelligence from her island-home. We think our readers will be interested in the following paragraph, which we copy from a letter which we have recently received from General Marshall, dated Boston, Aug. 20th.

Her Majesty Queen Emma is now in this country, and is receiving much attention. I had the pleasure of being the first to welcome her on her arrival, Mr. Wakemann, surveyor of the Port of New York, (who was a nephew of our lamented friend Judge Lee,) having kindly offered me the revenue steamer for the purpose of boarding the *Java*, which anchored in the bay at sunrise, Aug. 8th. Taking a young lady of Hawaiian birth, who is at present under my charge, (daughter of Mr. Torbert,) with me, we were soon on board, receiving a cordial reception from the Queen. I was the bearer to Her Majesty of the greetings of your former classmate, Governor Bullock, and an invitation to her to visit Massachusetts as the guest of the Old Bay State. As I stood on the deck of the *Java*, the envoy of His Excellency the Governor of the Commonwealth, I remembered that it was the anniversary of the day which twenty-three years before, (Aug. 8, 1843,) I had spent at Windsor Castle, in company with Messrs. Haalilio and Richards, as the Ambassador of His Hawaiian Majesty Kamehameha III., whose sovereignty had been invaded, and over whose dominions I had left the British flag waving. It was an interesting reminiscence, and as I looked up to the Royal Hawaiian Standard flying from the mast head of a British steamer, in the harbor of New York, in honor of Her Majesty's presence, and recalled the early struggles of that infant kingdom to maintain its nationality, beset as it was by able and unscrupulous foreign and domestic foes, I could not but hope that the nation would still be preserved from all dangers, and that by a course of impartial justice to all within its borders, by keeping pace with the progress of the age, and by a recognition of its obligations to those by whose efforts the nation has been christianized and civilized, the sovereignty of this beautiful group may be finally and firmly established. On no other basis can this desirable result be hoped for.

Queen Emma's intended Visit to Boston.

One of the Hawaiian Club, in Boston, thus writes us, under date of Sept. 12th:

We have been very much disappointed not to have seen Queen Emma in New England. Besides the receptions which were awaiting her from the State of Massachusetts, and from the city authorities of Boston, New Bedford and Providence, the Hawaiian Club had counted upon having her as their guest. The plan was that Gen'l Marshall should invite her to his house at Riverside, Newton, to meet Governors Andrew and Bullock, Senators Sumner and Wilson, and other dignitaries, and the members or officers of the Club, that she should spend the night at Riverside, and the next day take boat on the Charles River down to the famous Watch Factory, thence by carriage through Waltham and Belmont, visiting the "Cushing place" and Alvin Adams, (the Express King's) new Villa and Art gallery, and Mount Auburn to Pitman's at Somerville. There we proposed to have a social gathering of islanders only without

any dignitaries or newspaper men. But "the best laid plans of mice and men oft gang aglae."

We admired Emma all the more for the true woman in her, that could not go pleasuring and her mother lying cold at home.

E. P. B.

ORDINATION OF THE REV. T. THURSTON.

—The interesting exercises of the ordination of Mr. Thurston, took place at Wailuku, Maui, Sabbath, Oct. 21st, in the native church:

Sermon, by Rev. A. O. Forbes.

Ordaining prayer, by Rev. L. Andrews.

Charge to the Pastor, by Rev. C. B. Andrews.

Charge to the people, by Rev. W. P. Alexander.

The exercises were in Hawaiian, and deeply interesting. The audience was large. Mr. Thurston enters upon his labors, among foreigners and Hawaiians at Wailuku, under the most encouraging prospects.

MR. INGRAHAM'S MONUMENT.—It will be remembered by some of our readers, that we reported more than one year ago, a subscription having been taken up among the pupils of the late teacher of the Honolulu Free School, for a monument. We are happy to report that the monument arrived by the *Ceylon*, and has been duly erected over his grave. We would remark, that no one had more to do in collecting the funds to purchase this monument than young Davis, whose death is referred to in another portion of our columns.

Seamen desirous of writing to their friends, will find "pen, ink and paper" at the Sailors' Home, by calling upon Mr. Dunscombe, who has charge of the Reading Room and Depository.

A fresh supply of Bibles was received per *Ceylon*, and will be found for sale and gratuitous distribution at the Sailors' Home Depository. They are sent out by the American Bible Society.

If a good saddle and harness maker should be discharged from any ship, he may find employment by calling for information at the Sailors' Home.

THE AMERICAN MISSIONARY.—This monthly, the organ of the American Missionary Association, furnishes much interesting and valuable information, respecting the Freedmen.

The present is the season for our Foreign subscribers among seamen to renew their subscriptions.

We would acknowledge a valuable donation of papers and books for gratuitous distribution from Mr. Ladd and Rev. W. P. Alexander.

President Edwards.

In the church of the wilderness Edwards wrought
Shaping his creed at the forge of thought;
And with Thor's own hammer welded and bent
The iron links of his argument,
Which strove to grasp in its mighty span
The purpose of God and the fate of man!
Yet faithful still in his daily round
To the weak, and the poor, and the sin-sick found
The school-man's lore and the casuist's art
Drew warmth and life from his fervent heart.
Had he not seen in the solitudes
Of his deep and dark Northampton woods
A vision of love about him fall?
Not the blinding splendor which fell on Saul,
But the tenderer glory that rests on them
Who walk in the new Jerusalem,
Where never the sun nor moon are known,
But the Lord and his love are the light alone!
And, watching the sweet, still countenance
Of the wife of his bosom wrapt in a trance,
Had he not treasured each broken word
Of the mystical wonder seen and heard;
And loved the beautiful dreamer more
That thus to the desert of earth she bore
Clusters of Eschol from Canaan's shore?

—J. G. Whittier.

Beautiful Scenery in the Environs of Honolulu.

We often hear old residents, familiar with island scenery, speak disparagingly of the beauties or rather want of beauty in our Honolulu scenery. There are views, however, in this vicinity which are most surpassingly grand as well as beautiful, magnificent as well as charming. Our mountain scenery is grand. We recently heard a lady visitor exclaim: "I have traveled among and over the Alps, and seen the Himalayas, but nowhere have I beheld finer scenery than the view from the Pali of Oahu." Another lady traveler could not cease exclaiming, "O, these mountains; we have nothing like them in America." The scenery of some of our valleys is very fine. Who that has caught a view of Manoa valley, will ever forget the impression; and so of many other valleys even more beautiful. Our confrere of the *Herald*, after working hard most of the night to publish a morning paper for Honoluluans, shows by the following prose paragraph and poetical effusion that a view from Punchbowl impressed his mind most favorably just at the moment that his eye, "in fine frenzy rolling," glanced over the beautiful panorama before him:

A SPLENDID LOOKOUT.—If you want a splendid view, scarcely paralleled on the face of the earth, make a morning ascent of Punchbowl Hill. There, spread out before you, are taro patches, rice fields, the green waving cane, the numerous snug cottages, with the morning incense arising—suggestive of cosy breakfasts and comfortable homes. What a delicious aroma comes up from the deep valleys below!

The green earth sends its incense up
From every mountain shrine—
From every flower and dewy cup
That greteth the sunshine.
The mists are lifted from the rills,
Like the white wings of prayer;
They lean above the ancient hills,
As doing homage there.
The forest tops are lowly cast
O'er breezy hill and glen,

As if a prayerful spirit passed
O'er all the homes of men,
The clouds weep o'er the fallen world,
E'en as repentant love,
Ere, to the blessed breeze unfurled,
They fade to light above.

"Mark Twain," too, may pen many paragraphs which he had better never have written, but that he occasionally writes poetry in prose no one can gainsay who reads his letters:

"A summer shower was falling, and was spanned by two magnificent rainbows. Two gentlemen who were in advance of us, rode through one of these, and for a moment their garments shone with a more than regal splendor. Why did not Capt. Cook have taste enough to call his great discovery the Rainbow Islands? These charming spectacles are present to you at every turn; they are as common in all the Islands as fogs and wind in San Francisco; they are visible every day and frequently in the night also—not the silvery bow we see once an age in the States by moonlight, but barred with all bright and beautiful colors, like the children of the sun and rain. I saw one of them a few days ago. What the sailors call "rain-dogs"—little patches of rainbow—are often seen drifting about the heavens in these latitudes, like stained cathedral windows.

How the Vanderbilt was Transferred to the U. S. Government.

We think our readers will be interested in the following historical item referring to the noble ship now quietly anchored in our harbor. The United States Government presented the munificent donor, Commodore Vanderbilt, with a gold medal, and upon its reception he returned a letter of acknowledgment, from which we make the following extract:

I received a letter from the War Department, inquiring if I would undertake to prevent the Confederate steamer *Merrimac* from coming out of the harbor of Norfolk; and urging my immediate attention, as the danger was most imminent, and there was no time to be lost. I answered by telegraph that I would go to Washington the next day. On the morning of the 17th of March, [1863], I called at the War Department, where I saw, for the first time, Mr. Stanton, the Secretary of War. He requested me to accompany him to the Executive Mansion, where I was introduced to Mr. Lincoln. The President asked me if I thought I could, with the aid of my steamship, do anything to prevent the *Merrimac* from getting out of Hampton Roads. I replied that it was my opinion that, if the steamer *Vanderbilt* was there properly manned, the *Merrimac* would not venture out; or, if she did, that the chances were ten to one that the *Vanderbilt* would sink and destroy her. Mr. Lincoln asked me to name the sum of money for which I would undertake the service. I replied to him that nothing would induce me to become a speculator upon the necessities of the Government, but that I would make a gift of her to the Government for the service proposed. The President replied: "I accept her." I left him, promising that the *Vanderbilt* should be at Fortress Monroe,

properly equipped and officered under my direction, within three or four days at the farthest. She was there within the time. The requisite instrument of transfer was subsequently transmitted to the War Department."

Rev. Wilkes Flagg and his Plantation.

Wilkes Flagg, at whose house I am stopping, is a colored man, sixty-four years old. Years ago, he purchased his wife's freedom for \$975, his own for \$1,500; after which he traveled North with his wife, and then returned to Milledgeville, where the authorities arrested him for having been North, which was contrary to the laws of Georgia, and he and his wife were placed upon the auction-block to be sold again into slavery. Some humane persons interfered; and after a lawsuit, involving an expense of \$750, his freedom was re-established. He now owns a comfortable house and six acres of ground in the centre of Milledgeville; besides which property, he had \$7,000, which was lost to him in the late war. Having numberless destitute, homeless, suffering relations looking to him for support since they were "run off," he has leased a plantation of 1,100 acres for ten years, upon which he has placed these needy relatives, and furnished them with all needful gardening implements and apparatus; and there I saw them yesterday, comfortable, happy, and working nobly. They already have fifty acres of wheat, rye and barley up, and are preparing for a large crop of cotton. Mr. Flagg says that he is told by those who have previous knowledge of the plantation that it never was before in such good condition. These people are left entirely to themselves; have no one to drive or dictate to them. Every moment is improved. At night, after the girls leave the plow, they spin cotton, and are going to make their own "home-spun."

Their gratitude to Mr. Flagg is unbounded. He is anxious to have a school at the plantation, and hopes, another year, to accomplish it.—*American Missionary*.

THE AUTHORSHIP OF "ECCE HOMO."—There is a legend floating about London that the publisher invited 16 persons to dinner to meet the author of *Ecce Homo*, who returned home no wiser than they came. But how much more curious a banquet might be given if all those to whom the book has been ascribed were invited to meet each other! The dinner party would include, among others, the most celebrated of Roman Catholic divines, the most learned of Roman Catholic laymen, we know not how many Nonconformist ministers, three Essayists and Reviewers, an Archbishop of York, innumerable young Fellows of Colleges, a Republican professor, a female novelist, a leading journalist, an Irish historian, a Scottish duke, a Master of Trinity, a dean of Westminster, an Attorney-General, a poet laureate, a Chancellor of the Exchequer, a High Church Vice-Chancellor, a law stationer, a chemist, an unknown sea captain, and the Emperor of the French. No "Imaginary Conversations," no "Dialogues of the Dead," no feast at Solomon's house in the New Atlantis would equal the charm of that surprising entertainment.—*Macmillan's Magazine* for June.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. B. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Maigret, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7½ P. M.

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P. S.—Having purchased the Portrait Negatives from Mr. Weed, duplicate copies can be had by those persons wishing for the same. 541 2m H. L. C.

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Chas. W. Howland, Delaware,
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old 18,560, whilst the Wheeler & Wilson Company, of Bridge ort, made and sold 19,725 during the same period.
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PUBLISHED AND EDITED BY
SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE, SEAMEN, MARINE AND GENERAL INTELLIGENCE.

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One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 5.00

A WISE EXCUSE.—On one occasion, at a dinner at the Bishop of Chester's, Hannah More urged Dr. Johnson to take a little wine. He replied, "I can't drink a little, child, and therefore I never touch it. Abstinence is as easy to me as temperance would be difficult." Many have the same infirmity, but are destitute of the same courage, and therefore are ruined.

Queen Emma is reported to have said, in Greenwood Cemetery, "Your people live so fast, I wonder they find time to bury their dead so superbly."—*Am. Exchange.*

Some unknown person, in San Francisco, has our special thanks for sending us copies of the very latest Dailies of that city, by every vessel bound to Honolulu.

From the P. C. Advertiser.

Success of the Whaling Fleet.

Later Reports from the North.



As we anticipated last week, the fresh trades have brought in a fleet of whalers from the Arctic, with most gratifying reports. We can now announce the arrival at this port of 17 vessels, having on board a total of twelve thousand barrels of oil, and 168,700 pounds of bone. We append a list of the arrivals thus far and their cargoes:

	Bbls. Spm.	Bbls. Wh.	Lbs. Bn.
Sept. 12—Wm. Gifford, Fisher.....	135	950	9000
Oct. 11—Champion, Worth.....	—	700	13000
21—Reindeer, Raynor.....	—	1050	14000
21—Winslow, Labaste.....	—	300	4500
22—Cherokee, Eldridge.....	215	445	4000
22—Jos. Maxwell, Chase.....	—	500	8000
23—Nautilus, Bliven.....	—	950	18000
23—St. George, Soule.....	—	600	7000
24—Eliza Adams, Fish.....	—	700	10000
24—Three Brothers, Taber.....	200	1150	18000
24—Lagoda, Fisher.....	—	1500	23000
25—Arnolda, Hawes.....	—	800	13500
25—Navy, Davis.....	—	500	6000
26—Monticello, Phillips.....	—	450	8000
26—Roscoe, Macomber.....	—	75	1200
26—Thos. Dickason, Jerneagan.....	—	700	7500
26—Stephanie, Sinclair.....	30	300	4000
27—Northern Light, Clough.....	1150	900	15000
27—Tamerlane, Winslow.....	—	clean	—
27—Splendid, Fisher.....	—	1200	23000
29—Hae Hawaii, Heppingsstone.....	—	1000	14000
29—Addison, Pierce.....	—	150	2000
30—Islander, Holly.....	—	700	9000
30—Nile, Fish.....	70	900	18000

This, as will be seen, gives a fine average of about 700 bbls. oil and 9,900 pounds bone to each ship; surpassing, even thus far, the best season for several years past. As the later arrivals generally improve the total average, we have little doubt that this season's work will prove to be very successful, and that a larger quantity of oil and bone will be brought into port than any year since 1862. Should the news from the Ochotsk prove as favorable as the first report augurs, we shall not be surprised to see an average of 1000 barrels to each ship. As yet we have no losses of vessels to report.

First News from the Ochotsk.

Captain Brown, of the bark *J. D. Thompson*, furnishes the following report:

Wm. Rotch.....	550 barrels.
Onward.....	1200
Comet.....	75
Oregon.....	350
Josephine.....	1150
Active.....	400
Cicero.....	300
Java.....	300
C. W. Morgan.....	400
Sunbeam.....	500
Rainbow.....	150
Sea Breeze.....	500
Midas.....	400 in July.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Sept. 30—British schr Indian Maid, Martin, 26 days from Victoria, with mdse to H. Nathan.
- Oct. 2—Haw'n bark Bernice, Borello, 21 days from San Francisco, with mdse to H. Hackfeld & Co.
- 3—British clipper ship Lottie Maria, Smart, 41 days from Panama, seeking freight.
- 4—Am clipper ship Sea Serpent, Winsor, 15 days from San Francisco.
- 6—Prussian war steam sloop Vineta, Kuhn, 23 guns, 35 days from Callao.
- 6—British clipper ship Mary Frances, Thomas, 17 days from San Francisco.
- 11—Am wh ship Champion, Worth from Arctic, with 700 bbls oil, and 10,000 lbs bone.
- 15—British bark Kadamo, McKenzie, 30 days from Puget Sound.
- 16—Am bark D. C. Murray, Bennett, 20 days from San Francisco, with mdse to Walker, Allen & Co.
- 17—Haw'n bark A. J. Pope, Geerkin, 140 days from Bremen, with mdse to H. Hackfeld & Co.
- 19—Haw schr W C Talbot, Dallman, 28 days from Petropouloski, with salmon, &c., to H. Hackfeld & Co.
- 20—Am bark Ethan Allen, Suow, 14 days from San Francisco, with mdse to C. Brewer & Co.
- 20—Italian clipper ship Galileo, Spivalo, 15 days from San Francisco.
- 21—Am wh ship Reindeer, Raynor, from Arctic, with 1050 bbls oil and 14000 lbs bone.
- 21—British schr Premier, Loudon, 24 days from Victoria, with mdse to Walker, Allen & Co.
- 21—French wh ship Winslow, Labaste, from Arctic, with 300 bbls oil and 4,000 lbs bone.
- 21—Am barkentine Monitor, Nelson, 13 days from Puget Sound, lumber to H. Hackfeld & Co.
- 22—Am clipper ship Ceylon, Woods, 154 days from Boston, with mdse to C. Brewer & Co.
- 22—Am bark Helen W. Almy, Freeman, from Puget Sound, stopped here for water—en route for China, with lumber.
- 22—U. S. steam frigate Vanderbilt, Admiral Thatcher, 9 days from San Francisco.
- 22—Am wh ship Cherokee, Eldridge, from Arctic, with 445 bbls wh oil and 315 bbls sp.
- 23—Am wh ship Jos. Maxwell, Chase, from Arctic, with 500 bbls wh oil.
- 23—Am wh ship Nautilus, Bliven, from Arctic, with 950 bbls oil and 18000 lbs bone.
- 23—Am wh ship St. George, Soule, from Arctic, with 600 bbls wh oil and 7000 lbs bone.
- 24—Am wh ship Eliza Adams, Fish, from Arctic, with 700 bbls oil and 4000 lbs bone.
- 24—Am wh ship Lagoda, Fisher, from Arctic, with 1200 bbls wh oil and 23000 lbs bone.
- 24—Am wh bark Three Brothers, Taber, from Arctic, with 1150 bbls oil and 18000 lbs bone.
- 25—Am wh ship Arnolda, Hawes, from Arctic, with 800 bbls oil, 13500 lbs of bone.
- 25—Am wh ship Navy, Davis, from Arctic, with 500 bbls oil and 6000 lbs of bone.
- 26—Haw'n bark Arctic, 150 days from Boston, with mdse to C. Brewer & Co.
- 27—Am wh ship Northern Light, Clough, from Arctic with 1150 sp, 900 wh and 15,000 bn.
- 27—Am wh bk T. merlane, Winslow, from Arctic, clean.
- 27—Am wh ship Splendid, Fisher, from Arctic, with 1200 wh and 23,000 bn.
- 29—Haw bk Hae Hawaii, Heppingsstone, from Arctic with 1000 wh and 14000 bn.
- 29—Am wh bark Addison, Pierce, from Arctic with 150 wh and 2000 bn.
- 30—Am wh bk Islander, Holly, from Arctic with 700 wh and 9000 bn.
- 30—Am wh bk Nile, Fish, from Arctic with 70 sp, 900 wh and 18,000 bn.
- 30—Am clipper ship Galatea, Cooke, 13 days from San Francisco.
- 30—Am brig Firefly, Chapman, 18 days from Tahiti.
- Nov. 1—Am wh bark J D Thompson, from Ochotsk, with 1150 bbls, season.

DEPARTURES.

- Oct. 1—Russ. schr Milton Badger, Miller, for San Francisco.
- 1—Am schr Minerva, Gardner, for San Francisco.
- 5—Am clipper ship Sea Serpent, Winsor, for Hongkong.
- 6—Am bark Comet, Paty, for San Francisco.
- 6—British clipper ship Lottie Maria, Smart, for Baker's Island.
- 8—British clipper ship Nimrod, Oughton, for Howland's Island.
- 17—British bark Kadamo, McKenzie, for Amoy, China.
- 19—Haw'n bark Bernice, Borello, for San Francisco.
- 21—Ital'n clipper ship Galeo, Spivalo, for China.
- 23—Am bark Helen W. Almy, Freeman, for Shanghai.
- 24—Prussian steam sloop of war Vineta, Kuhn, for China.
- 25—British clipper ship Mary Frances, Thomas, for Baker's Island.

MEMORANDA.

Memoranda of Bark Whistler.

NEW BEDFORD, August 24, 1866.

DEAR SIR:—I hasten to give you an account of our passage from Honolulu to this port. We experienced fresh trades to the line in the Pacific, made the passage thus far in eleven days, then East wind a few days, then S. E. trades set in to Lat. 33° 20' S., Long. 160° 50' W.; from there westerly wind prevailed to Cape Horn. June 14th, on the 57th day of our passage, we saw land bearing N. W. by N. distant 15 miles, and proved to be Diego Ramirez. Our course was changed

to N. E. by N. the wind continued from S. S. W. with very heavy snow squalls. In Lat. 30° 00' S., and Long. 30° 00' W., 73 days from Honolulu, then baffling winds, we found the S. E. trades very light, we crossed the line in Long. 41° 00' W. and 88 days from Honolulu, 14 days calm North of the line, and very light N. E. trades. We took the pilot this morning, 124th day of our passage.

I will add that we spoke the bark *Tasso*, on the 17th day of August, reporting 140 days out, and short of provisions. She sailed from Nagasaki, Japan, bound to New York. She was commanded by Capt. Holmwood and is owned in London, England.

Yours in haste, G. W. WILLFONG.

Bark *A. J. Pope* reports—Having sailed from Bremen June 1, cleared the English Channel June 7—was 34 days to the line in the Atlantic—75 days to Cape Horn, where numerous icebergs were seen, and experienced very rough weather. From the Cape had fresh and steady winds till near the longitude of this group.

Bark *Arctic*, 150 days from Boston, reports sailed May 28—was 32 days to the equator, 78 days to Cape Horn—saw many icebergs, and had heavy gales off the Cape. In the South Pacific had light S. E. trades. Had rain and squalls from the line to port. On the 25th saw a bark with foretopmast carried away, probably a whaler bound in.

PASSENGERS.

From SAN FRANCISCO—per Sea Serpent, Oct. 4—C E Williams, Mr Collman, H Hughes, Mrs G H Soule, M Gurney—5.

From SAN FRANCISCO—per Bernice, Oct. 2—J T Thrum, G Lilliam, G H Gray and servant, W Foggs, Mr and Mrs F W Flewelling and 2 children, P Van Wyck—10.

For SAN FRANCISCO—per Milton Badger, Oct. 7—J W Hahn, Mr and Mrs W H Morse, Miss M J Corcoran—4.

For SAN FRANCISCO—per Minerva, Oct. 2—J Holler.

For TEEKALET—per Mauna Kea, Oct. 4—T Harkness.

For SAN FRANCISCO—per Comet, Oct. 6th—Moos and Madame Desnoyer, 2 children and servant; Capt. and Mrs. Baby, Miss M. Whitney, Ernest Mitchell, T. Smith, P. Pateko, Mr. Doyen, H. Macfarlane, H. Hamilton, Mrs. J. J. Ayers, Miss M. Harrington, Valentine Hummel, N. P. Genter, P. Debenhardt, H. W. Massey, J. Sylva—21.

From SAN FRANCISCO—per D. C. Murray, Oct. 16—Miss M Cartwright, Miss H F Richardson, Miss Phillips, F Cross, W W Fletcher, wife and child, Mrs Louison and 2 children, Mr Achong, Capt Green, Capt C Pierce, R Matherson, S Williams, J C McKinney, Dr Bruch. STEERAGE—W Huber, McCandless, A Jim, L Ashon, E P Fountain.

From SAN FRANCISCO—per Ethan Allen, Oct. 20—Mr Hathaway, wife and 4 children, Miss Carter, Miss Carter, Mr H A P Carter and wife, Mr T K Foster and wife, Capt C J Chadwick, Mr John Boardman—14. STEERAGE—Messrs Hunt, Sul livan, Osborn, Cormick, Collins, Blitz, Morris, Gleason, Watson, Sheldon, Bell, Kane—12.

From VICTORIA, V. I.—per Premier, Oct. 21—Wm Blair, Kama, Assau, Ah Loo, Ah Lo, Ah Nee, Aseong, Ah Lee—8.

MARRIED.

THURSTON—RICHARDSON—In Nuuanu Valley, on the evening of Oct. 25th, by Rev. H. H. Parker, Rev. T. G. Thurston to Miss H. F. Richardson, of San Francisco.

FOSEBROOK—RAMSAY—In Honolulu, Oct. 13th, by Rev. S. C. Damon, Philip Henry Fosebrook, Esq., to Miss Mary Ann Ramsay, both of Honolulu.

DIED.

SHELDON—In Newport, R. I., on the 5th of August, after a lingering illness, Mr. Ephraim Sheldon, aged 64 years, 10 mos. and 22 days.

[Deceased was the father of Mr. Henry L. Sheldon of this city. He had long been known as one of the most prominent and well-known citizens of Newport, respected alike for his virtues as a citizen and for his Christian character.]

DUNCAN—In Honolulu, on the evening of October 1st, Mrs. Harriet S. wife of John A. Duncan; aged 20 years and 11 months.

JENNINGS—At the Queen's Hospital Oct. 23, Peleg Jennings, of Hamakua, Hawaii. Deceased died on the day of his admission, from decease of the heart.

WILLIS—George Willis, a colored man, stipped in Honolulu, Dec. 1865, and died May 18th, of smallpox, on board the *Stephanie*, in lat. 60° 20' N., lon. 176° 0' E. On board the same vessel, May 24th, a native of Rotonea, and of the same disease.

KERRY—May 30th, on board the *Stephanie*, of smallpox, Richard Kerby, belonging to Bridgeport, Mass. He shipped in Yokohama, but came from the United States on board the *Furiosa*. His death occurred in lat. 54° 10' N., long. 162° E. On the 3d of June, a native of Tahiti died of the same disease and on board the same vessel.

FRANCIS—June 9th, on board the *Stephanie*, of smallpox, Joseph Francis, a Portuguese. His body was buried at Petropolski.

TILTON—June 15th, of smallpox, on board the *Stephanie*, Rodolphus Tilton, a native of Martha's Vineyard. He came out as boat-steerer. His body was buried at Petropolski.

WRIGHT—July 4, on board the *Stephanie*, Albert Wright, fourth mate. He came out in the vessel from New Bedford. He was buried at Petropolski. His was the sixth and last death from smallpox on board this vessel.

WILLIAMS—Henry Williams, a colored man, cook of the *Cherokee*, died on shipboard, June 11th, and was buried at sea. He came out in the vessel.

THOMAS AND SEGURA—Jose Thomas and Mathew de Segura, on the 28th of July (while the *Lagoda* was cruising in the Arctic Ocean), were drowned. They were taken down by the line becoming foul. The body of one of the unfortunate young men was drawn up by the line.

FISH—On board the *Nile*, July 4th, Capt. Asa Fish, master. The ship was cruising in Anadir Sea. His brother, the mate, took command. Capt. F. leaves a wife and two children to mourn his loss. He had been sick about six weeks.



New Series, Vol. 17, No. 12.

HONOLULU, DECEMBER 1, 1866.

{ Old Series, Vol. 23.

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THE FRIEND.

DECEMBER 1, 1866.

End of Volume 23d.

This Number concludes another volume of "The Friend."

Our subscribers in Honolulu and other islands, having enjoyed the reading of this paper for twelve months, are requested to settle when their bills are presented. No one having been called upon to pay in advance, there can be no error in regard to presentation of bills.

Donors for the support this paper, have our sincere thanks, and we can assure them that papers to the amount of more than their donations, have been gratuitously distributed during the past year.

We hope to issue our next number promptly on the 1st of January, 1867, when a report will be made of the expenses attending the publication of the Friend and support of the Bethel and Home.

LAUNCH OF THE NEW "MORNING STAR."—This vessel was launched on the 22d of September, at East Boston. The command of the vessel has been committed to the Rev. H. Bingham, Jr., late Missionary, at Apaiang, Gilbert Islands. She was expected to sail from Boston about December 1st, or earlier, so that she may be looked for in March. Her first trip after her arrival in Honolulu, will be to the Marquesas Islands.

A Screw Loose Somewhere.

There is either a defect in the laws of the United States in regard to foreign seamen shipped on board whaleships, or there is a wrong interpretation of those laws. In the application and practical working of those laws, upon a fair estimate, nearly, if not more, than one half of those serving on board American whaleships as seamen, are thrown outside of the pale of relief in case they are sick and disabled. The laws as now interpreted, do not allow relief to be administered by the consul to foreign seamen shipped in foreign ports to be discharged in foreign ports. Any one acquainted with the character of the crews of whaleships, will readily see that this *ruling* of the U. S. Consul shuts out all Polynesians (or kanakas,) and a vast number of Portuguese seamen. These two classes, Polynesian and Portuguese, will make up good one half of the seamen on-board the sixty or seventy ships touching at Honolulu this fall.

We make the statement without fear of contradiction, that the successful prosecution of the American whale fishery in this ocean, is absolutely dependent upon these men—these foreign seamen shipped in foreign ports, and to be discharged in ports foreign to the United States. This whole matter of shipping and discharging seamen attached to American whaleships, has undergone a revolution during the last few years. When whaleships leave New Bedford and other American ports, they sail short-handed, touch at some of the Portuguese islands in the Atlantic and fill up their crews. The ships come around the Horn, to remain in this part of the world for several years, but almost every year the crews entirely change—the process of discharging and shipping crews is constantly going forward while these ships are abroad. It must readily appear to any one acquainting himself with the facts, that many of the crews eventually are made up of Portuguese and Kanakas, who

never stepped upon American soil and never expect to go thither. These men are however toiling and spending their lives under the American Flag, but without enjoying the *relief* of American seamen, when sick and disabled.

The result is that many seamen are turned away from U. S. Consulate, and compelled to seek relief from the community at large, who should be in the U. S. Hospital. Persons of this description are now in Honolulu. Mrs. Crabb, at the Sailors' Home, and the Ladies' Stranger's Friend Society, of Honolulu, come in to assist the U. S. Government to support sick and disabled seamen. Cases are constantly occurring in Honolulu, wherein the U. S. Government ought to furnish relief, but we are told, according to instructions from Washington, relief cannot be afforded. Now, we say, there is "a screw loose somewhere;" in the mean time the U. S. Government, with a revenue of \$500,000,000, is receiving charitable contributions from the ladies of Honolulu, to keep in a flourishing condition the whale Fishery, about which there is so much boasting. It would not perhaps be modest on our part to point out to U. S. officials their duty, but we do think, for decency and humanity's sake, they had better write to Washington for new instructions. Perhaps the newly appointed Consul—General Smith—will come with proper instructions. The only just and proper method of disposing of this troublesome and perplexing affair, is simply to protect and relieve all seamen alike who sail under our flag. Not only should the Flag *protect* but *relieve* the American and foreigner alike. They toil and endanger their lives together, to enrich our countrymen and extend our country's commerce, hence it is only fair, just and honorable that they should share alike our country's *protection* and *relief*.

☞ Be always at leisure to do a good action: never make business an excuse for avoiding offices of humanity.

Jesus Christ, the Anchor of the Soul.

BY REV. EDWARD PAYSON.

PREFACE.—The following address, delivered more than forty years ago by the eminently pious Payson, has been long out of print. In republishing it in the present form, it is sent forth with the earnest prayer that its solemn teachings may be blest to the good of souls. Its author has long since gone to his final reward, and rests from his labors; yet he, being dead, may yet speak to the hearts and consciences of some immortal voyagers, who may thereby be persuaded to set their faces toward heaven, and meet him in the last great day on the right hand of the throne of God.

Shipmates! read it carefully and prayerfully. Take it with you on your voyages. Read it to your fellow seamen, and let it lie near your Bible. Never let a day pass by without seeking strength and comfort in the word of God. Pray to him to guide you safely at last into the heaven of eternal rest. May you there receive from the Lord Jesus Christ a crown of life that fadeth not away.

There may you bathe your weary soul,
In seas of heavenly rest;
And not a wave of trouble roll
Across your peaceful breast.

Shipmates! We are all together in the great ship of this world, and are sailing together to the shores of eternity. You have something within you which thinks and feels; and that something is an *immortal soul*—a soul worth infinitely more than all the merchandise which you ever assisted in conveying across the seas—a soul worth more than all the stars which twinkle above you, while keeping your evening watch on deck—a soul which will continue to live, and to be happy or miserable, when all those stars are quenched in everlasting night. Yes! mark me, shipmates, you have each such a soul with you—a soul dear to Him who made it—a soul for whose salvation Jesus Christ shed his blood, and for the loss of which, the whole world, could you gain it, would be no compensation. This precious freight, these immortal souls, are embarked in frail vessels on the dangerous voyage of life; a voyage which you are even now pursuing, and which will terminate either in the Port of Heaven, or in the Gulf of Perdition. To one or the other of these places you are all bound. In one or the other of them you will all land at death. In which of them you shall land, will depend on the course you steer. These are the reasons why we feel concerned for you. We know there is but one such course. We wish you to make sure of a good harbor, in which you may rest quietly, after the toilsome voyage of life is ended. We know there is but one such harbor. We know that this harbor is not easy to find. We know that the sea over which you sail is full of sunken rocks and quicksands, on which many a brother sailor has made shipwreck of his soul. Your voyage is, therefore, exceedingly dangerous. We meet you pursuing this voyage, and wish to speak to you. When you speak a vessel, one of the first questions you ask her is, "Where are you bound?" Allow me to ask you the same question. Ho, there! creature of God, im-

mortal spirit, voyager to Eternity, whither art thou bound? Heard I the answer aright? Was it, "I don't know?" Not know where you are bound! Heard you ever such an answer to this question before? Should you hear such an answer from a spoken vessel, would you not conclude its crew to be either drunk or mad? and would you not expect soon to hear of its loss? Not know where you are bound! And have you then, for so many years, been beating about in the fogs of ignorance and uncertainty, with no port in view, the sport of storms and currents, driven hither as the winds change, without any hope of ever making a harbor, and liable every moment to strike upon a lee shore? Not know where you are bound! Alas, then, I fear you are bound to the Gulf of Perdition, and that you will be driven on the rocks of Despair, which are now right ahead of you, and which sooner or later, bring up all who know not where they are bound, and who care not what course they steer. If I have taken my observations correctly, you are in the Gulf Stream—a strong current which sets directly into the Gulf, where you will find no bottom with a thousand fathoms of line. Not know where you are bound! You must then be in distress. You have either unshipped your rudder, or you have no compass, chart, or quadrant on board; nor any pilot who can carry you into the Port of Heaven. And what pilot, you will perhaps ask in reply, can carry us there? Who can tell us, with certainty, that there is any such port? On what chart is it laid down? And how do we know, how do you know, how can any man know, that what you have told us now is true?

These are fair questions, shipmates, and you shall have an answer; but allow me, first, to ask you a few questions. Should you see a fine ship, well built, handsomely rigged, and completely equipped for a voyage, could any man make you believe that she built herself? or that she was built by chance? or that she sprung, like a bubble, out of the sea? Would you not feel as certain that she was the work of some builder, as if you had stood by and seen him shape every timber, and drive every bolt? And can you, then, believe that this great ship, the world, built itself? or that it was built by chance? or that it sprung out of nothing without any cause? Do you not feel as certain that it was made by some great, and wise, and powerful builder, as if you had stood by and seen him make it? Yes, you will say, every ship is built by some man; but He that built all things must be more than man. He must be GOD.

Another question. Should you see a vessel go every year, for many years successively, to a distant port, and return at a set time, performing all her voyages with perfect regularity, and never going a cable's length out of her course, nor being a day out of her time, could you be made to believe that she had no commander, pilot, or helmsman on board? that she went and came of her own accord? or that she had nothing to steer her but the wind? Would you have any more doubt that she was under the command of some skillful navigator, than if you were on board and saw him? Look, then, once more, at this great ship, the world. See how regularly she makes her annual

voyage round the sun, without ever getting out of her course, or being a day out of her time. Should she gain or lose a single day in making this voyage, what would all your Nautical Tables be good for? Now, would she go and come with such perfect regularity and exactness of her own accord, or with no one to regulate her course? Can you any more doubt that she is under the direction of some skillful commander, than if you saw him regulating all her motions? But if the world has a pilot, a commander, who is he? Aye, shipmates, who is he? Is it any of her crew? You know that if they should all unite their strength, they could neither move her, nor alter her course a hair's breadth. Who, then, can it be? But why need I ask? Who can regulate all the motions of the world, except He that made the world? And remember, shipmates, if God is here to regulate her course, he must be here to see how the crew behave.

Once more. Would a wise owner put a crew on board a vessel, and send her to sea, bound on a long voyage, without a compass, chart, quadrant, or pilot, to be driven just where the winds and waves might carry her, till she foundered, or went to pieces on some rocky shore? No, you reply, no wise owner, no man that cared anything either for the ship or the ship's company, would act in this manner. And would the good, the all wise God, then, who made the world, and placed us in it, act in such a manner? Certainly not. It would be insulting him to think so. You may be certain, therefore, that he has taken care to provide a safe harbor, in which, when the voyage of life is ended, we may ride secure from every danger; that he has furnished us with everything necessary to assist us in shaping our course for that harbor; and that he has provided a skillful pilot, who will carry us into it, if we put ourselves under his care. And, shipmates, we can tell you, for God has told us, that he actually has done all this. As a harbor, he has prepared heaven for us; a place so glorious, that the sun is not fit to be a lamp in it. Could you grasp the world like an orange, and squeeze all happiness it affords into a single cup, it would be nothing to one drop of the waters of life, which flow there like a river. For a Commander and Pilot, he has given us his own Son, Jesus Christ, the Captain of Salvation; beyond all comparison the most skillful, kind and careful commander that ever seaman sailed under. He can carry you, and he alone can carry you, safely into the Port of Heaven. No soul ever found its way into that port without him. No soul which put itself under his care was ever lost. Finally, for a compass, and quadrant, GOD has given us the BIBLE; and most completely does it answer the purpose of all three. By this book, as a compass, you may shape your course correctly; for it will always traverse freely, and it has no variation. By this book, as a quadrant, you may at any time, by night or by day, take an observation, and find out exactly where you are. And in this book, as on a chart, not only the Port of Heaven, but your whole course, with every rock, shoal and breaker on which you can possibly strike, is most accurately laid down. If, then, you make a proper use of this book, mind your helm,

keep a good lookout, and carefully observe your pilot's directions, you will, without fail, make a prosperous voyage, and reach the Port of Heaven in safety. It may not, however, be amiss to give you a few hints respecting the first part of your course.

If you examine your chart, you will find put down, not far from the latitude in which you now are, a most dangerous Rock, called the Rock of Intemperance, or Drunkard's Rock. This rock, on which there is a high beacon, is almost white with the bones of poor sailors who have been cast away upon it. You must be careful to give this rock a good berth, for there is a very strong current setting towards it. If you once get into that current, you will find it very difficult getting out again, and will be almost sure to strike and go to pieces. You will often find a parcel of wreckers round this rock, who will try to persuade you that it is not dangerous, and that there is no current. But take care how you believe them. Their only object is plunder.

Not far from this terrible rock, you will find marked a whirlpool, almost equally dangerous, called the Whirlpool of Bad Company. Indeed, this whirlpool often throws vessels upon the Drunkard's Rock, as it hurries them round. It lies just outside the Gulf of Perdition, and everything which it swallows up is thrown into that Gulf. It is surrounded by several little eddies, which often draw mariners into it before they know where they are. Keep a good look out, then, for these eddies, and steer wide of this whirlpool, for it has swallowed up more sailors than ever the sea did. In fact, it is a complete Hell Gate.

Besides this whirlpool and rock, there are several shoals laid down in your chart, which I cannot now stay to describe. Indeed, these seas are full of them, which makes sailing here extremely dangerous. If you will be sure to shun them all, and to keep clear of the terrible gulf already mentioned, you must immediately go about, make a signal for a pilot, and steer for the Straits of Repentance, which you will then see right ahead. These Straits, which are very narrow, form the only passage out of the dangerous seas you have been navigating into the great Pacific Ocean, sometimes called the Safe Sea, or Sea of Salvation, on the further shore of which lies your port. It is not very pleasant passing these Straits, and therefore many navigators have tried hard to find another passage. Indeed, some, who pretend to be pilots, will tell you there is another; but they are wrong, for the great Master Pilot himself has declared that every one who does not pass the Straits of Repentance will certainly be lost.

As you pass these Straits, the spacious Ray of Faith will begin to open, on the right hand side of which you will see a high hill, called Mount Calvary. On the top of this hill stands a Light House, in the form of a cross, which by night is completely illuminated from top to bottom, and by day sends up a pillar of smoke, like a white cloud. It stands so high, that unless you deviate from the course laid down in your chart, you will never lose sight of it in any succeeding part of your voyage. At the foot of this Light House you will find the Pilot I have so often mentioned, waiting for you. You must by

all means receive him on board; for without him, neither your own exertion, nor all the charts and pilots in the world, can preserve you from fatal shipwreck.

As you enter the Bay of Faith, you will see, far ahead, like a white cloud in the horizon, the High Lands of Hope, which lie hard by your port. These lands are so high, that, when the air is clear, you will have them constantly in sight during the remainder of your voyage; and while they are in sight you may be sure of always finding good anchoring ground, and of safely riding out every storm.

I might proceed to describe the remainder of your course, but it is needless, for you will find it all in your chart—the Bible. With this chart the Seamen's Friend Society are ready to furnish every destitute seaman; and they do it on purpose that your voyage may be prosperous, and its termination happy. And now, shipmates, let me ask you one question more. Should a ship's crew, bound on a long and dangerous voyage, refuse to provide themselves with either quadrant, chart, or compass, or being furnished by their owner with these articles, should stow them away in the hold, and never use them, never mind their helm, keep no lookout, pay no regard to their pilot's directions, but spend their time in drinking and carousing, have you any doubt that they would be lost before their voyage was half over? And when you heard that they were lost, would you not say, "It is just as I expected; but they have no one to blame except themselves!" Just so, my dear shipmates, if you refuse to receive the Bible, the Book which your Maker and Owner has given to assist in shaping your course; or if you lay this book aside in your chest, and never study it; or if you study it, and do not shape your course by it, nor pay any regard to the directions of Jesus Christ, your commander and pilot, but make it your only object to live an easy, careless, merry life, be assured that you will make shipwreck of your souls, and founder in that gulf which has no bottom; and while you feel that you are lost, lost forever, you will also feel that you have no one to blame for it but yourselves. You cannot blame God, your Creator and Owner, for he has kindly given you his only Son to be your pilot, and his book to be your chart. You cannot blame your fellow creatures, for by the hands of the Seamen's Friend Society they now offer you this book, "without money and without price." You cannot blame him who now addresses you, for he has told you what will be the consequences of neglecting this book. Oh, then, be persuaded to receive it, to study it, and to shape your course by it. Wherever you see the Bethel flag hoisted, rally round it. As often as you have an opportunity, visit the house of God on the Sabbath, or through the week, to hear what Jesus Christ has done for poor seamen. If you see a brother sailor becalmed by the way, or steering another course, lend him a hand, and take him with you. Whenever you are keeping your evening watch on deck, look up, and see the God of whom you have now heard—the God whose name, I fear, some of you "take in vain"—throned in awful silence, and darkness, and majesty, on the sky, crowned with a diadem of ten thousand stars, holding

the winds and thunderbolts in his hand, and setting one foot on the sea, and the other on the land, while both land and sea obey his word, and tremble at his nod. This, shipmates, is the God under whom we wish you to enlist, and to whom we wish you to pray. This is the God who now offers to be the poor sailor's friend, and who in all your voyages can carry you out in safety, and bring you home in peace. This, too, is the God whom we shall all one day see coming in the clouds of Heaven, with power and great glory, to judge the world. Then, at his command, the earth and the sea shall give up all who have been buried in the former, or sunk in the latter; and they shall stand together before God, to be rewarded according to their works. Oh, then, seamen, landmen, whoever you are that read, prepare, *prepare* for this great day. Yes, prepare, ye accountable creatures, *prepare to meet your God*; for He has said, "Behold I come, I come near to judgment!" And hath He said it, and shall he not do it? Hath He spoken, and shall he not make it good? Yes, when His appointed hour shall arrive, a mighty angel will lift his hand to Heaven, and swear by Him who liveth forever and ever, that there shall be time no longer. Then our world, impetuously driven by the last tempest, will strike, and be dashed in pieces on the shores of eternity. Hark! what a crash was there! One groan of unutterable anguish, one loud shriek of consternation and despair is heard, and all is still. Not a fragment of the wreck remains, to which the struggling wretches might cling for support; but down, down, down they sink, whelmed deep beneath the billows of almighty wrath. But see! something appears at a distance, mounting above the waves, and nearing the shore. It is the Ark of Salvation! It is the Life Boat of Heaven! It has weathered the storm; it enters the harbor triumphantly! Heaven resounds with the acclamations of its grateful, happy crew! Among them may you all, shipmates, be found. May we all, and all who believe and obey, as well as distribute, the Scriptures, save both themselves and the objects of their care. And may every perishing immortal now, while the Ark is open, while the rope of mercy is thrown within his grasp, seize it, and make eternal life his own.

"Help Lord, or we Perish!"

When through the torn sail the wild tempest is streaming;
When o'er the dark wave the red lightning is gleaming.
Nor hope lends a ray the poor seamen to cherish,
We fly to our Maker—"Help, Lord, or we perish!"

Oh, Jesus! once tossed on the breast of the billow;
Aroused by the shriek of despair from thy pillow;
Now, seated in glory, the mariner cherish.
Who cries in his danger, "Help, Lord, or we perish!"

And oh, when the whirlwind of passion is raging,
When hell in our heart its wild warfare is waging,
Arise in thy strength, thy redeemed to cherish,
Rebuke the destroyer—"Help, Lord, or we perish!"

☞ Nothing can occur beyond the strength of faith to sustain, or transcending the resources of religion to relieve.

THE FRIEND.

DECEMBER 1, 1866.

HAWAIIAN SEAMEN ON BOARD AMERICAN SHIPS.—Last year four hundred Hawaiians shipped on board American whale ships. This year the number will not probably be less. We do not well see how the whaling fleet could be fitted out unless there was this heavy draft upon the natives of these Islands. With due regard to His Majesty's native subjects, we cannot see how his officers can allow Hawaiians thus to ship in American vessels. According to the U. S. Laws, as interpreted by U. S. Consuls at these islands, these Hawaiian seamen are not entitled to support and relief, should they be taken sick on board, and the Captain be compelled to touch and discharge them at Hongkong, Sydney, Tahiti, or any port where there is an American Consul. The Captain might or might not pay the poor sailor's board for a few days at a Sailor's Boarding House, but as soon as the ship should sail, the sailor is cast out to take care of himself—sick and penniless—but *with a duly certified discharge from an American ship in his pocket.* This is no fancy sketch, but very likely to occur at any and every port in the Pacific, visited by whale ships. As an act of humanity, we think the proper officer or officers of this Government should make a representation of the facts at Washington, or instantan tabu the shipping of another of His Majesty's subjects.

"THE FRIEND" AT SEA.—Occasionally a shipmaster calls upon us for a "big" volume of our "little" sheet, containing as many years as we can furnish. One having a volume of this description on shipboard, thus writes us from the Chincha Islands:

"I have not forgotten you, for I have pursued a steady course through eleven years of the *Friend*, and on my homeward voyage expect to go through the remainder."

We can supply a few more shipmasters with good reading for a long voyage, and perhaps from the perusal of the *Friend*, they may obtain hints about good whaling grounds, or sunken rocks, or dangerous shoals, or adverse currents, or hidden reefs, or low islands. Not long since one shipmaster remarked, a hint obtained from the *Friend*, kept his vessel from being wrecked on Christmas Island.

HAWAIIAN ISLANDS DISCOVERED 1555.—So the vexed question appears to be now definitely settled, that Capt. Cook did not discover these islands, but that they were originally discovered by a Spanish navigator, 223 years before they were visited by Capt. Cook. These islands were known to the Spanish navigators as "Islas de Mesa," or

Table Islands. Probably this name was chosen from viewing the broad table lands of Hawaii. We learn these facts from a communication recently published in the *Hawaiian Gazette*, and written to His Majesty's Foreign Minister, by the Governor of Guam, or by an officer of the Spanish Government at Madrid, Spain, who was ordered by the Spanish Government to search the archives of the Colonial department and ascertain all that could be found out upon the subject. The name of the discoverer was Juan Gaetano, or Gaytan. What however appears most strange to us, is the fact that during those two hundred and twenty-three years, these islands should not have been repeatedly visited by Spanish galleons, freighted with treasure and passing from Acapulco, in Mexico, to the East Indies.

THE REV. D. TRUMBULL AT VALPARAISO.—Such testimony as the following, respecting the American Chaplain at Valparaíso, indicates that he has not labored in vain. This testimony, by the way, is from one born a British subject, and hence, the allusion at the close of the paragraph. Our correspondent thus writes, under date of August 31:

Your friend, Mr. Trumbull, was absent, having gone to Panama and perhaps home with his wife, whose health was very much shattered and required change of climate. I was pleased to observe that his congregation keep up their services twice each Sabbath, and once on Wednesday evening, a number of the members officiating in turn. Mr. Trumbull has labored well and effectually. Besides attracting a large and worthy congregation, he has established a Bible Society, Bible class, Sabbath School, a colporteur among the Chilenos, &c., and the church is now expecting two young American Missionaries to labor among the people of the country. Mr. T. is the subject of an intense love and veneration on the part of his people, who, by the way, are mostly Scotch and English, a class not usually violently affectionate towards Americans."

SOUTH AMERICAN NEWS.—Our correspondent from the Chincha Islands, thus refers to serious trouble in the Peruvian Navy, in consequence of the appointment of a U. S. "Rebel" as Admiral of the Fleet:

"There is at present quite a row in the Peruvian Navy. A Southern American rebel, Tucker by name, was appointed Admiral of the fleet (by the President,) and went to Valaparaíso to assume command. The Peruvian officers refused to allow him to come on board, and were all in consequence taken prisoners by a force sent from Callao, and are now in confinement at the latter place. The Government have called upon other marine officers to supply their places, who refused to serve under Tucker, and it is said they will also be imprisoned in a few days."

THE IRON CROWN recently carried from Venice by the Austrians, and since claimed by the Italian government, is an interesting relic. The crown of iron, though chiefly of gold, derived its name from an iron band which encircled it in the interior, and which was said to have been made from one of the nails which served in the crucifixion of Christ. This crown was worn by Charlemagne, the first Emperor of Germany, over 1,000 years ago.

DEATH OF DR. S. PORTER FORD.—It is with feelings of unspeakable sadness that we chronicle the death of this eminent surgeon and physician. The public have thereby sustained a great loss. As the Weeklies and Daily have so freely commented upon the event, we will merely add, that having frequently called upon him to visit, and prescribe for non-paying patients, it affords us great pleasure to record the fact, that he always most cheerfully administered the requisite medical assistance. The poor have lost a friend. We copy the following from the last *Advertiser*:

FUNERAL.—The obsequies of the late Dr. S. P. Ford were performed on Sunday Nov. 25th, at 3 o'clock, at the Bethel Chapel, where Rev. Mr. Damon delivered an appropriate address. The procession, which embraced the Masonic brotherhood, numbering about sixty, some thirty carriages and a large number of citizens on foot, then moved to the Nuanu Cemetery, where Judge Davis read the Masonic Burial Service. Rarely has death taken a more conspicuous member of our small community or one whose absence will, for a longer time, be more keenly felt—especially in the sick room. Gov. Dominis is appointed executor of the estate of Dr. Ford, by his will, and has applied for letter of administration.

DEATH'S DOINGS.—On Monday October 29th, Capt. Wm. Bacle died at his residence in Palama, in this city. He was one of the oldest foreign residents on these islands, having arrived here in 1812, during the American war. He was a native of Virginia, and born in 1793, being consequently 73 years of age at the time of his death. In his younger days he served as shipmaster, afterwards for many years kept a store in this city. Those who came here prior to 1850 will remember the sign of Austin & Bacle, on the corner of King and Nuanu streets. During the last five years his health has been feeble, and he was seldom seen out.

—On Sunday morning Oct. 28, Mr. William F. Jourdan died at the Queen's Hospital, of dropsy, after a lingering illness. He came to Honolulu, about 1851, with a circus company, and soon after entered the police service, and held the office of Deputy Sheriff for several years. In the spring of 1865 he visited Cambridgeport, Mass., where his relatives live, and returned much improved in health. In this warm climate he soon relapsed, and entered the hospital.

—At Wailuku, on Mani, Jonathan C. Farwell died on the 1st of November. He was a lawyer by profession, and had lived at Labaina and Wailuku for several years. He was a native of Massachusetts, and about forty years of age.

MELANCHOLY DISASTER.—On the 12th of June the following persons, belonging to the whaleship *Active*, were drowned: Mr. Taber, Frank de Rosa, Jose de Rega, Joaquin de Silva, Jefferson Snow and George Cooper. Also, on the 2d of August, Axel Anderson, belonging to the same ship, was drowned.

BOOKS FOR SEAMEN.—We desire to acknowledge a very valuable donation of books from Mrs. Armstrong, also another donation from Mr. Joseph Brewer, of Boston, but recently a passenger per the *Iolani*. The contributions are very acceptable.

Our sea-faring readers will find in this number of the *Friend*, a full report of all the whaleships visiting Honolulu this fall season.

A FEW MORE FOREIGN SUBSCRIBERS wanted from among the whaling fleet. Terms, \$2.50, in advance, including postage.

A SERENADE.—On the evening of Nov. 3, the choir of the Chapel of Kawaiahae, consisting of some fifteen native Hawaiian young men, in three boats, serenaded the officers and crew of the U. S. Ship *Vanderbilt*. The music was vocal and instrumental, and said by those who heard it to be very fine. The pieces sung were mostly familiar American and English airs, but none were better performed than the stirring songs of the late war. When informed that the serenaders were native Hawaiians, the officers could hardly believe that such music and good English pronunciation were possible from them. One of the sailors belonging to the ship has handed in the following, composed after the serenade:

Our Serenade.

List! oh list! my island friends,
To you my lays I'll tune,
Who sweetly sang to us last night,
Beneath the midnight moon.
In accents sweet and notes so mild,
That fell as soft as snow
Upon the cool and fragrant air,
You sang, from boats below.
Our ears the tender strains did catch,
Our griefs were soon allayed:
Forgot our duties and our cares,
With joy our breasts were swayed.
The hammock too, soon lost its charms,
And sleep its balmy power,
When listening to those dulcet tones,
Those songs at night's still hour.
Merrily followed tune after tune,
Harmonious with the breakers' roar,
Full-measured and melodious,
While lying on the oar.
Too soon the silvery hum did cease,
Of music's gentle strain,
Come in the cool soft evening hours
And sing those songs again.

U. S. S. *Vanderbilt*, Oct. 28th, 1866.

MAIN TOP.

BRITISH COMMISSIONER.—The Hon. J. H. Wodehouse, Her Britannic Majesty's Commissioner and Consul General, for this group, arrived in the bark *Comet*, having left England via the West Indies, Sept. 17. Mr. W. is accompanied by his family who are the guests of W. L. Green, Esq. The latter has had charge of the British Commission for the past eighteen months, and it is but simple justice to state that he has given eminent satisfaction here, and we doubt not to his own Government also.

FROM TAHITI.—The brig *Firefly*, Chapman, touched at this port on the 30th. eighteen days from Tahiti, to obtain water. We are indebted to Messrs. B. F. Bolles & Co. for Tahiti papers to October 6. From them we glean but little of interest in this quarter. The only war ships in port were the French dispatch steamer *Latouche Treville* and the French transports *Euryale* and *Chevert*. The Spanish squadron had sailed, as was supposed, for Manila. No foreign merchantmen were left in port. The *Messenger* contains a reference to the loss of a ship on Palmerston Island. We copy the *Herald's* translation of the item, merely adding that the British ship *Bellissima* sailed from San Francisco for Sydney, February 12, with a cargo of wheat valued at \$32,754. The ship was probably wrecked early in March: [Adv.]

The schooner *Aorai*, Capt. P. B. Dunn, arrived at Papeete Oct. 5th, bringing the news of the loss of the iron ship *Bellissima*, on Palmerston's Island, in Lat. 18 04 S., Long. 163 10 W. On the 23d, 24th and 25th of March last, the *Aorai* experienced heavy gales, and on the morning of the 26th the supercargo discovered something which appeared to be a wreck on the N.E. side of the reef of Palmerston's Island. He immediately lowered a boat, and proceeded to the island when he found his conjecture to be correct. On landing, he divided his crew into two squads, and sent one to the north side of the island, and went himself with the other to the south side, to search for the survivors, if any there might be, or for the bodies of those who had perished. They did not search long before a pitiful sight broke upon their view. Six bodies were discovered on the beach, without clothing, and horribly bruised by being dashed upon the coral reef which they had been washed over. Four of these bodies were men, and the other two children, one a boy, apparently about four years old, and the other a girl of about three years. The two children were buried on the northern islet, side by side, and the men on the southern islet, with the usual religious ceremonies. The captain of the *Aorai* has in his possession a portion of the wreck, on which is the name of *Bellissima* in gold letters, and he also picked up some clothing marked as follows: A. P. Rait, D. Ritchie, Jas. Murray, E. Murray. It is evident that every soul on board has perished.

FREEWILL OFFERINGS.

For Support of.....The Friend and Bethel.
Captain Jernegan.....\$ 5.00
Two forfeits.....10.00
Captain Soule, "St. George,".....10.00 5.00
Captain Soule.....5.00 5.00
Captain Allen "Onward,".....10.00
Captain Dean, "John Wells,".....5.00 5.00
Captain Sanford and Sailors of U. S. S. *Van-*
derbilt.....40.00

Alive Two Thousand Years.

In the course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveller, accidentally came across a mummy, which the inscription upon it proved to be at least two thousand years old. In examining the mummy, after it was carefully unwrapped, he found in one of its enclosed hands a small, round root. Wondering how long vegetable life could last, he took the little bulb from the mummy's hand and planted it in a sunny soil, allowed the dews and rains of heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower. This interesting incident suggested to Mrs. S. H. Bradford, an American poetess, the following verses upon

"THE RESURRECTION."

Two thousand years ago a flower
Bloomed lightly in a far-off land;
Two thousand years ago its reed
Was placed within a dead man's hand.
Before the Saviour came to earth,
That man had lived and loved and died,
And even in that far-off time
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shriveled hand is robbed at last,
The reed is buried in the earth;
When lo! the life—long hidden there—
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a reed when buried low;
Just such a flower in Egypt bloomed
And died *two thousand years ago!*

And will not He who watched the reed
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will He not from 'neath the sod
Cause something glorious to arise?
Aye, though it sleep *two thousand years*,
Yet all that buried dust shall arise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For "in my flesh shall I see God,"
Even though I sleep *two thousand years*.

—Literary Album.

RUNAWAY.—A boat's crew, belonging to the whaleship *Active*, while cruising in Shantar Bay, deserted, and have not since been heard from. The following are their names: Mr. Hill (a boat-steerer), Alexander de Silva, Manuel Joseph, John Peter, Antone Dutra, Manuel Francis and Bernard Peres. Jack is always fond of adventure, and ready for a cruise to the North or South pole. In this instance, we think, the runaways most likely got on board one of the codfish schooners, bound to San Francisco, where they will have no trouble in starting off on some new cruise.

DEATH OF A HAWAIIAN AUTHOR.—S. N. Haleole the author of the well-known story of Laieikawai, which was published in one volume three years ago, died suddenly on the 22d of October, at Ewa. For a Hawaiian, he possessed rare literary talent, and the story of Laieikawai, one of the ancient Hawaiian princesses, will long remain a fit monument of his genius.

Loss of the Brig Victorin.

Capt. Lubbers, of the whaleship *Julian*, reports having spoken at sea the schooner *Mandeville*, Capt. Redfield, and on board he met Capt. Fish of the brig *Victoria*, of Honolulu, who reported his vessel a total loss. She had been in the ice, and in working out of it, got on shore off Point Barrow, about the 1st of August. By the shifting of the wind he got his vessel off the reef with the loss of rudder, anchors and braces, and with holes stove in the hull. The crew wanted to abandon her at sea, but Capt. Fish persuaded them to remain on board, and soon fell in with Capt. Redfield's schooner, which accompanied him to Plover Bay. Here they found the officers of the Russian telegraph Company, and the bark *Martha*, of New Bedford. A survey was held, and the vessel found unfit to complete her voyage, repairs there being also impossible. Capt. Fish then decided to transfer the cargo and crew on board the above named vessels, both which were bound to San Francisco.

The Whaling Fleet.

ARRIVALS AT HONOLULU.

	Bbls. Sperm.	Bbls. Wh.	Lbs. Bn.
Sept. 12—Wm. Gifford, Fisher.....	160	1000	9000
Oct. 11—Champion, Worth.....	—	700	10000
21—Reindeer, Raynor.....	—	1050	21000
21—Winslow, Labaste.....	—	300	4500
22—Cherokee, Eldridge.....	215	445	4000
23—Jos. Maxwell, Chase.....	—	500	8000
23—Nautilus, Bliven.....	—	960	22500
23—St. George, Soule.....	—	600	7000
24—Eliza Adams, Fish.....	—	700	11000
24—Three Brothers, Taber.....	200	1150	18000
24—Lagoda, Fisher.....	—	1500	23000
25—Arnolda, Hawes.....	—	800	13500
25—Navy, Davis.....	—	500	6000
26—Monticello, Phillips.....	—	450	8000
26—Roscoe, Macomber.....	—	75	1200
26—Thos. Dickason, Jernegan.....	—	800	12000
26—Stephanie, Sinclair.....	30	300	4000
27—Northern Light, Clough.....	1150	900	15000
27—Tamerlane, Winslow.....	—	clean	—
27—Splendid, Fisher.....	—	1200	23000
29—Hae Hawaii, Heppigstone.....	—	1000	21000
29—Addison, Pierce.....	—	150	2000
30—Islander, Holly.....	—	700	10000
30—Nile, Fish.....	70	900	18000
Nov. 1—J. D. Thompson, Brown.....	—	1150	14000
1—Onward, Allen.....	—	1150	14000
1—Chas. W. Morgan.....	130	270	2000
1—Gen. Scott.....	—	900	13000
1—Almira, Osborne.....	—	450	6000
1—Sunbeam, Barrett.....	—	500	7000
2—Gayhead, Kelly.....	—	750	10000
2—Congress, Castino.....	—	800	12000
2—Kohola, Cogan.....	—	670	13000
2—Wm. Rotch, Pulver.....	—	775	10000
3—Corn's Howland, Homan.....	—	2000	29000
3—Europa, Pierce.....	—	250	6000
3—John P. Wood, Tinker.....	—	750	15000
3—Florida, Fordham.....	—	370	5000
3—Adeline, Soule.....	140	400	9000
3—Wm. and Henry, Steton.....	—	450	8000
4—Oliver Crocker, Lapham.....	—	800	12000
4—Josephine, Chapman.....	—	1100	16000
4—President, Kelly.....	—	750	11000
4—Helen Snow, Campbell.....	55	600	10000
4—Java, Enos.....	—	480	5000
4—Comet, Rice.....	—	90	500
4—Sea Breeze, Hamilton.....	—	700	9000
4—Jereh Perry, Halsey.....	60	350	4000
5—Norman, Childs.....	—	375	5000
5—Eagle, McKenzie.....	—	700	9500
5—Dan'l Wood, Richmond.....	—	500	7000
6—Active, Robinson.....	—	250	3000
6—Illinois, Davis.....	—	100	1600
6—Julian, Lubbers.....	—	1000	18000
6—Florence, Loveland.....	—	650	15000
8—Midus, Drake.....	—	750	10000
11—Courser, Hamblin.....	—	400	6000
11—Oregon, Mammen.....	—	350	4000
14—Peru, Smith.....	—	600	7500
18—Cicero, Pann.....	—	200	3000
19—Robert Towns, Baker.....	—	1100	20000
19—Trident, Rose.....	—	550	8000
20—Mercury, Tooker.....	—	550	8000
22—Lydia, Hathaway.....	—	500	7000
22—John Wells, Dean.....	—	275	15000
24—George, Davis.....	—	200	4000
25—Jas. Maury, Cunningham.....	—	200	12000
28—Ocean, Barber.....	—	750	10000
29—Minerva, Penniman.....	—	1000	15000
29—Canton Packet, Frazer.....	—	800	12000
30—Awashonks, Norton.....	—	750	10000

Loss of Whaling Bark Pacific.

By the arrival of the brig *Constantine*, we have advices of the loss of the whaling bark *Pacific*, of New Bedford, on Bhering's Island, July 3d. It occurred during a fog, about 9 o'clock in the morning. Capt. French has furnished us a full report of the loss of his vessel, which, owing to the late hour received, we are obliged to condense. As soon as he found where the vessel had struck, which was on a rocky reef about four miles north of the S. E. point of the island, every exertion was made to get her off by carrying out anchors and breaking out aft to lighten the ship; but it was useless, as the tide left her fast aground. At 5 p. m., the tide had fallen so that the ship fell over to port, and bilged. Officers and crew were engaged in saving provisions, bread and such articles as were necessary to render them comfortable, which they took on shore July 4th. The 5th was spent in searching for inhabitants, three boats being employed, the fourth being left at the camp. At 5 p. m. July 6th, found a cluster of huts, and there learned that the settlement was on the west side of the island. On the 8th, the captain and his boat's crew reached the town, and were kindly received by the Governor. On sending back to the camp, it was discovered that Mr. Hoadley with two boats and their crews had left the island for the Kamackata coast. On the 16th, the Russian bark *Nakemoff* arrived at the settlement, and offered to take the wrecked mariners to Sitka. As there was not time to send again to the camp, Captain French was obliged to leave his charts, clothing and other effects saved. Sailed July 20, and arrived at Sitka, August 23d, where they remained till the brig *Constantine* left for this port, October 7. Capt. F. concludes his report as follows:

"Oct. 7—Sailed for Honolulu on board the brig *Constantine*, Capt. Dengin. Myself, 1st and 2d mates, cooper and two of the crew, were all the brig could take; the remainder of the crew will come in another vessel, that would sail for this port soon.

In conclusion I would return my sincere thanks to the people of Bhering's Island and Sitka, for their many acts of kindness to myself, officers and crew. But to Capt. Archmandretoff and Dengin I feel myself under peculiar obligations for the very kind and gentlemanly manner in which I was treated while on board their vessels."

EDITOR'S TABLE.

SOCIAL LIFE OF THE CHINESE.—With some account of their Religious, Governmental, Educational, and Business Customs and Opinions: With Special but not Exclusive Reference to Fuhchau.—*By Rev. Justus Doolittle*, fourteen years member of the Fuhchau Mission of the American Board. With over One Hundred and fifty Illustrations. In two volumes. New York: Harper & Brothers, Publishers, Franklin square. 1865.

This is a most interesting and instructive book. It is just the book to be read by all desirous of becoming acquainted with the customs, habits and manners of the Chinese. It is a singular but noteworthy fact that laborers are now going forth from China, to cultivate the sugarcane in Havana, Mauritius, Sandwich Islands, and many other parts of the tropics; to load the guano vessels at the Chinha islands; to dig in the mines of California and Australia; and to labor as domestics in many other parts of the world. They are a thrifty and industrious people, but intensely wedded to their ancient customs. They are a people essentially idolatrous in their religious opinions and by no means inclined to change their views and opinions upon religious subjects. Any one professing to be well-read and acquainted with the human race, but ignores the Chinese,—their habits and influence—shows that he is but partially posted up in regard to one of the most remarkable people on our globe. The book now before us appears to be exactly the one which ought to go into general circulation. It is quite impossible to treat this people justly and fairly unless their customs and habits are duly considered and carefully pondered.

This is a book for the judge, the planter, the Missionary and Editor, on the Sandwich Islands, to read. The Chinese are already here and thousands more are destined to come hither. We doubt not many hundreds of little children born in China, and now picking tea-leaves or living on the rivers of China, will find their graves on Hawaiian shores. At a late Monthly Concert at Fort Street Church, as well as on other occasions, we have heard remarks indicating that it was most discouraging to labor for the enlightenment of the Chinese. Our Missionaries in China have also found it no easy matter to teach the Chinese the tenets of the Christian's faith, but yet they are not discouraged. We think our readers will be interested in the following paragraphs:—

The first Protestant Mission at Fuhchau was established by a missionary of the American Board of Commissioners for Foreign Missions in January, 1847. The Mission has averaged three or four families since its commencement. In April, 1856, occurred the first baptism of a Chinaman at this city in connection with Protestant Missions. In May, 1857, a brick church, called the "Church of the Savior," built on the main street in the southern suburbs, and about

one mile from the Big Bridge, was dedicated to the worship of God. Its first native church, consisting of four members, was organized in October of the same year. In May, 1863, a church of seven members was formed at Chang-loh, distant seventeen miles from the city. In June of the same year a church of nine members was organized in the city of Fuhchau, having been dismissed from the church in the suburbs to form the church in the city. For the first ten years of this Mission's existence only one was baptized. During the next five years twenty-two members were received into the first church formed. During the next two years twenty-three persons were baptized. Between 1853 and 1858 a small boarding school, *i. e.*, a school where the pupils were boarded, clothed, and educated at the expense of the Mission, was sustained in this Mission. Among the pupils were four or five young men, who are now employed as native helpers, and three girls, all of whom became church members, and two of whom are wives of two of the native helpers. There are at present a training-school for native helpers, and a small boarding-school for boys, and a small boarding-school for girls connected with the Mission. It employs six or seven native helpers, and three or four country stations are occupied by it. Part of the members of this Mission live at Ponasang, not far from the Church of the Savior, and part live in the city, on a hill not far from the White Pagoda, in houses built and owned by the American Board.

The Mission of the Methodist Episcopal Church was established in the fall of 1847. It has had an average number of four or five families. In 1857 it baptized the first convert in connection with its labors. In August, 1856, a brick church, called the "Church of the True God," the first substantial church building erected at Fuhchau by Protestant Missions, was dedicated to the worship of God. It is located near Tating, on the main street, in the southern suburbs, about two thirds the way between the Big Bridge and the city. In the winter of the same year another brick church, located on the hill in the suburbs on the south bank of the Main, was finished and dedicated, called the "Church of Heavenly Rest." In the fall of 1864 this Mission erected a commodious brick church on East Street, in the city. Its members reside principally on the hill on which the Church of Heavenly Rest is built. One family lives at a country station ten or twelve miles from Fuhchau. This Mission has received great and signal encouragement in several country villages and farming districts, as well as in the city and suburbs. It has some eight or ten country stations, which are more or less regularly visited by the foreign missionaries, and where native helpers are appointed to preach regularly. It has a flourishing boys' boarding-school, and a flourishing girls' boarding-school, and a printing-press. At the close of 1863 there were twenty-six probationary members of its native churches, and ninety-nine in full communion. It employs ten or twelve native helpers. It has established a system of regular quarterly meetings and an annual conference in conformity with the discipline of the Methodist Episcopal Church.

The English Church Missionary Society established a mission at Fuhchau in the spring of 1850. It has met with many reverses, and has not averaged two families. Its members have always resided within the city on Black Rock Hill. It has two large chapels, located on South and Back Streets, two of the most important streets in the city. It employs two or three native helpers, and has ten or fifteen baptized Chinese under its care and instruction.

Many of the small chapels, and some of the large church buildings, in connection with these three Missions, whether in the city, or in the suburbs, or at the country stations, are opened daily for preaching in Chinese. All who please to come in are welcomed.

All these Missions have in former years distributed, in large numbers, tracts and parts of the Scriptures prepared in the general language of the country. A considerable number, prepared in the local dialect, have also been published. The Methodist Mission in 1864 completed the translation and publication of the New Testament in the local dialect.

LAWRENCE.—Rev. Wm. Franklin Snow was installed on Thursday evening, 13th Oct., as pastor of the Franklin Street Church in Lawrence. Moderator, Rev. E. H. Greeley of Methuen; Scribe, Rev. J. P. Lane of Andover:

Introductory by Rev. B. F. Hamilton of No. Andover; Sermon by Rev. A. H. Plumb of Chelsea; Installing Prayer by Rev. E. H. Greeley; Charge to the Pastor by Rev. J. L. Taylor, Treasurer of Andover Seminary; Right Hand by Rev. C. E. Fisher of Lawrence; Charge to the People by Rev. James P. Lane.

The statement of doctrinal belief by the candidate was clear and full, and his examination was well sustained. The Eliot Church, the third of our order in Lawrence, was organized about one year ago, and Mr. Snow is their first pastor. They have erected a very neat and attractive house of worship, which was dedicated one week ago, the pastor-elect preaching the sermon. This organization is on a firm financial basis, owning and controlling their meeting-house free from debt, and composed of members who are able and willing to provide liberally for the support of gospel institutions. There is no ecclesiastical society connected, the church assuming the responsibility of pecuniary support as well as spiritual. This organization does not materially diminish the strength, or numbers of the other two churches of our order in Lawrence, as its primary design is to reach a population that were not otherwise reached. The prospects for great usefulness are most hopeful.—*Congregationalist*.

☞ Now, as a teacher, Christ comes to men, whether they will or not. As one having authority, he presses himself upon them, to warn and exhort them. But as a personal friend he presses himself upon no one. His personal love and the manifestation of that love, are never intruded upon any one.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. O. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7½ P. M.

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MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Nov. 1—Am wh bark Onward, Allen, from Ochotsk, with 1150 bbls oil and 14000 lbs bone.
 1—Am wh ship Gen'l Scott, Washburn, from Arctic, with 900 bbls oil and 13000 lbs bone.
 2—Am wh ship Almira, Osborne, from Arctic, with 450 bbls oil and 8000 lbs bone.
 2—Am wh ship Chas. W. Morgan, Landers, from Ochotsk, with 130 bbls sp. 270 bbls wh oil, and 2000 lbs bone.
 2—Am wh bark Sunbeam, Barrett, from Ochotsk, with 550 bbls oil and 7000 lbs bone.
 2—Am wh ship Gay Head, Kelly, from Arctic, with 800 bbls oil and 14000 lbs bone.
 2—Am wh ship Congress, Castino, from Arctic, with 800 bbls oil and 12000 lbs bone.
 2—Haw'n wh brig Kohola, Cogan, from Arctic, with 670 bbls oil, 13000 lbs bone.
 3—Am wh ship Cornelius Howland, Homan, from Arctic, with 1900 bbls oil and 23,000 lbs bone.
 3—Am wh ship Europa, Pierce, from Arctic, with 250 bbls oil and 6,000 lbs bone.
 3—Am wh bark John P. West, Tinker, from Arctic, with 750 bbls oil and 12000 lbs bone.
 3—Am wh bark Florida, Fordham, from Arctic, with 370 bbls oil and 4000 lbs bone.
 3—Am wh ship Adeline, Soule, from Arctic, with 400 bbls wh, 140 bbls sp and 7000 lbs bone.
 3—Am wh ship William & Henry, Stetson, from Ochotsk with 450 bbls oil and 5000 lbs bone.
 4—Am wh bark Oliver Crocker, Layman, from Arctic, with 800 bbls oil and 12000 lbs bone.
 4—Am wh ship Josephine, Chapman, from Ochotsk, with 1100 bbls oil and 13000 lbs bone.
 4—Am wh bark President, Kelly, from Arctic, with 750 bbls wh oil and 11000 lbs bone.
 4—Am wh bark Helen Snow, Campbell, from Arctic, with 600 bbls wh oil, 55 bbls sp and 10000 lbs bone.
 4—Am wh bark Java, Enos, from Ochotsk, with 460 bbls oil and 5000 lbs bone.
 4—Oldenburg brig Comet, Rice, from Ochotsk, with 90 bbls oil and 500 lbs bone.
 4—Am wh bark Sea Breeze, Hamilton, from Ochotsk, with 700 bbls oil and 9000 lbs bone.
 4—Am wh ship Jereh Perry, Halsey, from Arctic, with 550 bbls wh oil, 60 bbls sp and 4000 lbs bone.
 5—Am wh bark Norman, Childs, from Arctic, with 375 bbls oil and 5000 lbs bone.
 5—Am wh bark Eagle, McKenzie, from Arctic, with 700 bbls oil and 9000 lbs bone.
 5—Am wh bark Dan'l Wood, Richmond, from Arctic, with 500 bbls oil and 7000 lbs bone.
 5—Norwegian barkentine Formica, Thompson, from Ochotsk.
 6—Haw'n wh bark Florence, Loveland, from Arctic, with 650 bbls oil and 15000 lbs bone.
 6—Am wh bark Active, Robinson, from Arctic, with 250 bbls oil and 3000 lbs bone.
 6—Am wh ship Illinois, Davis, from Arctic, with 250 bbls oil and 3000 lbs bone.
 6—Oldenburg bark Julian, Lubbers, from Arctic, with 1000 bbls oil, and 17000 lbs bone.
 9—Russian brig Constantine, Dingin, 33 days from Sitka.
 10—Haw'n clipper ship Iolani, Green, 144 days from Boston, mds to C. Brewer & Co.
 11—Am wh bark Courser, Hambro, from Arctic, with 400 bbls oil and 6000 lbs bone.
 11—Old wh ship Oregon, Mammen, from Ochotsk, with 350 bbls oil and 4000 lbs bone.
 12—Haw'n brig Kamehameha V, Fletcher, 42 days from Baker's Island.
 14—Col. bark Sarita, Wilson, 20 days from San Francisco with mds to H. Hackfeld & Co.
 14—Am wh bark Peru, Smith, from Arctic, with 500 bbl oil and 7500 lbs bone.
 16—Bark Cambridge, D. Hempstead, 20 days from Papeete, Tahiti, with wood to Walker, Allen & Co.—Reports barkentine Constitution sailed the same day for Puget Sound.
 17—Eng wh bark Robert Towns, Barker, from Arctic, via Hilo, with 1100 bbls. oil and 20,000 lbs. of bone.
 18—Am schr Santiago, Tengstrom, from Howland's Is.
 18—Am wh bark Cicero, Pann, from Arctic, via Lahaina with 200 bbls. oil and 3,000 lbs. of bone.
 19—Am wh bark Trident, Rose, from Arctic, with 550 bbls. oil and 8,000 lbs. bone.
 20—Am wh bark Mercury, Tooker, from Arctic, with 550 bbls. oil and 8,000 lbs. bone.
 22—Am wh bark Lydia, Hathaway, from Arctic, with 500 bbls. oil and 7,000 lbs. bone.
 22—Am wh bark John Wells, Dean, from Arctic, with 275 bbls. oil and 15,000 lbs. bone.
 24—Am wh ship George, Davis, from Arctic, with 200 bbls oil and 4000 lbs bone—off and on via Hilo.
 24—Am bark Comet, Daley, 21 days from San Francisco, with mds to C. Brewer & Co.
 25—Am wh ship James Maury, Cunningham, fm Arctic, with 200 bbls oil and 12000 lbs bone.
 26—Russ brig Schelehoff, Hanson, 32 days from Sitka, to Hackfeld & Co.
 26—Am wh ship Ocean, Barber, from Arctic, with 750 bbls and 10000 lbs bone.
 28—Schr Mink, Ella, 40 days from Victoria.
 29—Am wh ship Minerva, Penniman, from Arctic, with 1000 bbls oil and 15000 lbs bone.
 29—Am wh ship Canton Packet, Frazer, from Arctic, with 800 bbls oil and 12000 lbs bone.
 30—Am wh bark Awashons, Norton, from Arctic, with 750 bbls and 10000 bbls bone.

DEPARTURES.

- Oct. 31—Am brig Fire Fly, Chapman, for San Francisco.
 31—Am clipper ship Galatea, Cooke, for China.
 Nov. 2—Am bark Smyrniote, Lovett, for San Francisco.
 2—British star Thames, Devereux, for San Francisco.
 9—Am wh ship Splendid, Fisher, for Home.
 9—French wh ship Winslow, Labasta, for Cal. Coast.
 12—Am wh ship Champion, Worth, for Cal. Coast.
 13—Am wh bark Wm. Gifford, Fisher, for Cal. Coast.
 16—Am wh bark Moscoe, Macomber, for Cal. Coast.
 16—Am wh sh Reindeer, Raynor, for Cal. Coast.
 17—Am wh ship Thos. Dickson, Jernegan, for Cal. Coast.
 17—Brit clipper ship Isabella, Capper, for New Bedford.
 19—Am bark Ethan Allen, Snow, for San Francisco.
 19—Am wh ship Lagoda, Fisher, for Cruise.
 19—Am wh ship Navy, Davis, for Cruise.
 19—Am wh bark Addison, Pierce, for Cruise and Home.
 19—Am wh bark Islander, Holley, for Cruise.
 19—Eng wh bark Robert Towns, Barker, for Sydney.
 20—Am wh ship Eliza Adams, Fish, for New Bedford.
 20—Am wh ship Three Brothers, Baber, for Cruise.
 20—Am wh bark Cicero, Pann, for Cruise.
 21—Am wh ship Cherokee, Eldridge, for Cruise.
 21—Am wh ship St. George, Soule, for Cruise.
 21—Am wh ship Nautilus, Bliven, for Cruise.
 22—Am wh ship Helen Snow, Campbell, for New Bedford.
 23—U. S. Steamship Vanderbilt, Sanford, for S. Francisco.
 23—Am wh ship Onward, Palver, for New Bedford.
 23—Haw'n brig Kamehameha V, Fletcher, for Guano Is.
 23—Am wh ship Monticello, Phillips, for Cruise.
 24—Am wh ship Northern Light, Clough, for a cruise and home.
 24—Am wh ship Cornelius Howland, Homan, for a cruise and home.
 24—Am wh ship Gayhead, Kelly, for a cruise.
 26—Am bark D C Murray, Bennett, for San Francisco.
 26—Am barkentine Monitor, Nelson, for San Francisco.
 26—Am wh ship Lagoda, Fisher, for a cruise.
 27—Am wh ship Norman, Childs, for a cruise.
 27—Am wh bark Sea Breeze, Hamilton, for a cruise.
 27—Am ship Josephine, Chapman, for a cruise.
 27—Am wh bark Eagle, McKenzie, for a cruise.
 28—Am wh bark Midas, Drake, for a cruise.
 28—Am wh ship John Wells, Dean, for a cruise.
 28—Am wh ship Lydia, Hathaway, for a cruise.
 28—Haw bark R. C. Wylie, Hatterman, for Bremen.
 29—Am wh ship Wm and Henry, Stetson, for a cruise.
 29—Am wh ship C W Morgan, Landers, for New Bedford.
 30—Am wh bark Sunbeam, Barrett, for a cruise.
 30—Oldenburg brig Perle, Ulfers, for New Bedford.

PASSENGERS.

- From SAN FRANCISCO—per Galatea, Oct. 30—E F Hall—1.
 For SAN FRANCISCO—per Smyrniote, Nov. 2—Dr C F Guillou, wife and daughter, Mrs M R Isenbry, Miss Lottie Smith, Mrs Shiller and child, Mr Bourgeois, Mr Layton, Mrs Layton, W Church, F Sylva, Jo Mariz, F Joaquin—14.
 FROM SITKA—per Constantine, Nov. 9th—Capt. A. French, John Loven, Thomas Sayre, C Clark, J Green, G Reed—6.
 FROM BOSTON—per Iolani, Nov. 10th—Joseph Brewer, Peter Dubois, John Young—3.
 FROM BAKER'S ISLAND—per Kamehameha V., Nov. 12th—Wm Babcock, W O Stone, and 28 laborers—30.
 FROM SAN FRANCISCO—per Sarita, Nov. 14th—B O Koltzinger, Jan Gun, W J Fisher, D A W Walsaren, H Miller, Simon Goldberg, L Sylvester, G H Burgess, Alfred Randall, W Young, Samuel Silva, Charles Deben—12.
 From Papeete—per Cambridge, Nov. 16—Mr Sinclair and lady, Mr Valentine Dresher, Mr E. Kummert.
 For SAN FRANCISCO—Per Ethan Allen, Nov. 17th—J. Pease Geo. Edwards, Mr. Morse, J. D. Silva, John Rodgers, Capt. Fisher, Capt. Dallman, Dr. Pfeifer, John Davis, Capt. Cogan, L. Gifford, Simon Goldberg, D. J. Fletcher, A. J. Baker, John Andrews, R. Alcock, H. Williams, D. Creditor, J. Brown, Anton Clark, Conrad Prosmith—21.
 For GUANO ISLANDS—Per Kamehameha V., Nov. 23d—Capt. Johnson, Mr. Edwards, Mr. Johnson—3.
 For SAN FRANCISCO—per Monitor, Nov. 26—S V Tornquist, Mr Bassett, Mr Denroc—3.
 From SITKA—per Schelchoff, Nov. 26—S Grant, D Woodruff, W Story, J Barkley, A Alowzo, J Inseith, J Richardson, J Suza, J Harris—9.
 For SAN FRANCISCO—per D C Murray, Nov. 28—E F Hall, Jr, Miss Sarah Stoddard, Capt French, Capt B H Halsey, F H Bailey, W Morton, Jas O Comsor, G E Allen, W H Allen, Geo P Sparkes, Capt C P Fish, wife and son, A Randall and wife, Mrs and Miss Ingraham, R W Rote, C S Sison, Mr Moosepatch, Mr Leonard, J C Williams, T H Brocklin, V Drescher, E Church, J Onsalva, M Ryan, E H Wilson—23.
 For BREMEN—per R C Wylie, Nov. 28—F Kruger, wife and 2 children, Capt B Lubbers, Master Schriber—8.
 From SAN FRANCISCO—per Comet, Nov. 24—Mr J Wodehouse, H B M's Commissioner and Consul General for the Sandwich Islands, with lady, 3 children and 2 servants, Mrs Reynolds, Mrs J J Ayers and child, Mrs Humphries, Mrs M Beckwith and 2 children, Mrs D N Hawley, Mrs and Miss Ingham, Mr Archer and daughter, W Goodale, W C van Oordt, H C Rhodes, James McJannet, J H Nobb. STEREA—Dan'l Hasley, Richard Eastward, F J Langley, C Nase, Jesus Gonzales, Edwin James, Lewis Mund, Louis Weisinger, Sam'l Campbell, Thomas Lee, 1 native—35 passengers in all.

Information Wanted,

Respecting James Atchison, who came out Carpenter of ship Japan, Dimon, master, twelve years ago. He has been Carpenter of ship Mercury. Any information will be gratefully received by the Editor, or John Atchison, 618 Atlantic street, Brooklyn, New York.

Respecting Charles Corwin, a young man belonging to New London, who came out about seven years ago with Captain Morgan. Please communicate with the Editor, or Captain Grey, Makawao, Maui.

NOTICE TO SHIPMASTERS, OFFICERS AND SEAMEN.—Of late years you have contributed but a very few dollars to the support of the Bethel in Honolulu. The expense principally has fallen upon the residents of this city. Have you no interest in this affair? Very soon the Chaplain must expend several hundred dollars for painting and general repairs. Will you not, before leaving port, contribute your share? Five or ten dollars from each Captain; two, three or five dollars from each officer, and one, or even a half dollar, from each sailor, will help the Chaplain exceedingly at the present time.

Dr. Hillebrand's Report, upon the coolie trade, is worthy of an attentive perusal. It is published in the Gazette of to-day.

Baker's Island Report.

June 20—Sailed ship Leibnitz, for Hamburg.
 June 26—Sailed bark Holokoa, for Falmouth.
 July 8—Arrived bark Hadleys to load.
 Aug. 12—Touched wh bark Milton, Grant, of New Bedford 114 mos. ont, 550 bbls sp oil, bound West.

Capt. Grant reports at Apia bark Napoleon, of New Bedford, 26 mos. ont 1200 bbls sp oil. Also, H. B. M's steam ship Spry, on a cruise around the islands. Also, reports that a boat was picked up near Sydney, New Holland, belonging to British ship Blackburn with articles of ladies' apparel in it. The Blackburn sailed from Apia March 4th for Europe with guano. This report was brought from Sydney by a vessel trading with Apia.

Aug. 25—Sailed ship Samuel C. Grant, Rich, for Liverpool with guano.
 Sept. 6—Sailed bark Hadleys for Falmouth, with guano.

Yours truly, W. BABCOCK,
 Superintendent Baker's Island.

MARRIED.

GARRETT—GAYLORD—In Honolulu, Nov. 29th, by the Rev Father Hermann, William H. Garrett, cooper, to Mrs. Ellen Gaylord, both of Honolulu.

DIED.

MARSH—In Honolulu, Dec. 2d, Mr. Charles N. Marsh, 3d mate of bark Peru. He belonged in Laconia, N. H.

WOOD.—In Honolulu, November 14, 1866, Maria Kamanu, wife of George Wood. The deceased had most faithfully discharged the duties of a wife and mother, for a period of 33 years.

AIKINS.—In this city, November 23, W. Aikins, a member of Hook and Ladder Company No. 1.

DONLEVY—October 9th, James Dunlevy, cooper of the brig Kohola. He belonged to Lewis, New York.

MICHAEL—July 14th, Michael, a seaman, belonging to ship Gay Head. Also, Joseph Silva, Oct. 22d, belonging to the same vessel.

CUTTER—August 12th, belonging to whaling bark William and Henry, Mr. George L. Cutter, carpenter. He shipped from the Hospital, in Honolulu.

SHUTTLE—March 9th, near New Zealand, on board whaleship Eagle, Mr. Frederick Shuttle, carpenter.

LOMBA—March 24th, Coribia Lomba, native of Bravo, and belonging to whaleship Eagle; also on board the same vessel April 13th, Antone Dutra, belonging to Fayal.

CORNELL—Fell Aug. 17th, from aloft and drowned, Charles Cornell, belonging to Sea Breeze. He came out in the vessel and reported Boston, or his place of residence.

ROBINSON—Taken down by the line and drowned on the 11th of September, James M. Robinson. He belonged to the Sea Breeze. He came out in the vessel, and reported Somerset, Massachusetts, as his place of residence.

SILVA—On the 14th of June, by being burnt in a house, Jose Silva. The boat's crew were camping on shore, in one of the bays. He belonged to the Java.

ELSENER—Suddenly, Nov. 14th, on board American whaleship President, Henry Elsener, a native of Altona, Holstein, aged 32 years. The deceased had served in the Union Army, and was honorably discharged. He belonged to Company A, 6th New Jersey Volunteers.

COLCORD.—November 22, 1866, Mr. John Colcord, son of an old resident on the Islands who was well known in Honolulu, a quarter of a century ago.

KARATONGA.—Nov. 17th, on board bark Daniel Wood, in Honolulu harbor, Sam Karatonga, a native of Karatonga, Harvey Islands. He shipped at that island on board the Norman, in which vessel he made two voyages.

CLARK.—Nov. 18th, on board ship St. George, Caleb S. Clark, boatsteerer. He was a native of New Bedford, and son of Capt. Clark.

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DEVOTED TO

Temperance, Seamen, Marine and General Intelligence;

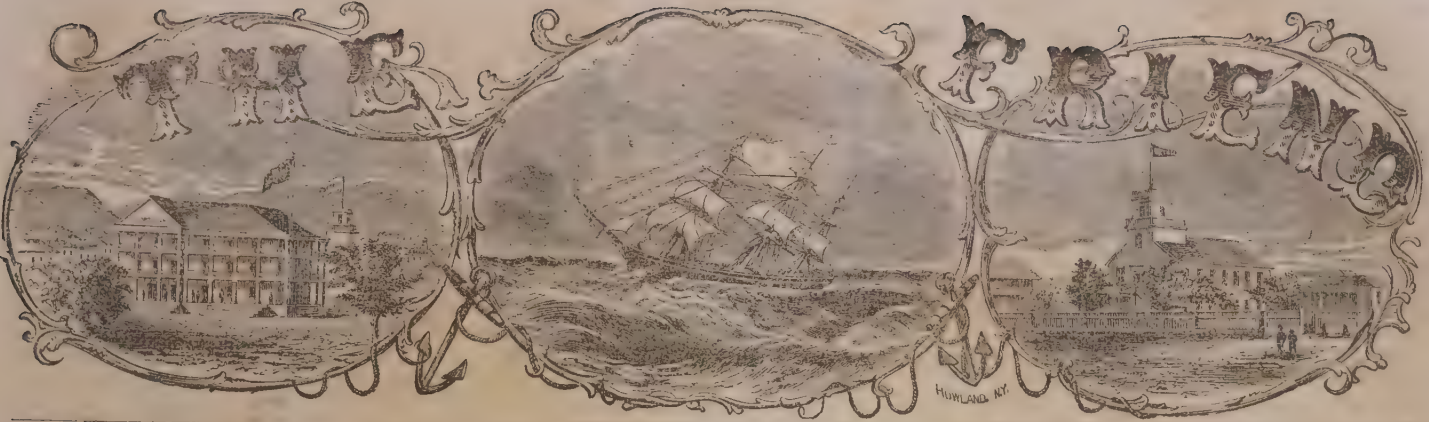
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THE FRIEND.
JANUARY 1, 1867.

Endowment of Oahu College.

From the Address of President Alexander, we copy the following statement respecting the endowment of this institution. We hope our merchants, planters and others will carefully examine the claims of Oahu College, as requiring a generous endowment to fully render it efficient and worthy of being styled the *Hawaiian University*:

Here it is proper that I should state the main facts in regard to the endowment. The funds invested on these Islands amount to about \$12,000. Of this amount over \$4,000 have been given by individuals, and the remainder has been derived from the sale of lands given to the College by the Hawaiian Government. In consideration of this grant, the Government has the right to nominate two of the fifteen Trustees, subject, for the first twenty years, to the ratification of the American Board. The amount invested in the United States of America is about \$14,500, besides which \$4,500 more are secured by notes and subscriptions, making the total amount secured in the United States about \$19,000. Of this about \$5,000 were granted by the American Board. The principal donor to the College, and one whose name posterity will "delight to honor," is JAMES HUNNEWELL, Esq., of Boston, who has already given \$3,000 to the College, and subscribed \$3,000 more, to be paid in annual installments. He was the first officer on the brig "Thaddeus," which brought out the first missionaries to these Islands, and afterwards resided here as a merchant, honored and esteemed by all who

knew him. He has never forgotten these Islands since, though his many deeds of benevolence have been done without ostentation, and are known to but few. The Williams family of Norwich and New London have also been munificent benefactors to the College, and the names of A. Kingman, of Nathan Durfee, of William E. Dodge and John Field deserve honorable mention.

By the liberality of these gentlemen, and others, the College has now reached such a point that it may be said to have taken firm root in the country, and to be out of danger. Identified as it is with the nation, it will grow with the growth of this community, and strengthen with its strength. While I am not in favor of any forced or hot-house development, I believe that with the gradual elevation of the standard of education among the people, and with the growth of the foreign community, the institution will yet become all that was ever anticipated by those who procured its charter from the Government.

DEATH OF CAPTAIN SNOW.—Most sincerely do we, with the community generally, lament the death of our greatly esteemed fellow-resident, Captain B. F. Snow. From Mr. D. P. True, an old shipmate of Capt. Snow, we learn that they sailed from Boston in July 1826, and arrived in Honolulu on the 20th day of December of that year; hence, Capt. Snow was buried on the 40th anniversary of his landing in Honolulu. They came out in the brig *Active*, Capt. W. Cotton.

The fact has also been noticed by many that Capt. Snow should have died on the sixtieth anniversary of his birth. Our readers will also notice the fact that he was formerly connected with the House of C. Brewer & Co., referred to in another portion of our present issue.

☞ We would acknowledge having received a copy of the "Monthly Journal," published in Boston, containing the Report of W. S. Brigham, Esq., respecting his visit to the Unitarian Mission to India.

☞ We would acknowledge, from the Honorable Senator Sumner, a copy of his Speech in the Senate, July 17, 1866, on "Art in the National Capitol."

The American's Goodly Heritage.

A Thanksgiving Discourse, preached in Fort Street Church, Honolulu, November 29th, 1866, by Rev. S. C. Damon.

PUBLISHED BY REQUEST.

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."—PSALM xvi: 6.

Among the oracular and prophetic sayings of Napoleon, while a prisoner on St. Helena, I have met with the following remarkable utterance: "Ere the close of the nineteenth century America will be convulsed by one of the greatest revolutions the world ever witnessed. Should it succeed, her power and prestige are lost; but should the government maintain her supremacy, she will be on a firmer basis than ever. The theory of a republican form of government will be established, and she can defy the combined powers of the world." This language was uttered fifty years ago, by one whose prescience in regard to the political affairs of Europe has often been verified; but that he should have been able to have divined the future of America with such accuracy is very remarkable.

We are now assembled in obedience to the invitation of the Chief Magistrate of America, after she has experienced and successfully passed through what may be styled in Napoleonic language, "one of the greatest revolutions the world ever witnessed." In view of the successful termination of that mighty convulsion and civil commotion, most surely Americans at home and abroad are most solemnly bound to observe an annual day of public and national Thanksgiving so long as the Republic shall last, and the flag of the Union be seen among the nations of the earth. The appointment of this day for rendering thanks to God, indicates that, as a nation, the Americans have, through their Chief Magistrate, wiped off the reproach that God's Providence was not recognized in our national councils. A most beautiful and simple method has been adopted for acknowledging our dependence. On our national coins, hereafter the motto will be found, "In God we trust." Although I stand not to-day upon American soil, yet with the feelings of a loyal and patriotic citizen of the Republic, I would speak in the name of every true American, and say, in the language of David, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

I have selected as a theme of discourse on

this occasion, THE AMERICAN'S GOODLY HERITAGE WORTHY OF AN ANNUAL THANKSGIVING. A heritage implies ancestors. The American may look back to those of whom he may be justly proud. "The glory of children," saith the wise man, "are their fathers." The fathers of the North American Republic were men who made the most ample provision that a goodly heritage should be the portion of the American citizen through all coming time. Even before the foundations of our national independence were laid by the actors in the scenes of the Revolution of '76, their ancestors contributed their share so to shape coming events, that a noble inheritance should descend to their children and their children's children. The planting of the American Colonies by the chosen men of England in the seventeenth century, is one of the marked providences in American annals. Our poet Longfellow quaintly expresses this idea:

"God had sifted three kingdoms to find wheat for this planting,
Then had sifted the wheat, as the living seed of a nation;
So say the chroniclers old, and such the faith of the people."

The goodly heritage of Americans in the nineteenth century, is the natural ripening harvest of the seed sown in the seventeenth. The Republic of America, or the American Union, is the natural growth of certain fixed principles of civil and religious liberty. When writers, politicians or statesmen take any other view of the nation, they are doomed to learn, sooner or later, that they have made a glaring mistake or great blunder. Hence the falsity of the views and opinions expressed by so many European writers and statesmen during the late rebellion. They did not understand the genius and character of the government of America. The recent correspondence between Earl Russell and the historian Mr. Bancroft, sets forth this point in the clearest light. It has been proved true, beyond all questioning, that something stronger than a "rope of sand" bound the Union together. When the hour of peril came, and the Ship of State seemed ready—plunging through seas of anarchy and trouble, revolution and civil war—to dash upon the rock of disunion, then there was a glorious uprising of the people, and they rallied to the defense of the government. The people's army took the field, and their sailors manned the fleet, firmly resolved that the contest should not cease until, in the language of one of the poets of the war, it might be said,

"The good ship Union's voyage is o'er,
At anchor safe she swings,
And loud and clear with cheer on cheer,
Her joyous welcome rings:
One flag, one land, one heart, one hand,
ONE NATION, evermore."

Frankly do I acknowledge myself among the number of those who deem it eminently becoming and proper for American citizens, at home and abroad, to observe an annual Thanksgiving to Almighty God for having caused that glorious Union of thirty-six States and nine Territories to be preserved. I believe that not only the welfare of Americans is intimately associated and connected with the preservation of that Union, but millions in other lands have much occasion to rejoice that "the theory of a republican form of government" has been established, and

that now, in the language or the prophetic words of the exile of St. Helena, America "can defy the combined powers of the world." I do not quote these words of Napoleon in the way of vain boasting, but as expressive of the fact that our country's liberties are now established upon a firm basis. As Americans, we have a stable and firm government, for which it is becoming to be truly thankful.

Strength of the Government Severely Tested.

Never was any human government submitted to severer tests than have been brought to bear upon it during the late civil war. At times the strain had been well nigh overpowering, but it had withstood the pressure. I will now allude to but one crisis of imminent peril. Just at that moment when

"Grim-visaged war had smoothed his wrinkled front,"

and the triumphant army under Grant had conquered the rebel army under Lee, and Sherman's veterans were approaching from the South, then, when the rebels were laying down their arms from the Potomac to the Rio Grande, ah, then it was that one test more must be brought to bear upon our Republic. The key-stone of the arch must be displaced. Our beloved President must fall by the hand of an assassin. Surely now, if ever, the enemies of the Republic will triumph. The arch *must* fall, for the key-stone is gone! But no;—the most keen sighted cannot perceive that the arch even trembles. Almost visibly the hand of Divine Providence is seen stretched out to steady the noble structure. The whole civilized world looks on with wonder and amazement at the stability and strength of a republican form of government. Although the shock was as sudden, and the blow as unexpected as a thunderbolt in a clear sky, or the midnight earthquake that lately shook our dwellings, yet the vast machinery of government moves forward without the least friction or the least apparent perturbation. An event which, in most countries and under any other form of government, would have produced anarchy and revolution, did not produce even the least perceptible decline in the value of public securities, the most sensitive and delicate spring in the machinery of human governments. As we look back to that most atrocious deed in the annals of the Republic, we find abundant occasion for gratitude and thanksgiving to the Almighty Ruler among the nations of the earth. How wonderfully that event has been overruled for good! The blood of the martyred President has done more to heal the wounds of the Republic than he could possibly have done had his life been spared and his influence in the councils of the nation been increased a thousand fold. Abraham Lincoln, after his second election, had become the idol of the loyal people of the great Republic. As it has been aptly said, "The instinct of the people was right. Widows and mothers blessed him. Three millions of people hailed him as their emancipator. The nation trusted him wholly. They rested on him as with a filial feeling, and when he died the continent from the Atlantic to the Pacific was draped in such a mourning as the sun had never looked down upon. Henceforth his character will blend with that of Washington in its moulding influence on the times to come."—*President Hopkins.*

The African's Mortgage upon the Goodly Heritage.

The crowning act of President Lincoln's administration was his Emancipation Proclamation, and for that grateful acknowledgments should be rendered on each recurring annual Thanksgiving so long as the Republic of America shall continue an independent nation. It was, to be sure, a goodly heritage which the early colonists and the fathers of the Republic had bequeathed to the present generation, but that heritage was encumbered by a heavy mortgage. It was not a mortgage held by the Rothschilds or any rich banker, but it was a mortgage held by the poor and enslaved African for unpaid wages. It was not a claim which could be paid off with greenbacks, or the gold of California. It was a claim which the noble statesmen of the Revolution and the fathers of the Republic had acknowledged. The African held in his hand the mortgage with their endorsement. As a private citizen, George Washington acknowledged and paid his portion of the just claim, by his will emancipating his own slaves; but he did not do this as President of the United States. Thomas Jefferson, too, acknowledged the claim when he declared, "I tremble for my country when I reflect that there is a just God." The co-patriots of Washington and Jefferson acknowledged the claim as just, but still they did not take the necessary steps for liquidating the same. As years rolled away this claim increased in magnitude. The interest was more than annually compounded. The time was approaching when foreclosure must take place. The spirit of the age, humanity and christianity, urged a settlement. There was, of course, a powerful resistance, and hence arose the "irrepressible conflict." There was one, and only one, right method of paying the debt or liquidating the claim, but this was refused on the part of the debtors. As God's armed host, demanding payment, one million of soldiers marched to the tune of "John Brown." A continent resounded with their heavy tramp—"Tramp, tramp, tramp." The solemn indictment against the nation is thus acknowledged in President Lincoln's second inaugural: "If God wills that the war continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

The Priceless Jewel brought forth to Pay the Debt.

Shall the debt be paid? The President, as the Chief Magistrate of the Republic, had in possession, or in the nation's casket, one priceless jewel which would liquidate the claim. Shall that jewel be brought forth? Do you ask the name of that jewel? I answer, "LIBERTY"—liberty to all held in slavery. President Lincoln brought forth this jewel, and publicly paid the national debt to the African race when he signed the "Emancipation Proclamation." The loyal people of the North finally approved of President Lincoln's method of paying the debt, although it required defeats and reverses, and the long and severe discipline of four years of war, to educate them up to the point of fully sustaining the measure. Even now it is only the

high-toned and noble-minded who are willing to allow the African his just rights. There is hope, however, when we consider what mighty strides chivalrous South Carolina has made. The legislature of that State has passed an act securing to the freedmen "the right to make and enforce contracts, to sue and be sued, to give evidence, to inherit, purchase, lease, sell real and personal property, to make bills, enjoy full and equal benefit of personal security, personal liberty, and private property, and of all legal remedies, the same as whites. It further provides for the infliction of the same punishment for the same offenses upon whites and blacks alike, and repeals all laws inconsistent herewith, excepting the law declaring marriages between whites and blacks illegal and void."

One step more, and South Carolina will stand squarely upon the platform of Equal Rights. She must admit the negro to the ballot-box, and then she will be thoroughly reconstructed.

It may require time to arrange all the details in fully clearing off the mortgage which the African held upon our goodly heritage, yet it will eventually be done. A loyal Congress is nobly contending for its African client, but ere long, just so sure as a God of justice sits upon the throne of the universe, strict and impartial justice will be meted out to the African race in America. The faith of the nation is pledged that it shall be done, and for this, we are under the most imperative obligation to be truly thankful on this day of national Thanksgiving.

Efforts and Sacrifices of the Loyal People to Preserve the Goodly Heritage.

On an occasion like this, and as an incentive to grateful emotions, it is our privilege, to recall the glorious efforts of the loyal people of the North to preserve the Union, and prevent any portion of it from being set off to pay the mortgage, or from permanently being brought under the rebel flag. With what noble prodigality did the loyal people pour out their blood and treasure! The War Department at Washington computes the number of deaths in the Union armies, since the commencement of the war, at 325,000, while 200,000 died belonging to the Southern States. At the battle of Gettysburg, 23,000 Union soldiers were killed, wounded and taken prisoners. General Grant's losses, from the time his army crossed the Rapidan until the surrender of Lee, are computed at 90,000. We cannot but mourn over the loss of so many noble, brave and patriotic soldiers. Neither can we but lament the thousands of millions wasted in the prosecution of the war. Yet the nation could not be made to bring forth that "priceless jewel," until a costly sacrifice of life and treasure had been made. With what superhuman patience and forbearance did the African hold on to his claim! He did not resort to an Haytian method of foreclosure. There is more of genuine and simple piety among the former slaves of America than is generally supposed. How earnestly they prayed that the year of jubilee would come, but still they were willing to abide God's time. Was there not a Providence in this? The conduct of the African, during the war,

Honorable Policy of the Government towards the Soldiers of the Republic.

Before passing to other aspects of our country's affairs and condition, calculated to inspire our minds with thankful and grateful emotions on this anniversary, it affords me joy to refer to the honorable policy of our country towards the thousands and tens of thousands of wounded and disabled soldiers. Already Congress has appropriated \$15,000,000 to be annually expended in the payment of pensions. This is exclusive of what individual State legislatures are disposed to do for those who have survived the carnage of the battle-field. Perhaps private benevolence is contributing an equal amount.

After the government shall have done all in its power for the loyal soldiers, there will be left, for a long time, a broad margin for the exercise of private charity. Many Union soldiers are finding their way to our shores. I hope, as loyal Americans, we shall be always ready to render assistance, if required. Only a few days since the Ladies' Stranger's Friend Society, of Honolulu, assisted a sick private soldier who belonged to Company K, 45th Pennsylvania Volunteers; while recently I officiated at the funeral over the remains of a private soldier, once belonging to Company A, 6th New Jersey Volunteers.

Let us, who have taken no active part in that mighty struggle, in which so many fell, see to it that we ever are found ready to befriend the noble-hearted, patriotic and courageous soldiers who braved death, but finally were spared. Almost daily am I meeting these men. If they need our aid, let us be ready to grant it, especially if soldierly pride prevent them from asking it. My heart beat with quickened and patriotic emotion, as I just saw one enter the door of the church who had spent nine months in the trenches before Petersburg. [Reference is made to W. Goodale, Esq., late Quarter Master of the United States army, and formerly connected with an artillery company from Massachusetts.]

Monuments for the Dead.

The reproach of ingratitude, I do not think, will be laid to the charge of the Republic in its treatment of the Union soldiers who have survived, while towards those who have perished in the war, the nation is moving forward in the right direction. Monuments and beautifully laid out cemeteries will adorn every battle-field of any magnitude, from Gettysburg to Lawrence city.

It was at the dedication of the Gettysburg Cemetery that President Lincoln uttered a few eloquent sayings, which have been so much admired, and which a European writer pronounced worthy of a Grecian orator:—"The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. * * * It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause, for which they here gave the last full measure of devotion; that we here highly resolve that the dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom; and that the governments of the people, by the people and for the people, shall

not perish from the earth." Though dead, those falling on so many battle-fields, yet speak in the ears of the living, inspiring them with increased zeal, loyalty and patriotism. The numerous battle-fields scattered over the rebel States are silent witnesses to the value which the soldiers of the Union attached to the cause of civil liberty. It is most gratifying to know that the general government is doing so much to guard, beautify and adorn these sacred spots. They will render our goodly heritage more and more valuable and sacred.

Prosperity of the Goodly Heritage.

Turning from the scenes of war, it is most becoming, on an occasion like this, to glance an observing eye over the broad States and Territories of the Republic, and behold the untold evidences of abounding wealth, unexampled prosperity, vigorous enterprise, and generous benevolence. The land teems with plenty. Overflowing granaries, on the prairies of the West, are supplying freights to European bound ships. Manufactories of all kinds are multiplying in every part of the country. Skilled artisans from other lands are hurrying forward to contribute their knowledge of handicraft to make America one of the first manufacturing nations upon earth. Electric telegraph, steamboat and railroad companies are pushing forward their enterprises in every part of the widely extended country. It is not alone that the people are struggling to accumulate and invest material wealth. Educational interests are not lost sight of. Congress has established a Bureau of Education, and the several States are vying with each other to bring home the blessings of common school instruction to every child and youth, irrespective of class or color. All the higher literary institutions of the land have been advanced and richly endowed during and since the close of the war. Funds, amounting to hundreds of thousands of dollars, have been placed at the disposal of the trustees of Harvard, Yale, Amherst, and many other of the colleges of New England and the Northern States. The cause of education at the South has taken a start in the right direction. No longer are four millions of American citizens to be denied the privilege of learning to read. Even among the masters of the slaves a desire, in some places, has been awakened to instruct the freedmen. I notice, for example, that the citizens of Oxford, Miss., recently held a public meeting, at which spirited resolutions were passed, setting forth the importance of educating the colored population, for thus they reason: "The right of suffrage will, in all probability, be given to this people at some future day; ignorant voters are the curse of our country; if we do not teach them, some one else will, and whoever thus benefits them will win an influence over them which will control their votes." This is sound doctrine, and I am rejoiced to learn that such leaven is permeating the Southern mind. May God hasten the day when education shall universally prevail!

It is also highly gratifying that the interests of true religion are voluntarily supported by the American. The goodly heritage which our fathers have bequeathed to us, will not be suffered to relapse into heathenism, because all State religion is abolished, and all sects and denominations are put upon a com-

"Should teach us,
There's a Divinity that shapes our ends,
Rough-hew them how we will."

mon level. Not only are the Christian people of America inclined to support the institutions of the Gospel at home, but most liberally are they contributing to extend abroad to remote lands the blessings of salvation. Even during the war, all the great national missionary and Bible societies were carried forward. The Americans feel that they have a mission to perform among the nations of the earth, and one branch of that mission is to extend among the unevangelized nations the truths and blessings of the Christian religion.

The American at Home on Hawaiian Soil.

I have been speaking as if I was standing upon American soil, and among American citizens dwelling upon the American continent. Although I have been a resident of this Kingdom for well nigh a quarter of a century, yet I sometimes find it difficult to divest myself of the idea that I am not dwelling under the American flag. There is so much on every side to remind one of America, that the deception is pardonable. When I visit the harbor, nineteen out of twenty of the flags are recognized as American. There is no holiday of the whole year more generally observed by foreigners and natives, than the 4th of July. The tone of society is decidedly American, so much so, that not long since a newly arrived visitor declared in my hearing, that "Honolulu really appeared to him like Boston," and I have often heard the remark that "Honolulu was only a piece of New England, cut off and brought hither," while the remark to our credit has been made, that "there was more of Puritanism in Honolulu than in Boston itself." What day are we now observing? An American national Thanksgiving is merely an enlargement of the good old New England Thanksgiving, established soon after the Pilgrims landed on Plymouth Rock. Although there is so much that is decidedly American in Honolulu and upon the Hawaiian Islands, yet I am proud to assert that American influence here is wholesome, healthy and conservative. The United States Government first among the nations of the earth acknowledged the independence of the Hawaiian Kingdom. Our government still desires that this Kingdom shall remain independent. Very recently Secretary Seward remarked to a visitor from these Islands, "We do not wish to hear anything about a Protectorate, or annexation; neither are in accordance with the policy of America, but still the government is not indifferent as to American influence and interests at the Islands." And we may rest assured of one thing more—the United States Government will see well to it that England and France mutually keep that duplicate treaty, the signing of which on the 28th of November, 1843, renders that day, as some think, worthy of being kept as a national holiday.

The Hawaiian has found in the true American a friend. It is a most interesting, as well as stubborn fact, that the Hawaiian and American have always dwelt together the best of friends and neighbors. The American yields to no one on Hawaiian shores the palm of having been a more staunch supporter of the kingly authority. On this day of national Thanksgiving, as Americans, we can as cordially give thanks for the preserv-

ation of the Hawaiian Kingdom and the maintenance of the Hawaiian dynasty, as we can for the preservation of the American Union and the maintenance of the government at Washington.

The number of Union-loving Americans—including merchants, planters and missionaries—scattered over these Islands, will exceed those of any other nationality. The language of the text is as applicable to us located upon Hawaiian shores, as to our countrymen dwelling in America: "The lines have fallen unto us in pleasant places; yea, we have a goodly heritage." Much do we and our fellow-residents find for which we should be truly thankful. Our civil, social and religious privileges are exceedingly favorable. With a climate unexampled, a soil suited to the productions of the tropical and temperate zones, a central position in the Pacific, and the protection of a government guaranteeing "life, liberty and the pursuit of happiness," it is becoming in us, as Americans, having cast our lot among this people, to do all in our power for their social elevation, material welfare, and moral improvement.

Not only do foreign residents find these Islands a delightful place of abode, but where can American ship-masters and seamen go and enjoy themselves more to their minds? I know of no foreign land or island where they are more welcome, or where they can feel themselves more at home. Well may these Islands be styled the half-way house of the Pacific. Long has the mariner found these Islands a convenient stopping place. Especially is this true of the American. The Islands are hereafter to become more and more a place of resort. Through all coming time the resident and visitor will exclaim, while sojourning here, "The lines have fallen unto me in pleasant places."

Conclusion.

But to-day our thoughts wander away to our American heritage. It is our privilege to hail from a land and country second to none on the globe. The course of events is such, that during the coming century America is to wield a vast and potent influence throughout the world. She is to be a power among the nations. This fact is now patent to the world. American ideas, American institutions, American improvements, American commerce, and American missions, are gaining access among all the nations of the earth. With increasing wealth, influence, territory, and all those elements contributing to the formation of a great and powerful nation, there is accompanied a momentous responsibility. The United States of North America have come forward to occupy their proud position among the nations at an eventful period in the world's history. The true and loyal American regards the "goodly heritage" which has been bequeathed to him as a patrimony which must not be squandered or wasted, but one to be enriched and improved, to be handed down unimpaired to the generations which are to follow. "Advance then, ye future generations." We can join in the eloquent peroration of Mr. Webster, when addressing those assembled on the 22d of December, 1820, to celebrate the landing of the Pilgrims: "Advance then, ye future generations. We would hail you, as you

rise in your long succession, to fill the places which we now fill, and to taste the blessings of existence where we are passing, and soon shall have passed our own human duration. We bid you welcome to this pleasant land of our fathers. We greet your accession to the great inheritance which we have enjoyed. We welcome you to the blessings of good government and religious liberty. We welcome you to the immeasurable blessings of rational existence, the immortal hope of christianity, and the light of everlasting truth."

The present generation of noble, brave, patriotic and loyal Americans has fully done its part to transmit this goodly heritage to those who shall come after us. Although we are not congregated this morning upon American soil, yet the strong pulsations of our hearts are in harmony with the millions of our countrymen inhabiting those broad States and Territories stretching from the Rock of Plymouth to the Golden Gate, and from the great lakes to the Gulf of Mexico. Oh! is not that a goodly heritage? Does the sun in its circuit look down upon a fairer, richer and more desirable portion of our globe? We all love our country, and none the less because we may have permanently or temporarily left her shores.

"God bless our native land!
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of winds and wave,
Do thou our country save
By thy great might.

For her our prayer shall rise
To God, above the skies;
On him we wait.
Thou who art ever nigh,
Guarding with watchful eye,
To thee aloud we cry,
God save the State."

WEEK OF PRAYER.—Agreeable to the recommendation of the Evangelical Alliance, of London, the Hawaiian Evangelical Association, recommends the observance of this "Week of Prayer," throughout the Churches of the Hawaiian Kingdom. The following Programme has been issued:

Sabbath, January 6.—Sermons regarding the presence of the Lord Jesus with his Church Universal.

Monday, January 7.—Thanksgiving, and Repentance for sin.

Tuesday, January 8.—Prayer for all Nations;—for Rulers and all in authority;—for the increase of righteousness and peace;—and for the observance of the Sabbath.

Wednesday, January 9.—Prayer for Foreign Missions among Heathen.

Thursday, January 10.—Prayer for the sufferers in the late European War;—for the liberated slaves of America;—and for all who are persecuted for Jesus' sake.

Friday, January 11.—Prayer for all Christian Families;—and for Schools.

Saturday, January 12.—Prayer for the Church Universal;—for all Ministers;—and for the increase of holiness, and steadfastness and love among all Churches.

Sabbath, January 13.—Sermons on Unity between different Christian denominations;—on the increase of brotherly love, and on co-operation in all good works.

RELIGIOUS NOTICE.—A prayer-meeting will be held at the Bethel at 11 o'clock, in conformity with the above programme, and in the evening at 7½ o'clock, at the Fort Street Session Room.

THE FRIEND.

JANUARY 1, 1867.

A New Year and Another Volume.

With the New Year, we commence the *Twenty-fourth* Volume of "THE FRIEND." Under the smiles of a kind Providence and the continued support of our domestic and foreign subscribers and donors, we are enabled to meet all our pecuniary liabilities and start upon the new year hopeful and buoyant. We do not cease to be cheered by the assurance that our monthly sheet is cordially welcomed among seamen and foreigners scattered among the islands of Polynesia. The *Friend* was first issued on the 18th of January, 1843, so that it is now, by several years the oldest paper published at the islands, or upon the Pacific coast. The first newspaper issued in California appeared in 1846, or a little more than twenty years ago. Our aim for the future, may be learned from our former practice, and still hoping to receive the continued patronage of our subscribers and donors, we send forth our first number on this First Day of January, Anno Domini 1867.

☞ We think many of our readers will peruse with interest the "Reminiscences of C. Brewer & Co.," published in another portion of our sheet. Merchants may enter upon their enterprises and money-schemes primarily from selfish purposes, but when they pursue those enterprises upon high and honorable principles, they become public benefactors. For a firm to maintain a good name—meeting all its engagements and conducting all its business honestly,—reflects credit upon its members, and the public is served. Although this firm has changed its name repeatedly, yet the *House* remains, somewhat upon the principle that *the ship is the same ship*, although its timbers and masts have all been renewed, or the Yankee's boy's knife was *the same*, although he had at one time bought a new blade and at another a new handle!

In a letter which we recently received from Mr. Hunnewell, the founder of this *House*, he refers to it as the first *independent* mercantile concern established in Honolulu.

"If it can be made to appear," he writes under date of Oct. 19th, 1866, "that there were older or better concerns, or Mercantile Houses, I will give it up. Mr. French was fitted away from Canton, by Messrs. James P. Sturgis & Co., and came out there (Honolulu) in the same year, (1826,) but I did not consider this as an independent concern, until 1830, when Messrs. Sturgis & Co. withdrew their patronage from Mr. French, and without my knowledge, consent or solicitation (and I may add undesired) patronized me by sending me a full cargo by the brig

"Active." This did not make me the less independent. There is one fact in this connection, I will mention, as far as I know there has never been any failure of any firm in the succession, or of any individual of the several firms in this succession, for forty years, while they continued connected with the *House*. This I believe to be true, and it is a very gratifying fact to me, and with all my heart I will say: *Long may the worthy successors and their successors, continue to be successful and true.*"

The business-transactions of this *House*, during the long period of its existence must have amounted to several millions of dollars. Its ramifications must have extended to all parts of the world—America, China, Europe,—as well as the Pacific. We are satisfied that success could not thus have attended the concern, through so many years and changes, unless their business affairs had been conducted upon a sound basis and honorable mercantile principles. It has not been a *House* to branch off into wild speculations. We have known several of its Book-keepers, who were "A 1" in their profession—Fayerweather, Baker, Dominis, Peterson, and others. We recollect once to have entered the Counting Room of C. B. & Co., and heard Mr. Baker, the Book-keeper remark, that he had spent two weeks hunting for *two cents*, and we learned that he subsequently for days continued his search, but was finally rewarded! We doubt not he was equally rejoiced with Archimedes of old, when making a certain discovery, he ran through the streets exclaiming, "Eureka, Eureka!" "I have found it, I have found it!" Our object in thus referring to this *House*, has not been merely to speak well of honorable merchants, whose career we have watched with pleasure, but to call the attention of our young merchants and clerks to the fact that success is compatible with honest, honorable and straight forward dealing. "A good name is rather to be chosen than great riches," says Solomon, but if riches come with a good name; then let the favored ones be thankful, and "use this world as not abusing it," but generously distributing to make their fellow men happy. We will merely add, that these paragraphs have been written without any suggestion from any persons connected with the *House*, or any one else. We have other mercantile houses in Honolulu equally honorable and trustworthy, and when they have existed forty years we shall be glad to notice them in our columns.

☞ We would acknowledge having received a pamphlet with this title: "The political duties of the educated classes," a discourse delivered before the Phi Beta Kappa Society of Amherst College, July 10, 1866, by G. S. Hillard.

EDITOR'S TABLE.

CATALOGUE OF THE TEACHERS AND PUPILS OF PUNAHOU SCHOOL AND OAHU COLLEGE—for Twenty-five Years, ending 1866—With an Account of the *Quarter Century Celebration*, held at Punahou, June 15th, 1866. Honolulu: Printed by Henry M. Whitney. 1866.

This is a most interesting pamphlet. It appears that the whole number of pupils has been - - - - - 290
Whole number of male pupils, - - - 173
Whole number of female pupils, - - 117
Whole number deceased, - - - - 20

Not only does this document contain a catalogue of teachers and pupils, but an Address, by President Alexander, before the Alumni, and an historical Essay by A. F. Judd, Esq. At the late Quarter Century gathering there was read an interesting sketch of bygone school-day scenes, by Miss. M. A. Chamberlain, and we are glad to learn that it has found a place in this pamphlet, which also contains much other matter, which it is well to gather up and pass over to those coming after us. This is just the pamphlet which will be read with interest one hundred years hence, and we suggest to all graduates and others, to preserve *their copies* for their great-grand-children.

NEW BOOK ON POLYNESIA.—There has been published in London, a book of 500 pages, with the following title:

TEN YEARS IN SOUTH CENTRAL POLYNESIA:—Being Reminiscences of a Personal Mission to the Friendly Islands, and their Dependencies. By Rev. Thomas West.

From this work, it appears there are in the Friendly or Tonga Islands, 169 places for Protestant worship; 24 European and native preachers; 214 day-school teachers; 9,822 church members; attendants upon public worship, about 30,000. About £3,000, or near \$15,000, contributed by the people for religious purposes.

HAWAIIAN-AMERICAN LYRIC POET.—The Rev. L. Lyons, American Missionary, at Waimea, Hawaii, has long enjoyed the reputation of being one of the very best scholars in the Hawaiian language and literature. Some of the finest Hymns in Hawaiian verse were composed by him. He has become the Dr. Watts of Hawaii nei. Of late, we notice that he is furnishing for the *Kuokoa*, a series of Hawaiian hymns, with translations into English. This is something new in hymnology. The following are some of the titles to these hymns. "The Endless Home," "My Bright Home," "Rest for the Weary," "Resting Forever."

[Translation.]

RESTING FOREVER.—Tune: "Resting at Home."
Joyfully, joyfully, joyfully on.
As upward we soar to the far away home,
The place of repose and of ne'er ending peace,
The place where all roamings that weary shall cease,
The place where's no sorrow, nor sinning, nor night,
Where joy's everflowing, and goodness, and light.
Cho. Ceased all our wanderings, O joyful we'll be,
Resting forever at home far away.

Reminiscences of the Mercantile House of C. Brewer & Co.

Under different names, this house has existed and prospered for more than forty years. It is a matter of public interest in our community to know the history of such a firm. The founder of the house, James Hunnewell, Esq., of Boston, or Charlestown, Mass., is still living, and so is a majority of those who have at different periods been members of it. We shall first furnish our readers with a catalogue of the names of those who have been connected with this firm as partners: James Hunnewell, Thomas Hinckley, Henry A. Peirce, Charles Brewer, J. F. B. Marshall, Francis Johnson, William Baker, Jr., Stephen H. Williams, Benjamin F. Snow, Charles Brewer 2d, Sherman Peck, C. H. Lunt, H. A. P. Carter, I. Bartlett.

The following are the various names which the firm has assumed: James Hunnewell, Hunnewell & Peirce, Peirce & Hinckley, Pierce & Brewer, C. Brewer & Co., S. H. Williams & Co., C. Brewer 2d, C. Brewer & Co. The present members of the firm are S. Peck, H. A. P. Carter, and I. Bartlett.

We will now go back to the origin of the house. In a communication which Mr. Hunnewell wrote to Mr. Peck some months ago, he makes the following statement:

"I commenced my sea-faring life in 1809. In October, 1816, I embarked in the brig *Packet* for San Francisco, expecting to touch at the Sandwich Islands for supplies early in 1817. Touched at Hawaii, Maui and Oahu, procured our supplies, and proceeded to the coast, and up the Gulf of California to Loreto—thence round and up the coast. After sundry escapes from capture, returned to Honolulu, and visited Kamehameha I. at Hawaii, and after various negotiations, our brig was sold, and paid for in sandal-wood, which required several trips around Oahu, the wood being nearly all shipped on ships at Honolulu. Our captain, A. Blanchard, embarked for China, leaving Mr. Dorr, my fellow officer, and myself, to remain and dispose of the balance of California cargo, and ship the proceeds (sandal-wood) to China. All trade was in *barter*, as there was no money in circulation among the natives. This detained us until September, 1818, when I embarked in the ship *Ospray*, and Mr. Dorr in the ship *Enterprise*, to China, with our sandal-wood. We were the only traders on shore at Honolulu that had any goods to sell. All our *cash* sales amounted to \$104, and this was from an English captain and officers.

"My second voyage to the Pacific Ocean was in the brig *Thaddeus*, A. Blanchard, master, which vessel was bound on a trading voyage to the north-west coast. This was the memorable voyage when we carried out the first missionaries to the Hawaiian Islands. This was memorable to me as the first vessel in which I was interested (though small,) in vessel and cargo, and was to go on to the north-west coast in the brig as first officer; but on landing our passengers, and

the material for building a schooner, and some merchandise for trade, it was urged by some of the chiefs that knew me on my previous voyage, that I should remain instead of a stranger to trade with them. This was in April, 1820. I consented to remain and do the trading, while a Mr. Spear was to superintend the building of the schooner *Puhalaui*. I sold in barter all our goods, there being no money in circulation.

"The *Thaddeus* returned in the autumn of 1820, having successfully disposed of her cargo. Under these circumstances, without cargo, we negotiated with the Island government for the sale of both brig and schooner, to be paid for in sandal-wood, 8,000 piculs. Arrangements having been made, Captain Blanchard left me alone in 1821 to collect the proceeds of the sale, and ship it to China, the government agreeing to pay for our brig and schooner before any other debts contracted after our sale. They did not comply with their part of the agreement, and by the autumn of 1822, they had paid but about 1,700 piculs, and this arrived in China just in time to be landed and burned in the great fire in Canton in November, 1822. By the autumn of 1823, I had collected but a small part of the balance due. This was also sent to China. By the autumn of 1824, I had reduced the balance due down to about 800 piculs. I sent what I had to China. It was extremely trying to me to be dragging away my time, and accomplish so little, being on wages and commissions, with the usual orders to collect and remit.

"I remained in Honolulu until late in the autumn of 1824, when I made up my mind that I would not remain any longer, if the balance due was never collected, as I had by that time commenced my sixth year from home, and in November, 1824, I embarked for China, and for home. In China, I had a good proposal to remain at Lintin in an opium ship. My reply was, 'that there was not money enough in China to induce me to remain any longer from home.' I reached the United States in July, 1825, a passenger with Captain Augustine Heard in the good ship *Packet*, of Salem. Thus ended my second voyage to the Pacific.

"I now determined that, if I made another voyage, it should be to commence a new and independent commission business. To this end, in the autumn of 1825 I applied to the owners of several vessels then bound out, and, among the rest, to my old friends, Messrs. Bryant & Sturgis. Mr. Sturgis offered me a free passage out in the ship *Sultan*, and their power of attorney to act for them, but declined to allow me to take any freight—not a package. I thanked him for his offer, but declined to accept. About this time the American Board of Commissioners for Foreign Missions were building a vessel at Salem. They consulted me as to the best and cheapest way to get her out to the Sandwich Islands, where she was to be sent for the use of the Mission. After maturely weighing and deliberating on the subject, I decided to propose to the A. B. C. F. M. to take the missionary packet out, free from any charge whatever on my part for sailing and navigating the vessel—provided the Board would pay and feed the crew, and allow me to carry out in the schooner to the amount (in bulk) of some forty to fifty barrels, and I arranged

to have some bulk sent out to me from New York. This latter arrangement failed. The A. B. C. F. M. having failed in their plans for sending out the packet, very promptly and gladly availed themselves of my proposal. The arrangement was completed. I purchased my goods, and by this time the vessel was launched, and I went to Salem to see her, and how small she looked! My heart shrunk within me when I contemplated my undertaking. The delay was bringing it into winter before I should get away, and a wintry passage through the Straits of Magellan was anything but pleasant and encouraging. Much was also said to me respecting the vessel, that was very trying and discouraging.

"My arrangements being completed, I left my wife and friends (I could not take leave of them) and embarked, leaving Boston on the — day of January, 1826.

[We omit for want of space, the narrative of the voyage, but may publish it in our next issue.—Ed.]

"Immediately after my arrival, I delivered up the packet to my excellent friend and consignee, Levi Chamberlain, Esq. I found myself quite at home, my own man, and independent of all owners at home—at liberty, as I wished to be, to accept business and consignments from any parties who might think proper to patronize me. I had left my old *Thaddeus* premises in the charge of Mr. Stephen Reynolds, and was surprised and disappointed to find that he had sold the premises to Major Warren for the nominal sum of less than \$70. They were occupied by Major Warren as a public-house when you arrived there in 1830. I then purchased the present C. Brewer premises from John Gowen for the sum of \$250, to which I added some land by exchange in 1830.

"As soon as I secured this place, I landed my cargo, and commenced retailing it, and demanded of the Island government pay for the claims which I held on them for various parties, and found my most sanguine anticipations respecting business more than realized. In addition to this, Governor Boki, in behalf of the Island government, urged me strongly to take my choice of either of their then fine brigs, and make a voyage to China for the government, leaving it for me to name my own terms, and agreed to purchase or sell the whole of my cargo, collect all the debts for which I had claims, in or for the owners of the brig *Thaddeus*, and for Bryant & Sturgis, for the *Cleopatra's Barge* and others. In a short time I had the consignment of the cargo of one of Messrs. Bryant & Sturgis' ships, and continued to receive all the business, and even more than I required.

"In October, 1828, Captain Marcus T. Peirce, an old and intimate friend, arrived in the brig *Griffin* from the north-west coast. He gave up the command of his vessel to Captain M. W. Green, he preferring to return home. Before doing so, he requested me to take charge of his younger brother, H. A. Peirce, who had been a boy and clerk with him. I agreed to take him, and paid him \$25 per month and board until September, 1830, when I gave him a share in the profits—not intending to make him a partner, though it was virtually making him one. I then left him in charge, and started for home on the 20th of November, 1830, intending to

return there again in 1832 and resume the charge; but year after year passed away, and finally I decided to remain at home, and Mr. Peirce accepted my offer to loan him funds enough to enable him to carry on the business himself as he had carried it on for me, and take the establishment at an appraised value. This done, Peirce took Mr. Hinckley as a partner; but Mr. H. was soon compelled to retire on account of his health, and died before he reached home. Mr. Charles Brewer, whose history you well know, next became a partner. Mr. Brewer arrived out (on his third voyage) in November, 1830, as mate of the brig *Ivanhoe* with Captain Snow, just before I left for home. I need not add any more, as the history is familiar to you."

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Five copies, " 6.00

Intelligence from Micronesia.

We regret to learn that three Hawaiian seamen were inhumanly murdered on the Island of Butaritari, one of the Gilbert Islands. They belonged to the schooner *Pfeil*. The accounts, as yet received, do not appear to explain very satisfactorily the origin of the massacre. That is an island which has never been occupied by any American missionaries, and the Hawaiians went there only a few years ago. They have been removed, and it remains to be decided by the Hawaiian Board of Missions whether the station will again be taken.

A brighter prospect opens up in other parts of Micronesia. We have received letters from the Rev. B. G. Snow at Ebon, Marshall Islands, dated on the 30th of June and 23d of July; from the Rev. E. T. Doane on Ponape, or Ascension, dated October 2d, and from the Rev. Mr. Sturges dated August 15th and October 8th. All these communications breathe a spirit of hope and encouragement. Never has the cause of Christian missions on those islands appeared more hopeful than at the present time. The Rev. Mr. Doane thus writes under date of October 2d: "Our good work has pressed upon us, so that we have had no time to sigh for something to do. At the risk of repeating an old story, let me just give you hurriedly the story of the past. Thirteen years ago the first missionaries, Messrs. Sturges and Gulick, landed on this island. What darkness then reigned! Not a single native soul on the island knew aught of God. Not one knew how to pray to the Great Intercessor; not one that knew a single letter, or had ever read a word in their own language. But now, behold the change! Now the native population is gathered into churches, and walking in the ordinances of the Lord. Three thousand, or one-half the population, have declared themselves on our side. Most of them are praying people, regarding the Sabbath as the Lord's day. Many of them are able to read the books which have been prepared for them. Of these, we can number the Gospels of Luke and John, the Acts of the Apostles, books of sacred narratives, hymn-books and primers by thousands. Some in our school are learning arithmetic, geography, singing, and Bible chronology. All are making good progress.

"We missionaries see perhaps even a brighter picture, certainly one that touches our hearts; it is the readiness with which the natives gather about us for instruction—asking for books, papers, slates, &c. The time has been when for neither love nor money, could I get a single native into my family, but with my own hands have wrought over the wash-tub! The native food, too, was sold to us at prices far beyond its worth, but now all is changed. The picture has an-

other shading. As we go about the island proclaiming the glad tidings and preaching the Kingdom of Christ, the natives freely help us. The glorious temperance reform has gone along with this good work. The *awa*, you know, is a common plant on all, or nearly all the high islands of the Pacific. It is a root, the juice of which semi-intoxicates or stupefies. Three thousand teetotalers from the use of *awa*, and all other *liquors*, have come over to our side, or to the Christian party. Had I time, I could give many interesting particulars."

The Rev. Mr. Snow writes most encouragingly respecting the work of Missions on Strong's Island, or Kusaie. On the Marshall Islands, the cause of Missions is gaining the ascendancy. It affords us unspeakable delight to learn these facts, for if ever missionaries had worked on through "a night of toil," they have been the American and Hawaiian missionaries in Micronesia.

INCIDENTAL EXPENSES OF THE BETHEL, 1866.—

Sexton's Services, Repairs, &c.,	\$130 07
Receipts and Donations for the Bethel,	110 00
Debt 27th December,	\$20 07

COST AND RECEIPTS FOR FRIEND, 1866.—

Received from Subscribers and Donors,	\$727 00
Expended for Printing, Paper, Postage, &c.,	681 25
	\$45 75

Most unexpectedly the Publisher of the *Friend* finds a balance of \$45 75. One-half of this amount we shall pass over to Mrs. Crabb, at the "Home," and the other half to the Strangers' Friend Society.

FREE-WILL OFFERINGS.

	Bethel.	Friend.
Capt. Green, of the <i>Idani</i> ,	\$5 00	
Capt. Haley, of the <i>Emeline</i> ,	5 00	
Capt. Fingstrom,	5 00	
Capt. Frazier,	5 00	5 00
Capt. Penniman,	5 00	5 00
Capt. Willis,	5 00	5 00
From C. A. Williams, for his 4 whaleships,		20 00

DIED.

SNOW.—In Honolulu, December 19th, Capt. Benjamin F. Snow, aged 60 years. He was a native of Boston, Massachusetts, but had resided for many years in Honolulu. His funeral took place on the following day, attended by a very large concourse of the resident and sea-faring community. His honorable and upright character as a shipmaster and merchant, had secured for him the universal esteem and respect of the community, and his loss will be seriously felt, by family friends and his large circle of acquaintance.

PROPHET.—At the U. S. Hospital December 23d, Mr. Rowland Prophet, late officer on board "James Maury." He came from the United States on board "Favorite." He was a native of Rhode Island.

MULLEN.—At the U. S. Hospital, December 21st, David G. Mullen, a native of Ireland, but long resident in New York. He has a brother John, residing in New York City. Dr. Johnson, is a friend residing in Dover Street, three doors from Franklin Street.

LOTHROP.—At the U. S. Hospital, December 13th, Isaac Lothrop, (colored,) third mate of "Daniel Wood." He belonged in New Bedford.

BREMAN.—At the U. S. Hospital, December 9th, Noah Breman, (colored,) belonging to Southampton, Long Island.

NEIR.—At the Queen's Hospital, December 6th, Mr. Henry Neir, a German. He came from San Francisco, last April, passenger per "Smyrniote."

KIRBY.—In Honolulu, Mr. Fritz Leroy Kirby, of Iowa City Iowa. He was a cooper, and had lived at Kualoa Plantation Oahu. A Sister, Mrs. Woodward, resides in Mason, Michigan.

SEARL.—In Honolulu, December 8th, Charles Searl, late officer on board "Cornelius Howland." He belonged to Lowell, Massachusetts.

GORE.—At the U. S. Hospital, Dec. 3d, Sylvester Gore, a native of Easter Islands.

TAVAST.—At the U. S. Hospital, Dec. 3d, John Tavast, a native of Flores.

JOHNSON.—Killed by a whale, during the past season, a colored man, an officer on board the whale ship *Massachusetts*. He called himself Eliza Johnson, and was a fugitive slave from the estate of Esquire Fugit of Pendleton county, Kentucky.

GLIMAN.—In Newton Corner Mass., Sept. 30th, Lucy Field Gilman, only child of G. D. and L. F. Gilman, aged one year.

ATHEARN.—Lost overboard from whale bark *George*, Sept. 23, 1866, in the Arctic, Hermann Athearn.

On board whaleship *Mt. Wallaston*, at Bonin Islands, Paina, a native Hawaiian. He died of palsy, and was buried on shore. On the passage to the Arctic, Puniwaki, a native Hawaiian. On the passage from the Arctic, Edward Butler, a native of Illinois, U. S. A.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Dec. 1—Ham. bark Pauline, Thorndike, 23 days from San Francisco.
 1—Old'g brig Perle, Ufers, from sea, leaking.
 4—Am wh bark Active, Robinson, in distress.
 4—Am wh bark Gov. Troupe, Ashley, from Arctic, with 350 bbls oil and 6000 lbs bone.
 6—Russian schr Milton Badger, Miller, 22 days from San Francisco.
 7—Russian brig Constantine, Denjen, from sea, leaking.
 11—Am wh ship Jas. Allen, Peirce, 210 bbls oil, 1600 lbs bone.
 13—Am bark A. A. Eldridge, Abbott, 33 days from Columbia River.
 14—Am brig Hesperian, Woods, — days from Humboldt.
 15—Am wh ship Mt. Wallaston, Willis, from Arctic, with 800 bbls oil, 10,000 lbs bone.
 18—Am wh ship Rainbow, Baker, from Ochotsk, with 350 bbls oil and 2800 lbs bone.
 18—Am wh ship Washington, Baker, from Ochotsk, with 350 bbls oil and 2800 lbs bone.
 18—Schr Pfeil, Ziegenhirt, 32 days from Micronesia, with mds to Ed. Hoffschlaeger & Co.
 29—Am clipper ship Golden Fleece, Nelson, 24 days from San Francisco, with the mail.

DEPARTURES.

- Dec. 1—Am ship Ceylon, Woods, for New Bedford.
 1—Haw'n bark Arctic, Perkins, for New Bedford.
 1—Ham. bark Pauline, Thorndike, for Hongkong.
 3—Am bark J. D. Thompson, Brown, to cruise.
 3—Am wh ship Jireh Perry, Green, to cruise.
 3—Am wh bark Active, Robinson, to cruise.
 3—Am wh bark Congress, Castino, for cruise.
 4—Am wh bark Dan'l Wood, Richmond, cruise.
 4—Am wh ship Adeline, Soule, cruise.
 4—Russian brig Constantine, Denjen, for Sitka.
 4—Am wh bark Nile, Long, cruise.
 4—Am wh ship Almira, Osborne, cruise.
 5—Am wh bark Oliver Crocker, Lapham, cruise.
 5—Haw'n bark A. J. Pope, Geerken, New Bedford.
 5—Am wh bark Java, Enos, cruise.
 5—Am wh ship Florida, Fordham, cruise.
 5—Am wh bark John P. West, Tinker, cruise.
 6—Am wh bark President, Kelly, cruise.
 6—Am schr San Diego, Tengstrom, for Howland's Is.
 10—Am wh bark Wm. Rotch, Lefrey, to cruise.
 11—Am wh ship Illinois, Davis, to cruise.
 12—Am wh bark Jos. Maxwell, Chase, to cruise.
 12—Am wh bark Gen'l Scott, Washburn, to cruise.
 12—Am wh bark Courser, Hamblin, to cruise.
 12—Am wh bark Tamerlane, Winslow, for a cruise.
 14—Am wh bark Trident, Rose, for a cruise.
 14—Haw wh bark Florence, Sanborn, for a cruise.
 15—Am wh ship Mercury, Tooker, for New Bedford.
 15—Am bark Comet, Dalley, for San Francisco.
 16—Russ. brig Constantine, Dingen, for Sitka.
 17—Old'g wh ship Oregon, Matmen, to cruise.
 17—Col. bark Sarita, Wilson, for San Francisco.
 18—Am wh bark Active, Robinson, to cruise.
 19—Am wh ship Rainbow, Baker, to cruise.
 19—Am wh bark Washington, Baker, to cruise.
 20—Old'g wh bark Julian, Hoegermann, to cruise.
 22—Am wh snip Awashooks, Norton, for cruise.
 23—Russ. brig Sheleko, Hansen, for Sitka.
 24—Am bark Cambridge, Hempstead, for San Francisco.
 28—Haw'n ship Iolani, Green, for New Bedford.
 27—British schr Premier, London, for Victoria, V. I.

PASSENGERS.

FROM SAN FRANCISCO—per Milton Badger, Dec. 6—J. L. Truwell, A. D. Jessup, Jr., G. Gosnitz, James Banks, M. Greiger, Wm. L. McKenney, N. S. Card, Jos. Brightman, Chas. Filk, M. John, Geo. Sydney, John Douglas, James Brown, John Merrill, Atling, 14 natives from brig *Victoria*—29.

FROM ASTORIA, Oregon—per A. A. Eldridge, Dec. 14—D. McCully and wife, T. Mc F. Patten and wife, A. C. R. Shore and wife, T. G. Martin, Samuel Headnick, T. W. Smith, H. Holden, Z. Goff, B. Ober, Jas. Wickman—13.

FOR SAN FRANCISCO—per Comet, Dec. 15—Mrs. H. Dimond, Miss Josephine Roderick, G. H. Gray, Thos. Thrum, C. Kelly, F. Fuller, S. E. Botts, J. M. McDermott, J. M. Bradt, D. F. Wenner, B. Knows, A. Joaquin, Joe Silva, L. Joseph, A. Quit, C. Smithies, L. Mundy, L. Wiesenger, Thos. Lee, Henry Nathan, John Patterson—21.

FOR SAN FRANCISCO—per Sarita, Dec. 17—Mrs. Gillespie, Miss Gillespie, L. Ahlers, A. A. Bruck, H. Gardner, H. Loveman, Wolf, R. Bell—3.

FROM MICRONESIA—per Pfeil, Dec. 18—Capt. B. Pease, Mrs. Hazard and child.

FOR SAN FRANCISCO—per Cambridge, Dec. 24—Mrs. Melville, Mrs. Williams, Bob Ridley, John Gleason, L. Young, M. Swaz, J. G. Wood, Chas. Toby, Hughes—9.

FOR NEW BEDFORD—per Iolani, Dec. 26—Cecil Brown—1.

FOR VICTORIA—per Premier, Dec. 27—Koma—1.

MARRIED.

BANNING—ARMSTRONG.—In Honolulu, Dec. 4th, by Rev. Eli Corwin, at the residence of the bride's mother, Frederick Banning, Esq., Consul of Belgium and the Netherlands, to Miss Clara H. Armstrong. No cards.

KINNEY—DIMOND.—On Thursday evening, the 13th inst., at the residence of the bride's father, Nuuanu Valley, by the Rev. E. Corwin, Mr. J. R. Kinney to Miss Sarah C. Dimond, daughter of Henry Dimond, Esq. No cards.



New Series, Vol. 18, No. 2.

HONOLULU, FEBRUARY 1, 1867.

{Old Series, Vol. 24.

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For February, 1867.**

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**THE FRIEND.
FEBRUARY 1, 1867.**

American Seamen Sick and Destitute, not Paupers.

Among some persons there appears to be an impression, that seamen when sick and destitute, are paupers upon the Government of the United States. Never was any opinion more unfounded. No class of American citizens is compelled, by law, to make such ample provision for sickness and destitution. All merchant seamen are compelled by the laws of the United States, to pay 20 cents per month, during every one of their voyages. When we consider the immense mercantile marine of the United States, the sum thus collected amounts to hundreds of thousands. The port collectors receive this money, and pay it over to the Government, which expends the same in supporting those large and expensive Marine Hospitals in the various ports of the United States. It should be borne in mind, that these Hospitals are the fruits of the sailor's hard earnings, hence when the sailor—sick and destitute—becomes an inmate, he is no pauper, but a proprietor, enjoying the benefits of a hospital, his own earnings have erected. So when seamen of the United States, in foreign countries, are compelled to seek the protection and relief of the Consulate, they appear not as paupers, but as citizens who may justly claim, not a poor, meagre, and beggarly support, but a comfortable and respectable support. The

Consul is instructed by the Government to pay special attention to the sailor's wants and necessities. "One essential object," as we read in the Consul's Manual, "of the Consular appointment is the protection of American Mariners—a class of our fellow citizens whose habits of life require a kind guardianship of their persons and interest in foreign countries, but at the same time a strict vigilance over their conduct." The United States Government compels the sailor to lay up a portion of his money, in order, to provide for sickness and destitution. From this it appears, when officers of the Government, on American soil, or Consular officers abroad, misapply these funds held, in trust, by the Government, the offence is of the worst description. It is a crime, which should be surely punished as much as that of a saving's bank defaulter, who has in charge the earnings of the poor laborer. No man pays his way through this world more honorably or by harder work than the sailor, and to treat him as a pauper, or make him feel that he is such, is unbecoming any officer of the Government of the United States, or any other government. We rejoice that it is our privilege to live in a community where there is a wholesome public sentiment upon this subject. Our Sailor's Home is a monument to the benevolence of this community towards the sailor. Mrs. Crabb, keeper of the Home, the widow of a marine officer of the United States Navy, who came to Honolulu as Navy Agent, we rejoice to know, has the highest interest of the sailor for time and eternity, at heart, and we hope when the United States Hospital is discontinued, the Consul will send seamen to the Home, when detained here, but not under the necessity of going to the Hospital.

P. S. Since writing the above paragraph, we learn that the Marine Fund of the United States amounts to \$18,000,000! Surely Jack is no pauper on the cold charities of the world!!

Open Despatch to the Secretary of State at Washington.

"Nor must Uncle Sam's web-feet be forgotten."
President Lincoln.

To HON. WILLIAM H. SEWARD,
Secretary of State:

The undersigned has frequently been requested, by an officer of the United States Government, to address you upon certain questions relating to the treatment of foreign seamen sailing under the United States flag. I have hitherto declined doing so, from the impression that any representation which I could make would not probably be read except by some under clerk in the State Department, and my labor would be lost. Instead of sending my communication through the usual channel, I have thought it would not be regarded as improper to address you through the columns of a paper which has, during the last quarter of a century, been devoted to the interests and welfare of seamen. While conducting this paper I have, in a special manner, kept American seamen in view, but I have never lost sight of the seamen of other nations.

The facts are simply these: It is well known that a large number of foreign seamen are engaged on board of American vessels. This is especially true of American whalships cruising in the Pacific Ocean and touching at the Sandwich Islands for recruits.

There is either a defect in the laws of the United States in regard to foreign seamen shipped on board whalships, or there is a wrong interpretation of those laws. In the application and practical working of those laws, upon a fair estimate, nearly, if not more, than one half of those serving on board of American whalships as seamen, are thrown outside of the pale of relief in case they are sick and disabled. The laws as now interpreted, do not allow relief to be administered by the Consul to foreign seamen shipped in foreign ports to be discharged in foreign ports. Any one acquainted with the character of the crews of whalships, will readily see that this ruling of the United States Consul shut outs all Polynesians (or kanakas) and a vast number of Portuguese seamen. These two classes, Polynesian and Portuguese, will make up good one half of the seamen on board the sixty or

seventy whaleships which touched at Honolulu last fall.

I make the statement without fear of contradiction, that the successful prosecution of the American whale fishery in this ocean, is absolutely dependent upon these men—these foreign seamen shipped in foreign ports, and to be discharged in ports foreign to the United States. The whole matter of shipping and discharging seamen attached to American whaleships has undergone a revolution during the last few years. When whaleships leave New Bedford and other American ports, they sail short-hanned, touch at some of the Portuguese islands in the Atlantic and fill up their crews. The ships come around the Horn, to remain in this part of the world for several years, but almost every year the crews entirely change—the process of discharging and shipping crews is constantly going forward while these ships are abroad. It must readily appear to any one acquainting himself with the facts, that many of the crews eventually are made up of Portuguese and Kanakas who never stepped upon American soil and never expect to go thither. These men are however toiling and spending their lives under the American flag, but without enjoying the relief of American seamen, when sick and disabled.

The result is that many seamen are turned away from the United States Consulate, and compelled to seek relief from the community at large, who should be in the United States Hospital. Persons of this description are now in Honolulu. Mrs. Crabb, at the Sailors' Home, and the Ladies' Strangers' Friend Society, of Honolulu, come in to assist the United States Government to support sick and disabled seamen. Cases are constantly occurring in Honolulu, wherein the United States Government ought to furnish relief, but we are told, according to instructions from Washington, relief cannot be afforded.

The subject was thoroughly discussed several years ago, and Mr. Severance, the United States Commissioner, wrote to Washington upon the subject. At his suggestion the American ladies of Honolulu sent a petition to Congress. This petition was numerously signed, and I have the impression it was presented while you was a member of the Senate. (See copy of petition annexed.) This occurred in 1853. As a result, United States Consuls at the Sandwich Islands have provided for and relieved foreign seamen sailing under our flag until a recent date, but a more stringent application of the law has now been enforced, and it works very hard upon this class of seamen. The following note, which I recently received from the attending physician of the Queen's Hospital, may be taken as an illustration of cases which are frequently occurring in Honolulu:

"MR. DAMON, Dear Sir:—Will you be good enough to interest yourself in behalf of this poor fellow. He is far gone with consumption; arrived sick here two months ago in an American whaleship, and was refused admittance into the American Seamen's Hospital, because he was a foreigner and had only shipped for the season. Our little Hawaiian Government would not cast the man off, if he had arrived in an Hawaiian vessel under these circumstances. It would be a shame if the great American Government should cast him off! As a change has taken place in the management of the American Hospital, perhaps you will find it possible to procure the man's admittance, and thereby much oblige
Yours, &c., W. HILLEBRAND."

For myself, as an American, to receive a note like this makes the blush of shame to cover my face, when I know that this same physician is in daily attendance upon a native born citizen of Boston, who is now under the protection and relief of the British Consulate simply because he shipped on board a British vessel in New York and came to the Pacific under the British flag. Now, I desire to witness a similar rule adopted and carried out with regard to foreign seamen shipping under the American flag.

I believe the true doctrine to be that the flag *relieves* as well as *protects* those sailing under it. I copy as follows from the United States Consuls' Manual, page 234: "The rule laid down by the distinguished person who first held the office of Secretary of State, Mr. Jefferson, was 'That the vessel being American, shall be evidence that the seamen on board are such,' and fifty years afterwards it was restated with no less precision by one of the most eminent of American statesmen, 'that in every regularly documented merchant vessel, the crew who navigate it will find their protection in the flag which is over them.'" (Mr. Webster to Lord Ashburton.)

In view of such high authorities, it appears to be the merest folly, as well as most illogical, for any public officer, Consul or Consular Agent of the United States, to *rule* that foreign seamen are not entitled to *relief* as well as the *protection* of our flag. If it is United States law to turn away foreign seamen from our Consulates, it is not humanity or in accordance with the principles of the American Government as the embodied sentiment of the American people. In the language of the martyred Lincoln I would address you, "*Nor must Uncle Sam's web-feet be forgotten*," although born in Europe, Western Islands, Africa or Portugal. If the seamen from those nations see fit to enlist under our flag, spend their lives toiling upon the ocean to enrich our citizens, and finally sicken or are disabled, while on board of American vessels, shall they be turned away from our Consulates? No. It is a shame if such is the case. I would now most respectfully call your attention to this important matter. My own impression is that it does not require any new law upon the subject, but an enlightened interpretation of existing laws. If new laws are needed, most sincerely do I hope such may be immediately passed by Congress. If United States Consuls are allowed to *stretch* the laws of the United States so as to demand from whalemens *three months' extra wages* when discharged, I think those same United States officials may be allowed to *rule* that foreign seamen under our flag shall be relieved when sick and destitute.

Now, that I am addressing you, allow me, with due respect and deference, to refer to other topics, upon which I shall add a few paragraphs. The subject of the American Hospital, in Honolulu, has been often made the topic of correspondence. I am rejoiced to learn that the whole system is to be broken up and a new system adopted. It should have been done years ago, and the Treasury of the United States would have been saved hundreds of thousands of dollars. I have often conversed with Ministers and

Consuls of the United States upon this subject, and my views are fully expressed in the annexed paragraphs (see Enclosure No. 2), published in August, 1860, about the time the Queen's Hospital was established in Honolulu.

Allow me to call your attention to a topic which is, at the present time, occupying the thoughts of the Americans located upon these Islands. By the annexed table, recently published in the *Pacific Commercial Advertiser*, you will see a tabular view of the sugar plantations, and the amount of capital invested in them. Probably three-fourths of these plantations are owned by American citizens. The products of these plantations find a market on the Western Coast of America—in California, Oregon, Washington Territory and the British Provinces. According to a careful estimate, the revenue derived by the United States on our Island products amounts to nearly \$500,000. Our planters, and Americans generally, upon these Islands, are exceedingly anxious that there should be some modification of the present treaty between the United States and this Kingdom, so that it may operate favorably to the sugar interests. Could there not be negotiated a Reciprocity Treaty, by which American lumber, &c., might be admitted duty free into ports of this Kingdom, and Hawaiian sugars be admitted upon the same terms into American ports? This is a very important subject and well worthy the consideration of the American Government if it desires to foster and cherish American interests and commerce in the Pacific Ocean.

By late news from California the report reached the Islands that the China steamers will not touch at Honolulu, going or returning from China. It is also reported that the Pacific Mail Steamship Company has forfeited the sum of \$60,000 per annum, or \$5,000 for each trip. If this be so, why may not that sum, or a larger one, be devoted to subsidize an independent line of steamers between San Francisco and Honolulu? This project would be exceedingly gratifying to Americans located on the Islands, and tend powerfully to foster American interests throughout the Pacific generally.

There is one other topic to which I take the liberty of calling your attention. It does appear to me that the American Government is by no means awake to the importance of sending abroad vessels of the navy to cruise in distant and remote parts of the Pacific Ocean. Our naval vessels make what may be styled *stereotyped* trips up and down the coasts of North and South America, and occasionally run over to Honolulu and Tahiti. Now there are many islands, and whole groups of islands, in the Pacific Ocean where our flag was never displayed except on board of whaleships and merchant vessels. Take, for example, the Island of Ascension, visited by so many American whaleships, and where there are three Missionary stations. English and French war vessels have been there, but the "Stars and Stripes" were never displayed there by a national vessel.

Dr. Gulick thus wrote from Ascension in 1852: "Four vessels of war have touched at Ascension Island within twenty years. 1—1838, the English vessel of war *Larne*, Captain Blake. 2—In 1839, the *Danaide*, Commander Du Rosamel, a French vessel.

3—In 1845, the English vessel of war *Hazard*. 4—In 1851, the French corvette *Carprieuse*."

No American vessels of war have since visited Ascension. The "Pirate" *Shenandoah* visited that island in 1865, and destroyed four American whalships. This fact is well known. Many other islands have been left outside of the cruises of our naval vessels. It would appear to be a good rule that our naval vessels should go wherever our merchant and whalships cruise and touch. Long have I been hoping that our Government would send one or more surveying vessels into the Pacific. But little has been done in this line since the United States Exploring Expedition under Commodore Wilkes.

I have already written more than was perhaps becoming, but I hope my interest in the welfare of American citizens, seamen and commerce, will be a sufficient apology for thus presenting my thoughts. With the highest consideration of respect and esteem,

I remain your fellow citizen,

SAMUEL C. DAMON,

Twenty-five years Chaplain of the Am. Seamen's Friend Society, at Honolulu.

Honolulu, Hawaiian Islands, }
January 23, 1867. }

ENCLOSURE NO. 1.

Copy of petition forwarded to Washington, in 1865:

"To the Honorable the Senate and House of Representatives of the United States:—Your memorialists, American ladies and members of a benevolent Society, organized for the purpose of providing for sick and destitute strangers, having become practically acquainted with the protection extended to seamen, sailing under the United States flag, and being convinced that a large number of foreign seamen are not suitably provided and cared for by United States Consuls, humbly pray that you will be pleased to pass such laws as will entitle all foreign seamen, when discharged, sick and destitute from merchant vessels and whalships of the United States, to enjoy the same protection as native American seamen, or foreign seamen, who have obtained papers of naturalization.

"As in duty bound, your memorialists will ever pray."
[This petition was signed by about fifty American Ladies.]

ENCLOSURE NO. 2.

Extracts copied from the *Friend* for August, 1860:

"If Uncle Sam, who lives at Washington, and cannot be supposed to be as fully acquainted with all parts of the world outside of America, as some of Brother Jonathan's sons, who have roamed abroad, desires a few hints upon this subject from a member of the Universal Yankee Nation, we will furnish them, free gratis, and for nothing:

"Hereafter, Uncle Sam, your best, cheapest and most satisfactory course will be, to instruct your Consul at Honolulu to send your sick and disabled sailors to the Queen's Hospital. Employ the hospital of this country for your sick sailors, as you do the hospitals of England or France. We are no longer an uncivilized and barbarous people, destitute of churches, courts, hospitals, prisons, and the other elements of a civilized and christian community. You must know (for you read the *New York Observer*, *Journal of Commerce*, *Tribune*, *Herald*, and *Boston Recorder*.) that a great change has passed over the civil, social and religious aspect of affairs in this part of the world, during the last few years. We go to meeting on Sunday, work during the week, pay our taxes, go to elections, educate our children, and otherwise conduct ourselves as becomes a civilized people. We have lately established a General Hospital in Honolulu. An account of laying the corner stone you may read in our newspapers, printed in English. We call it the

Queen's Hospital, and King Kamehameha IV. is President. Do not suffer your republican notions to prejudice your mind against this Hospital, because Royalty has taken an important share in the matter. Just read the King's speech at laying the Corner Stone—is it not sensible and thoroughly democratic? 'Society,' he remarks, 'makes distinctions broad enough, but strip us of our artificial robes, and we are all one and equally naked and equally exposed to the keen blasts of want and torments of disease.' Read that speech. The King reasons like a Puritan preacher of New England. Let me say to you, Uncle Sam, that some of Brother Jonathan's sons are among the Trustees of the Queen's Hospital. They have freely given their money for its erection, and you may be sure it will be as well managed as any similar institution in Boston, New York or Washington. It was not got up as a money-making concern, but from motives of pure philanthropy. If you, or any member of your family, desire additional information respecting the Queen's Hospital, as a fit, proper and suitable place for American seamen, when sick, I will refer you to your Commissioner, Mr. Borden, the Missionaries, or, if you'll drop a line to the Editor of the *Friend*, he will reply, by the sailing of the next mail packet for San Francisco."

ENCLOSURE NO. 3.

Dr. G. P. Judd, having visited most of the sugar plantations on these Islands during the past season, has obtained such information as could be procured from parties on the spot, or from representatives of plantations at other places. This information is now offered to the public in a tabular form by him, disclaiming, however, all responsibility for any imperfections which may be found in the statistics or for the deductions that may be made from them.

Name of Plantations.	Power....	Acres of Land...	Acres of Cane....	Crop in Tons...	Value of Property.	Employees.	Monthly Expenses.
KAUAI.							
Koloa.....	Water	.....	.....	.....	.....	.....	.....
Lihue*.....	Water	3200	175	350	50000	125	1500
Princeville.....	Steam.	17000	1200	1200	150000	350	6000
Waipaa*.....	Water	170	60	20	16000	40	800
OAHU.							
Halawa.....	Steam.	11000	100	200	50000	50	500
Waialua.....	Water	200	60	70	20000	25	400
Kualoa.....	Steam.	3300	300	200	80000	100	1000
Kaalea*.....	Water	2100	250	300	70000	80	1000
Heeia & Nuuanu.....	Water	.....	.....	.....	.....	.....	.....
Kahaluu.....	Water	.....	30	45	.....	20	200
Kaneohe.....	.....	.....	.....	.....	.....	.....	.....
Nuuanu.....	Water	640	30	30	5000	16	100
Refinery.....	Steam.	.....	.....	1000	40000	15	1000
MAUI.							
Pacific.....	.....	.....	.....	.....	.....	.....	.....
Pioneer.....	Steam.	700	125	500	45000	80	1000
Lahaina Co.....	Steam.	12	60	500	40000	110	1800
Waikapu.....	Steam.	.....	600	600	65000	75	1000
Waikuku.....	Water	420	120	300	50000	45	800
Bailey.....	Steam.	.....	.....	.....	.....	.....	.....
Waikuku.....	Water	1800	500	800	120000	170	4000
C. B. & Co.....	Steam.	.....	.....	.....	.....	.....	.....
Haiuku.....	Steam.	9400	575	500	120000	145	2400
Hobron's.....	Steam.	.....	800	300	75000	100	1000
East Maui.....	Steam.	2000	500	300	40000	90	2000
Hana.....	.....	.....	.....	.....	.....	.....	.....
Bal & Adams.....	Water	100	150	300	40000	30	1000
Lewers*.....	Water	15000	850	1200	200000	300	5000
Makee.....	Steam.	17000	800	800	150000	200	4000
HAWAII.							
Amauulu.....	Water	3600	375	250	20000	110	1500
Kaiwika.....	Water	6900	820	500	100000	200	2000
Paukaa.....	Water	7000	150	150	40000	115	1500
Onomea*.....	Water	3000	500	500	100000	195	1900
Kaupakuea*.....	Water	1800	400	400	100000	175	1500
Kohala.....	Steam.	4300	650	700	100000	175	2500
Waiohinu.....	Anim'l	100	50	50	12000	20	500
Kona, Hart's.....	Anim'l	1500	75	50	20000	15	350
Aulaukaea.....	.....	.....	.....	.....	.....	.....	.....
Total.....	.....	112242	10000	12115	1918000	3172	48317

* Steam for evaporation wholly or in part.
† Purchase cane or manufacture on shares.
‡ Not in operation.
§ Use 5000 barrels of molasses per annum.

Before an affliction is digested a consolation ever comes too soon; and after it is digested, it comes too late. But there is a mark between these two as fine almost as a hair. for a comforter to take aim at.

THE DAILY HERALD.—We regret that this paper has ceased to be issued. Eighty numbers had made their appearance, and it was becoming one of those "daily luxuries," enjoyed by the people of the "old countries." We would thank the Publisher for directing the carrier to leave the paper so punctually, at early dawn, upon our door-step.

The Swan, as the legend runs, sings the sweetest in his dying moments. At the expiring moment of the Hawaiian *Daily Herald*, the editor sang (using the word after the style of Virgil and other poets) a few beautiful stanzas, upon Oahu, which we take pleasure in transferring to our columns.

Oahu.

BY JAMES J. AYERS.

Come, gentle Muse, and teach my artless lay
To sing with rapture of this isle serene—
Where views majestic gild the glowing day,
And nights celestial close the radiant scene!
To thee, Oahu! lapped on thy coral bed,
I give the passing tribute of a stranger,
And tristful sing along the path I tread,
So full of beauty, yet so fraught with danger.

Isle of the Ocean! Nature's lavish hand
Hath heaped her sweetest smiles and gifts upon thee:
A genial clime, and mountains nobly grand—
Vales picturesque; and gorgeous peaks adorn thee.

Here Daphne, Dian's nymph might seek her bower—
There Æolus sit and burl his spiteful gale—
Here pluvial pearls produce the fragrant flower—
There silver streamlets sinuate the vale.

See yonder vista, reaching to the Pali—
Where great Kamé won well a kingly crown—
Or yonder view, where ocean waves with fury
Lash the proud cliff—or gently lave around
The curving beach—or there behold, with wonder,
The combing breakers charge the dangerous reef;
Or, list! the gathering clouds, and pealing thunder,
The lightning's vivid flash, so grandly brief!

Another view bursts upon the eye:
From Puowaina's Hill behold a welcome scene—
A busy town, where manly industry
Hath Nature beautified—while there, between
Two jutting arms of land, a forest wide
Of towering masts from every foreign shore,
Bespeaks a nation rising up with pride
From the rude state that languished here before.

Oh, Labor! sire of Commerce and of Art!
I sing thy praise with all a votary's power,
Justice and thee no villain hand can part.
To thee and Freedom, Tyrants e'en must cower.
Then Oahu, chant a psalm to that Source
Which disenthralled the Many from the Few—
Which wrested vassal chains from feudal force,
And vouchsafed Christian laws to thee, Oahu.

TRUSTEES AND OFFICERS OF SAILOR'S HOME, FOR 1867.

Trustees going out in 1867.—J. M. Smith, P. C. Jones, H. A. P. Carter, E. O. Hall, G. M. Robertson, A. F. Judd.

Trustees going out in 1868.—S. C. Damon, E. Corwin, C. R. Bishop, J. W. Austin, C. H. Lewers, Daniel Smith.

Trustees going out in 1869.—F. A. Schaefer, Daniel Foster, F. Banning, Jos. O. Carter, S. N. Castle, W. L. Green.

Officers for 1867.—S. N. Castle, President; J. W. Austin, Vice President; J. M. Smith, Secretary; C. R. Bishop, Treasurer. Executive Committee—S. C. Damon, E. O. Hall, J. O. Carter.

THE FRIEND.

FEBRUARY 1, 1867.

THE FRIEND NOW THE OLDEST PAPER IN THE PACIFIC.—Volume I, No. 1, of the *Friend*, appeared the 18th of January, 1843. The following summary statement of newspapers at the Islands, and on the coast, we copy from the *Advertiser*. It is interesting to notice the rapid increase of newspapers during the last few years. A great change has taken place within about twenty years, or since the first newspaper, in 1846, was issued in California. We believe the *Alta* may justly claim to be the legitimate successor of the *Californian*, edited by the Rev. Walter Colton, at Monterey, in 1846, and published by Colton and Semple. The first number of the *Californian* contained the Proclamation of the President of the United States declaring war against Mexico. A summary of California news, we published from the *Californian*, on the 15th of September, 1846!

During the Mexican war, the inhabitants of Honolulu, were twelve months without receiving news or letters from Boston!

THE PACIFIC NEWSPAPER PRESS.—Although hardly twenty years have elapsed since the first paper was issued in California, the number now published in the Pacific coast, is very large, as will appear by the following:

In San Francisco—there are 12 dailies, 1 tri-weekly, and 41 weeklies. Part of the latter are printed in French, Spanish and Italian.

In the remainder of that State—12 dailies, 1 tri-weekly and 73 weeklies.

In Oregon—3 dailies and 19 weeklies.

In Nevada—4 dailies and 6 weeklies.

In Washington Territory—8 weeklies.

In Idaho—1 daily, 1 tri-weekly and 3 weeklies.

In Utah—2 dailies, 1 semi and 2 weeklies.

In Colorado—1 daily and 1 weekly.

In Montana—1 tri-weekly and 1 weekly.

In British Columbia—3 dailies and 5 weeklies.

In Pacific Ports of Mexico—6 weeklies.

In Sandwich Islands—2 English and 2 Hawaiian weeklies, and two monthlies—in all 6 papers.

The total comprises 214 papers. The *Times* says that "the advertisements paid for in San Francisco exceed \$400,000 per annum. The weekly circulation of all the city papers exceeds 225,000 copies."

—The circulation of the three English papers printed in Honolulu, (*Advertiser*, *Gazette* and *Friend*), is about 2200 copies, and that of the three Hawaiian papers, (*Kuokoa*, *Au Okoa* and *Alaula*), 7800—in all 10,000 copies, among a population of 5,000 foreigners and 60,000 Hawaiians.

☞ We would acknowledge, from the Hon. Charles Sumner, a copy of his address, entitled "The One-man-power versus Congress." From Prof. Tyler, of Amherst College, a copy of "The Minutes of the General Conference of Massachusetts," held in September, at Northampton. From Prof. C. S. Lyman, at New Haven, a Catalogue of Yale College for 1866-7. From Z. Montague, Esq., of Amherst, a copy of the Catalogue of Amherst College for 1866-7.

UNITED STATES HOSPITAL.—For the honor of the United States Government, we do sincerely hope the old hospital system is to be forever broken up. We learn from the *Gazette* that A. D. Cartwright, Esq., the late Purveyor, has resigned his position, and the United States Consul has applied to the Trustees of the Queen's Hospital and Sailors' Home for their lowest terms. Replies have already been returned, and now we hope that private individuals, or United States Government officials, will be forever debarred from amassing fortunes out of the proceeds of the Hospital. The only proper method, and one free from all chance of speculation, is to send sick United States sailors to the Queen's Hospital, and those in health (but under the care of the Consulate,) to the Home. This has been our settled opinion for years. In this way the Government will not be defrauded, or the sailor ill-treated. We are confident that the policy of the United States Government is to do well for the sailor, and thereby promote the prosperity of the commerce of the country. We pledge our word that we shall watch the progress of these negotiations with a jealous eye, and if Jack does not get his honest and just rights at the hands of the United States Consul, the world shall know it.

☞ We copy below, from the *Hawaiian Gazette*, the notice of an important decision, of the Supreme Court. Lest our readers may imagine, that such cases are common, we would remark, that, of late years, they are comparatively very uncommon. During 1866, American whaling masters shipped 402 Hawaiian seamen, and during 1865, 350; making a total of 752 during two years. Out of that number only eight are missing, with the exception of 38 Hawaiian seamen, taken to San Francisco, belonging to vessels captured by the *Shenandoah*, in the Arctic Ocean. Capt. Smith, clerk of the Harbor Master, before whom Hawaiian seamen are shipped, speaks in the very highest terms of American shipmasters who have during the last season returned their seamen, and cancelled their bonds.

IMPORTANT DECISION.—The full Court Tuesday rendered an important decision upon two suits brought by Gov. Dominis against captains of whaleships and their sureties. The first was against Capt. Raynor, of the whaleship *Reindeer*, for the non-return of six seamen, who had been shipped at this port upon a return voyage to New Bedford. Of these six, one had died, three had entered the United States Navy, one had entered the United States Army, and one had gone on board another whaleship, but was not shown to have returned. The penalty was not claimed in the case of the party who had died, but the Court held the bondsmen responsible for the non-return of the others, although it was contended, and not denied, that they had done all in their power to compel the return of the men. The case of Capt. Bliven was somewhat different. He shipped five men, and failed to account for three. Of the remaining two, one died and one was left sick at Talcahuano. Gov. Dominis claimed nothing for these two, but Capt. Bliven was held responsible for the other three. Judgment accordingly for \$500 against Raynor and surety, and \$300 against Bliven and surety.

Summary of Intelligence from Australia.

We have been favored with the following summary, by a passenger per the *Nimrod*.

Australia, especially the colonies of New South Wales and Queensland, are at present suffering a period of depression. The causes of this are various, such as several seasons of drought, the monetary crisis in London, overtrading, the failure of leading business houses, and the undue extent to which immigration from the old country was assisted. Numbers are now leaving the different colonies for California.

A new education bill has passed the lower house in New South Wales, founded on the American system, which, with slight modifications, is likely to become law. It meets with popular approval, though opposed by the clergy of the churches of England and Rome, who cling to the present plan of grant for denominational schools.

All churches are dependent for support on "the voluntary" principle, though an effort was made during the present session of Parliament, to return to the endowment schemes of former days.

The various branches of Presbyterians have formed a Union, and are making greater efforts to evangelize the interior. Of the Congregational churches, (in number about 18,) two-thirds are in Sydney and suburbs, and next to nothing is done in the Home Mission work. In Victoria and South Australia, much more has been done; the number of their churches is larger and distributed more through the country. There are also about a dozen churches in Tasmania, and as many in New Zealand.

The Congregationalists have three Theological Seminaries in Australasia—one at Sydney, another at Melbourne, and a third at Hobart-town. These have half-a-dozen students each, educating as Ministers or Missionaries. It is intended to train the London Society's Missionaries for the South Seas in the Colonies, rather than to send them out from England.

There are agents for the Society residing in Melbourne and Sydney. Missionaries visit these places to recuperate, and several superannuated Missionaries reside there. The *John Williams*, a beautiful vessel, costing some £10,000, recently visited the different Colonies, and proceeded with five Missionaries and their wives to the Islands, but running on to a reef was obliged to put back to Sydney for repairs.

The various religious bodies, except the Congregationalists, have their denominational organs in Melbourne or Sydney.

The temperance movement makes little progress in these Colonies. Perhaps a half of the Presbyterian, Methodist, Baptist and Congregationalist Ministers in Sydney are "total abstiners;" but the drinking usages of "shouting" and "noblerizing" are the fruitful cause of crime, vice, disease and poverty. It is almost impossible to find any but "a drunken doctor" at the diggings, and it is sad to meet with multitudes of well-educated and respectably connected persons everywhere who are mere wrecks because degraded and destroyed by "drink."

Nothing is done for the "Aboriginals," though the subject of a Mission to them came before the Presbyterian assembly at its

recent session. They are a very degraded race and fast dying out. The number in Tasmania is reduced to five or six.

An old Minister in New South Wales remarked, that what they most needed and had never enjoyed, was a revival, such as they had in America. And when we remember what America was a century ago, what might not Australia be a century hence!

GOOD TIDINGS FROM AN OLD MAN-OF-WAR'S-MAN.—More than twenty years ago, an English sailor, belonging to H. B. M. S. *Carysfort*, Lord George Paulet, Commander, visited the islands. This man united with the Bethel Church, and was well known to many in Honolulu. After the man had almost passed from our knowledge, it is pleasant to receive a letter, from which we extract as follows:

LYMINGTON, HANTS, Oct. 3, 1866.

*** "Last week I received your parcel, by Capt. Hanham, Yacht *Themis*. *** My life, since I saw you, has been quiet and peaceable. I was married in February, 1846, and in May, 1846, retired on a pension from the Navy—thus, after 28 years actively employed at sea, I have the privilege of living on shore, in comfort and willing to unite in the public worship of God on the Sabbath, and week-days also, when held. I read the papers daily, and I always look for the Sandwich Island news. I wish there were no other parties there but the American Missionaries, who were first in the field, and who devoted so much time to make the natives understand what pure and undefiled religion was. I long and pray for the happy time when there will be no schism, but one faith, one Lord, one Baptism. I have derived much benefit from the works of the Rev. J. Cummings, of the Scottish National Church. How cheering to think our redemption draweth nigh. J. BELLOWES."

So much comes from strict teetotalism and sincere piety. We hope our sailor-readers will follow this example.

THE LAMB STORY.—Dea. Chase of Holyoke, Mass., is the author of the "Lamb story," which though often told, will bear to be told again in the Deacon's own words: "When I was a boy I was put into Sunday school as soon as I was two and a half years old, by my father who—God bless him—is now *ninety years old* and still in the Sunday school work. The motto of my class was, '*I will try*;' and it has been my motto for more than fifty years. One week-day when I was about nine years old, my father sent me into the fields to gather in the sheep. They came to a brook which they could not cross. When I tried to drive them over, they would run in every direction. I failed repeatedly, but my motto being '*I will try*,' I tried once again. Catching one of the little lambs in my arms, I plunged into the brook and crossed to the other side. *The mother of the lamb followed me*, and soon the whole flock had crossed the brook safely. Don't try to *drive* people into the church; it can't be done. Take the children—the lambs in your arms, carry them across the brook and soon the parents will follow.

Senator Wilson on Temperance.

At a Temperance Convention held in Boston on the 3d of October last, among the speakers, the Honorable Senator Wilson made some highly encouraging remarks. The following report of his remarks we copy from the *New Bedford Standard*:

"Hon. Henry Wilson, after much urging, proceeded to the platform, and represented the condition of the temperance cause in the national capital. He had pleasure in saying that, in regard to the great and holy question of temperance, the people in Washington and in Congress were better than they had ever been before. There had been no House of Representatives since his connection with Congress which could compare for a moment in that respect with the present. There was hardly a drunken member, nearly all being temperate, and many pledged total abstinence men. In the Senate the same improvement had taken place. Mr. Wilson stated that during his travels in the west, in which he traversed 3000 miles and addressed six large meetings, he saw but one drunken man. It had been his fortune to have seen millions of people assembled, and there had been a marked and manifest improvement in regard to drunkenness, of which there was far less than there was three years ago. In regard to the difficulty of refusing to drink with friends, Mr. Wilson said he had never met with trouble. In 1845, when he visited Washington with petitions from 60,000 citizens of Massachusetts protesting against the annexation of Texas, Mr. Adams made a dinner in his honor. On that occasion Mr. Adams asked him to join him in a glass of wine. He felt embarrassed to say no, but said to Mr. A., 'I never drink wine.' That had settled the question as far as he was concerned, and he had had no difficulty since, though he had sat at a table with members of the cabinet and ministers of State, he had never observed a look or word of disrespect in consequence. In Congress they intended to have the Capitol and public buildings of the country free from the presence of intoxicating drinks. Although they could not prevent it if a Senator filled up his house or a committee room with it, yet they would strive to preserve the cabinet, the executive chair, and both houses of Congress from the use of intoxicating liquors. Cheers were given for the speaker at the close of his remarks, and a resolution adopted that his address be printed in tract form, and generally circulated."

EDITOR'S TABLE.—Two new books, on the Missions in the South Seas, have been laid upon our table during the past month, which we have not the time or space to notice at the present time, but they will hereafter come under review. One of these works is entitled, "Mission Life in the Islands of the Pacific, being the life and labors of the Rev. A. Buzacott" at Rarotonga; and the other is entitled "The King and People of Fiji," by the Rev. Joseph Waterhouse, for fourteen years a Missionary in Fiji. This Missionary is the brother of our fellow townsman, John Thomas Waterhouse, Esq.

RELIGIOUS INTEREST IN HONOLULU.—In our last issue we published the Programme of the "Week of Prayer," as recommended by the Evangelical Alliance of London. The programme was adopted by the Hawaiian Protestants generally upon the islands. Union daily meetings were held by the Fort Street and Bethel Churches. These were continued through the following week, and subsequently by two union weekly prayer-meetings. The most manifest good results have attended these meetings. The members of the churches have been awakened, and some hitherto living careless lives, have been seriously impressed. Some, it is to be hoped, have listened to the "gracious call" of the Savior. The following original hymn, embodying the appeal which has been often made to the sinner, has been kindly furnished for our columns, by the Rev. E. Corwin, Pastor of Fort Street Church:

The Gracious Call.

O sinner, why so long delay?

Why from thy blessed Savior stay?

All things are ready now.

This is the Lord's accepted time,

His day of grace: confess thy crime

And to his sceptre bow.

Why wilt thou thus his Spirit grieve?

Why wilt thou not at once believe?

Say wherefore dost thou doubt?

Come, weary one, to him for rest—

O come to Jesus and be blest—

He will not cast thee out.

Come gladly now to Him who died,

Come to the Savior crucified;

He waits with outstretched hands.

The nail-prints in those hands I see—

They plead with God—they plead with thee

To join his chosen band.

Obey thy Master's gracious call,

Low at his feet for mercy fall—

He waits to welcome thee.

"O sinner, ere it be too late,

"Flee thou to Mercy's open gate—"

Christ waits to welcome thee.

REV. JOHN FRASER.—Among the passengers per the *Nimrod*, from Australia, bound to San Francisco, were the Rev. John Fraser and wife. Mr. F., is a congregational Minister, who has been preaching in Sydney, N. S. Wales, and Otago, New Zealand. He is a native of Scotland, but was educated in Canada, and has been settled for several years over a Congregational church in Vermont. Mrs. F. is a native of that State, and has a sister, the wife of an American Missionary at Pulney, in India. Ill health compels them to return to America. They will locate in California, if they find the climate favorable; if not, they will return to the Eastern States.

Twelfth Annual Report

—OF—

The Honolulu Sailors' Home Society.

Since our last Annual Meeting the management of the Home has been left to the Executive Committee, and those who conducted the boarding department. The Chairman of the Executive Committee would submit the following brief report:

At our last Annual Meeting the Treasurer reported a deficiency of \$23 59, but as the Trustees retired from the meeting, one of them, Capt. D. Smith, left a donation of \$20, which, together with another donation of \$25, by Melchers & Co. (unintentionally omitted in the report), enabled the Society to start upon the labors of a new year free from debt. The present state of our finances will be reported by our Treasurer. I am happy to report that the necessary funds have been forthcoming to pay the salary of the keeper of the Reading Room and meet the ordinary incidental expenses. The past year is the first that an efficient and judicious keeper of the Reading Room and Depository has ever been employed throughout the whole year. The labors of Mr. Dunscombe have been of essential service in rendering the Home a desirable place of resort for boarders and other seamen who have visited the Home for the purpose of writing letters and obtaining useful reading matter when they were about to sail. It is sincerely to be hoped that Mr. Dunscombe, or some other person equally well qualified, will continue to be employed by the Society.

Mr. and Mrs. Miller were the managers of the Home one year ago, but soon after our Annual Meeting, their health failing, they sold out their interest to Mrs. Crabb and son, who immediately took possession. As under former managers, so now—under the management of Mrs. Crabb and her son—the Home has been kept open for boarding and lodging seamen, or any transient boarders or travelers. So far as is known, Mrs. Crabb and her son have fully carried out the design of the friends and patrons of this establishment. As it has been with former managers, so they have found that there were many trials and difficulties attending the proper management of the Home. The losses by boarders, who have left without settling their bills, has operated to discourage and dampen their zeal, still they have persevered, and are still inclined to do all in their power to render this house a real blessing to the seafaring and resident community.

In glancing over the years which have elapsed since the Home was opened for boarders, too much praise cannot be bestowed upon Mrs. Thrum, Mrs. Oat, Mrs. Miller and Mrs. Crabb. Those four ladies have done more to render the Home a success than all other friends of the establishment. They have lived here, toiled here, and often been compelled to put up with instances of ingratitude which I should be ashamed to record. Yet these good women have surmounted the peculiar and perplexing difficulties of their station, and accomplished much good. For one I regret that the funds at our disposal will not justify us in making

them some handsome testimonial. We ought, I think, to do this—raise a few hundred dollars to refit and repaint the inside of the Home. Some little aid of this kind would very much encourage the managers. This is not, neither has it ever been, a money-making concern, and at times barely has it been sustained. The losses by bad debts have always amounted to nearly ten per cent. on the whole amount of receipts. Even under the very best management losses occur, hence it will appear that the managers are the most generous contributors for the support of the Home, yet on no account would I see the Home broken up. Its usefulness is great. Speaking in mercantile style, for the amount invested it is the best paying institution in Honolulu. Hoping that it may still prosper, I submit the foregoing report.

S. C. DAMON,

Chairman of Executive Committee.

Chas. R. Bishop, Treasurer, in Account Current with the Honolulu Sailors' Home Society.

Receipts and disbursements from Dec. 21, '65, to Dec. 27, '66.

1865.	Dr.	
Dec. 21—To bal. cash on hand, as per account rendered,	\$ 15 13	
25—To received from Dan'l Smith, by Rev. S. C. Damon	20 00	
26—To received from Melchers & Co.	25 00	
1866.		
Jan. 23—To received from Bolles & Co., for storage in cellar	2 00	
Feb. 2—To received from Admiral Pearson, the officers and seamen of U. S. S. Lancaster (per S. C. D.)	95 50	
April 2—To received from "Friends," \$20, \$10, \$15 and \$15 respectively, (per S. C. D.)	60 00	
July 2—To received from J. T. Waterhouse (per S. C. D.)	20 00	
2—To received from E. C. McCandless, "	15 00	
2—To received from Rev. S. C. Damon	30 00	
Dec. 27—To received by hand of Rev. S. C. Damon, as follows:		
From L. H. Gulick, for office rent for the year 1866	100 00	
From Bolles & Co., for storage in cellar	13 68	
From J. T. Waterhouse, towards Dunscomb's salary	40 00	
From E. C. McCandless, towards Dunscomb's salary	50 00	
From S. C. Damon, towards Dunscomb's salary	30 00	
27—Balance due the Treasurer carried to new ac.	13 96	
	\$510 27	

1865.	Cr.	
Dec. 26—By paid Rev. S. C. Damon, bal. due on P. M. Walston's bill	\$ 38 72	
1866.		
April 2—By paid Rev. S. C. Damon's account, \$38 55		
2—By paid H. M. Whitney's three bills, (per S. C. Damon)	10 75	
2—By paid Ed. Dunscomb (per S. C. D.)	90 00	
	137 30	
July 2—By paid Ed. Dunscomb for services, April, May and June (per S. C. Damon)	91 00	
2—By paid for kerosene (per S. C. D.)	5 00	
2—By paid for postage, &c., "	2 75	
	98 75	
Dec. 27—By paid Ed. Dunscomb for services, 6 mos., to Dec. 31, 1866	219 50	
27—By paid for expenses lighting Reading Room, &c.	16 00	
	235 50	
	\$510 27	
Dec. 27—By Balance brought down	\$13 96	
	C. R. BISHOP, Treasurer.	

A Friendly Letter from the South Seas.

MANGAIA, SOUTH PACIFIC.

HERVEY ISLANDS, Sept. 29, 1866.

MY DEAR BROTHER:—A few weeks ago I received, via Tahiti, a kind note from you, dated August, 1865; also, a volume of Macaulay, with quite a number of *Friends*, &c., for which accept my best thanks.

I am much obliged to you, my dear sir, for procuring me the volume of Macaulay, which I forthwith read through with melancholy pleasure as the last production of a great mind. The lines in the *Friend*, relative to the visits of the Peruvian slavers to our shores, display no little talent and right feeling—(see *Friend* for March, 1865.) In 1852 I first saw and read old volumes of the

Friend, left here by whaling captains. Its pages have made the names of many of our American brethren very familiar to us, and has led us often to plead at the throne of grace for a continuance of the marked prosperity enjoyed by them in their Master's work. Especially do I feel interested in the labors of our American friends in Melanesia, seeing that our own way seems to be completely hedged up at present, both in Eastern and Western Polynesia. The only chance of our doing anything at the present time seems to be to advance towards the line, and there to shake hands with you in all love and Christian fellowship. You are probably aware that our teachers have been expelled from the Loyalty Islands by the French. But if the Lord of the harvest should deign to give us a little employment in the islets south of the line, but north of Samoa, we shall be deeply thankful. For it is only as Christian churches work for their Master that they can be said to live at all. Doubtless these little islands (Ellice's group, &c.) have been too long neglected. God grant that this work may progress in these seas, despite all hindrances, until every South Sea Islander shall know and love the Saviour's name.

Although late, permit me to congratulate you and all the friends of liberty on the glorious conclusion of the fearful struggle the North was engaged in. You have now indeed a history to write. I felt as much afflicted by the news of the cowardly assassination of that noble man, President Lincoln, as though he had been our own sovereign. America may well be proud of the martyred champion of freedom. I cannot help thanking God that the great question of slavery has been virtually settled on the vast American continent. In this sentiment I am sure that all my brethren in these seas would cordially unite.

You may have heard of the hurricane that completely desolated Rarotonga and Mangaia on March 27th ult. Two churches were laid low, and two hundred and sixty-eight native reed houses were blown down. Trees and fruits of all kinds were demolished. A great scarcity of food prevails over the island at the present time. But for the taro the people must have perished. Through God's mercy that was spared.

A schooner, the *Irairie*, of Tahiti, unhappily went down off this village with ten souls on board. Three white men (two out the three were Americans, but I could not learn their names) were amongst the lost. The captain was on shore weather-bound; could not possibly get over the reef. We knew nothing of the sad event until the day following, when two natives floated ashore alive on the cook's galley. Alas, for the poor fellows hurried at a moment's notice into eternity.

This island now seems restored to its former state—the churches are restored; the native dwellings are for the most part set up again—but it will be long ere the hurricane of March, 1866, will be forgotten by us or the people. In March 1846, our previous hurricane occurred, just twenty years intervening between these unwelcome visitations.

February, 1865, the five smaller islands of the group were fearfully laid waste by a hurricane. Mangaia and Rarotonga then es-

caped. Our turn has now come, whilst those other five islands have escaped. How mercifully this has been ordered by our Heavenly Father.

With kindest Christian regards, I remain,
my dear brother, yours very truly,

WILLIAM WYATT GILL.

Rev. S. C. Damon, Honolulu.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7½ P. M.

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Will continue the General Merchandise and Shipping business at the above port, where they are prepared to furnish the justly celebrated Kauaihae Potatoes, and such other recruits as are required

by whale ships, at the

shortest notice and on the most reasonable terms.

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In Fireproof Store, King street, opposite the Seamen's Chapel.

Also, Agents for

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H. Dickinson, Esq., Lahaina	McRuer & Merrill, San Francisco
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Wilcox, Richards & Co, Honolulu.	

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THE REV. DANIEL DOLE, AT KOLOA,
Kauai, has accommodations in his family

For a Few Boarding Scholars.

Persons wishing to learn the Terms will apply to him or the Editor of "THE FRIEND." 51f

SHERMAN PECK. H. A. P. CARTER. I. BARTLETT
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Commission and Shipping Merchants,
Honolulu, Oahu, H. I.

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Of the Boston and Honolulu Packet Line.

AGENTS

For the Makee, Wailuku & Hana Plantations

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J. C. MERRILL & Co. }	
R. B. SWAIN & Co. }	San Francisco.
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graphs: Copying and Enlarging;
Retouching done in the best manner, and on the most reasonable terms.

Also for sale, Photographs of the Craters Kilauea and Haleakala, and other Island Scenes; the KINGS KAME-HAMEHA, &c., &c.

At the Gallery on Fort Street.

H. L. CHASE.

P. S.—Having purchased the Portrait Negatives from Mr. Weed, duplicate copies can be had by those persons wishing for the same. 550 2m H. L. C.

W. A. ALDRICH. J. C. MERRILL. JOHN M. CRACKEN.

ALDRICH, MERRILL & Co.,
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—AND—

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San Francisco and Honolulu Packets.

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544 1y	

McCracken, Merrill & Co.,

FORWARDING AND

Commission Merchants,

Portland, Oregon.

HAVING BEEN ENGAGED IN OUR PRE-
sent business for upwards of seven years, and being located in a fire proof brick building, we are prepared to receive and dispose of Island staples, such as Sugar, Rice, Syrup, Pulu, Coffee, &c., to advantage. Consignments especially solicited for the Oregon market, to which personal attention will be paid, and upon which cash advances will be made when required.

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PORTLAND REFERENCES:

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HONOLULU REFERENCES:

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ADVERTISEMENTS.

SAILOR'S HOME!



Officers' table, with lodging, per week, \$6
Seamens' do. do. do. 6

Shower Baths on the Premises.

Honolulu, April 1, 1866. MRS. CRABB, Manager.

R. W. ANDREWS,
MACHINIST.

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Fort Street, opposite Odd Fellows' Hall. 81f

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THIS MACHINE HAS ALL THE LATEST
improvements, and, in addition to former premiums, was awarded the highest prize above all European and American Sewing Machines at the World's Exhibition in PARIS in 1861, and at the Exhibition in London in 1862.

The evidence of the superiority of this Machine is found in the record of its sales. In 1861—

The Grover & Baker Company, Boston,
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J. M. Singer & Co., New York,
Finkle & Lyon, "

Chas. W. Howland, Delaware,

M. Greenwood & Co., Cincinnati, O.,

N. S. C. Perkins, Norwalk, O.,

Wilson H. Smith, Connecticut,

old 18,560, whilst the Wheeler & Wilson Company, of Bridge

port, made and sold 19,725 during the same period.

Please Call and Examine. 11 1f

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ITORY.

SEAMEN AND OTHERS, WISHING
S to obtain books from the Sailors' Home Library, will please apply to the Bethel Sexton, who will have charge of the Depository and Reading Room until further notice. Per order

Bound Volumes of the "Friend"

FOR SALE AT THE OFFICE OF THE
Paper.

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum,	\$2.00
Two copies, "	8.00
Five copies, "	5.00

Missionary Life-Boats.

BY H. BINGHAM, SENIOR.

Written for the occasion, and chiefly sung at the embarkation of the Author's children on board the *Morning Star*, Boston, Nov. 12, 1866.

TUNE—*Missionary Chant.*

"A little ship" did Christ desire,
To bear salvation's choicest stores,
To souls involved in ruin dire,
Around Gennes'et's throng-prest shores.

His herald-hosts he speeds afar—
Let numerous ships upon them wait,
And ev'n the children's *Morning Star*
Leap forth to aid his work so great.

Go, angel-winged, blest *Morning Star*,
Sweep fearless o'er the mighty deep;
Safe every plank, and sail, and spar,—
And all on board, may Jesus keep.

Should dangers throng and surges roar,
Then trust your *Pilot*, skilled and true,
Timely to bring his friends ashore,
As on that "Lake" where tempests blew.

The winds and waves his voice obey—
If heathen rage, he calms the flood;
Faith's prayer he hears and clears the way,
Lost tribes to reach and bring to God.

Then to the breeze your canvas spread;
Ten thousand prayers each sail shall fill;
Give famished men God's living bread,
And help them learn his glorious will.

Send out your gospel life-boats sure,
Where fearful billows roll amain;
There, for the lost, prompt aid secure,
And throngs of shipwrecked souls regain.

Dwellers in far off isles shall hail
The rising of their Herald-star;
For their Redeemer will not fail,
His chosen sheep to bring from far.

When all his flock cross Jordan's flood,
Some precious souls, resplendent there,
From those dark shores, shall bless our God,
For Life-Boats like the *Morning Star*.

A Letter from a Passenger of the Wrecked Bark "Libelle."

KANAGAWA, Oct. 12, 1866.

MY DEAR MR. DAMON:—Thankful am I for your welcome letter from Honolulu, and to know that our fate was a matter of more than passing interest. God help the shipwrecked! No one, save those who have been in such peril, knows what trials and dangers beset the lives of those who go down to the sea.

The particulars of the wreck of the *Libelle* will have reached you ere this, and I will but revert to the occasion to say that it has added a period of twenty years to our lives.

The kindness, generosity and humanity displayed by the Governor of Guam is beyond all praise. Francisco Moscota y Lara, his name will indeed long live in our memory, and his attention to the Hawaiian subjects who were of our party will no doubt receive the attention of His Majesty.

The letter for Manjero was given to his wife, but as he is in the war you may not hear from him for some time.

Kisaboro is in Canton, the guest of the Governor. His visit to foreign countries has proved a blessing to his country already. The price of rice having become so high, owing to the war, that poor people find it hard to live, Kisaboro has been in correspondence with the Government, and al-

ready rice is being imported to relieve their distress.

Remember me kindly, please, to Mr. Doyen, and again thanking you for your letter, I remain sincerely yours,

E. M. VAN REED.

Manjero, referred to in the foregoing letter, is the translator of "Bowditch's Navigator" in the Japanese language, see *Friend* for June, 1860. For a notice of Kisaboro, see *Friend* for March, 1866.

CENSUS OF HONOLULU AND SUBURBS.—According to returns, as published in the *Government Gazette*, it appears that on the 7th of December, 1866, there were in Honolulu, and surrounding country including, say, south side of the mountains and seven miles east and west, 13,521 Hawaiians and 1,851 Foreigners. From the table, as published, it appears there has been a decrease of Hawaiians, since 1860, of 789, and an increase of Foreigners of 212. Total of foreign and native population, 15,372. Now, for the religious welfare of this number of people, there are as follows: Two large Protestant native Churches, One large Catholic native Church, Fort Street Church, Bethel Union Church, and the Reformed Catholic Church. All of these churches are supplied with settled Pastors and preachers. In all, probably not less than fifteen, or upon an average of one minister (including Protestant and Catholic) to every 1000 souls.

Since writing the "Open Despatch," we would remark, that the seaman referred to in Dr. Hillebrand's note, has died and been buried. His Hospital and funeral expenses have been paid by the Ladies' Stranger's Friend Society.

NAVAL.—List of Officers of H. B. M.'s Steamer *Mutine*, arrived 8th January, and sailed again, on the 13th, for Victoria, V. I.

Commander—William Swinburn.
Lieutenants—Richard B. Nicoletts, Pearson C. Johnstone, R. C. Townshend.
Master—Edward B. D'Arcey.
Paymaster—James Martin, M. D.
Chief Engineer—George Kent.
Assistant Surgeon—William Grant, M. D.
Assistant Paymaster—Charles F. Roberts, (acting.)
Midshipmen—William Marrack, Alfred Pigott, Charles W. Dickinson, Edward H. Arden.
Master's Assistant—Henry Backler.
Clerk—Frederick B. J. Mathias.
Engineer—Edward Lilley.
Assistant Engineer—William J. Pettit.

List of Officers of H. B. M.'s Steamer *Olio*, arrived 11th January, and sailed on the 17th for Tahiti:

Captain—N. E. B. Turnour.
Lieutenants—Chas. J. Carey, John Elliot, C. S. W. Willie, Wm. R. Clutterbuck.
Master—Ralph A. Ramsay.
Paymaster—Henry Gilpin.
Chaplain—Rev. John J. Every, B. A.
Surgeon—John Hart, B. A.
Assistant Surgeon—George V. Walsh, M. D.
Sub-Lieutenants—Chas. W. Herbert, P. K. Smythies.
Assistant Paymaster—John B. Bradley.
Midshipmen—Alfred J. White, Wm. C. S. Hathorn, George H. Eden, Henry P. Harris.
Master's Assistant—Thomas B. Moody.
Clerks—George M. Jackson, Benjamin H. Chemino.
Chief Engineer—John Downes.
Engineer—Robert Hetherington.
Assistant Engineers—William Gentle, John Hall, John T. Coombs.
1st Lieutenant R. M. A.—John L. Needham.

Information Wanted.

Respecting *James Wright*, belonging to Whitinsville, Mass., where he has friends now residing, desirous of obtaining information. Any information will be gladly received by the Editor, or Mr. Hosea S. Wright, Whitinsville, Mass.

Respecting *John Ferauld, Jr.*, belonging to Pawtucket, R. I. Any information will be gladly received by the Editor, or Mrs. Mary P. Field, Pawtucket, Rhode Island.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Jan. 1—Am bark *Vernon*, Comstock, 60 days from Puget Sound.
1—Haw'n bark *Bernice*, Johnstone, 31 days from San Francisco.
3—Am bark *Jane A. Falkenburg*, Rumwell, 35 days from Astoria, Oregon.
4—Russian ship *Kamskatka*, from Sitka.
7—Am wh bark *Aurora*, Aveline, 31 days from San Francisco.
8—H. B. M.'s steam ship of war *Mutine*, 17 guns, Com. Swinburn, 22 days from Tahiti.
9—Brig *Alert*, Abbot, 26 days from San Francisco.
10—Am bark *Ethaa Allen*, Snow, 24 days from San Francisco.
10—Am bark *Camden*, Mitchell, from Puget Sound.
11—H. B. M.'s *Olio*, 29 days from Victoria, Vancouver's Is.
17—Am wh ship *Florida*, Williams, 20 days from San Francisco.
19—Am bark *D. C. Murray*, Bennett, 15 days from San Francisco.
19—Eng bark *Teaser*, Gibson, 168 days from Liverpool.
20—Schr *Kitty Cartwright*, English, 14 days from Fanning's Island.
21—Schr *San Diego*, from Howland's Island.
26—Brit. bk *Atrevida*, Bissett, 15 days from San Francisco.
27—Brit. ship *Nimrod*, Lilley, 57 days from Sydney.
28—Brit. ship *Kenilworth*, Brown, 156 days from New York.

DEPARTURES.

Dec. 31—Am wh bark *Peru*, Smith, to cruise.
31—Old'g wh brig *Comet*, Weeks, to cruise.
31—Am wh ship *Mt. Wallaseon*, Willis, for New Bedford.
31—Haw. wh bark *Hae Hawaii*, Heppingstone, to cruise.
31—Am clipper ship *Golden Fleece*, Nelson, for Hongkong.
31—Am wh ship *Minerva*, Penniman, to cruise.
Jan'y 1—Am wh ship *James Maury*, Cunningham, to cruise.
2—Am wh ship *Canton Packet*, Fraser, to cruise.
5—Norwegian brig *Formica*, Thorsen, for San Francisco.
7—Am bark *A. A. Eldridge*, Abbot, for San Francisco.
10—Hawaiian bark *Lono*, Howard, for Victoria.
10—Russian bark *Kamschatka*, fr London and Cronstadt.
12—Haw. schr *Milton Badger*, Miller, for San Francisco.
12—Am bark *Vernon*, Comstock, for Puget Sound.
13—H. B. M. ship of war *Mutine*, Swinburn, for Victoria.
17—H. B. M. sh *Olio*, Turnour, for Tahiti.
19—Br. brig *Abbot*, for Guam and Manila.
22—Am schr *Hesperian*, Wood, for San Francisco.
23—Haw'n bark *Bernice*, Johnstone, for San Francisco.
27—Brit. bark *Atrevida*, Bissett, for Hongkong.

PASSENGERS.

FOR HONGKONG—per *Golden Fleece*, Dec. 31—Jow Hoy.
FROM SAN FRANCISCO—per *Bernice*, Jan. 1—A Doiron, Longhead, Mrs Kalama, Stoddard, J W Hahn, David Carter, Mr and Mrs Eckard, A N Tripp, Gaston, N Smith, Hermann, Kirkwood, L Mitchell, 4 Hawaiians—19.
FROM ASTORIA, OREGON—per *Jane A. Falkenburg*—Miss Caldwell, Thos V Hammond, Thos Mountain—3.
FOR SAN FRANCISCO—per *Formica*, Jan. 4—F Helms, wife and 2 children, A Harman, David Carter, W H Blair.
FROM SAN FRANCISCO—per *Ethan Allen*, Jan. 10 Mrs Barry, Miss Armstrong, J T Waterhouse and wife, Mrs Hitchcock and child, Mrs Colderbank, R Feurstone, S Damon, W Weist, E L Pond, N Weed, Jr., Mr Baray, STEERAGE—H Goodwin, Wm Gerkin, Chukee, S Woodman, Mr Stennings, Mr Trabunk.
FOR SAN FRANCISCO—per *Milton Badger*, Jan. 12th—Mr and Mrs J J Ayers and child, Mr and Mrs McCully, Mr and Mrs McF Patten, Mr and Mrs Shaw and child, Miss Caldwell, H Baldwin, P F Pomaikai—13.
FOR SAN FRANCISCO—per *Hesperian*, Jan. 22—Mr Colve, J McGarrity, J B Holden, Dr Markoffsey, W A Martin, Mr Geist, O Carsino—7.
FROM SAN FRANCISCO—per *D C Murray*, Jan. 19—Mr and Mrs Marinette, Mr and Mrs L M Curtiss, Rev C Q Williamson, C H Turner, J Cohen, Geo R Carter, S Scott and wife, J Keeney, J S Webster, R Brown, W Rosie, M Henley.
FROM LIVERPOOL—per *Teaser*, Jan 21—Margaret Kew, Hannah Hutchison, S Ashcroft—3.
FOR SAN FRANCISCO—per *Bernice*, Jan. 23—W Arthur, P Douglass, W Young and child, Miss D Arthur, R Longhead—6.

MARRIED.

PACTEE—COFFIN—Dec. 20th, 1866, by Father Hermann, Pacyee to Maria Coffin, both of Honolulu.
CHAMBERLAIN—LIGHTBODY—In Stockbridge, Wisconsin, Oct. 25, Rev James P. Chamberlain, formerly of Honolulu, to Miss Helen Catherine, daughter of Deacon Lightbody of the former place.
TAN KEAT—PAUHU—January 20, by the Rev. S. C. Damon, Tan Keat was married to Pahuu.
A GO—HANAKAHI—January 21, by the Rev. S. C. Damon, A Go was married to Hanakahi.

DIED.

JARR-ET—In this city, on the 9th inst., after a short illness, Edward M., youngest son of William and Hannah Jarrett, aged nine months.
REID—At Kona, in the Island of Hawaii, aged 32 years, J. Reid, formerly of Govan, near Glasgow.
JONES—At Lahaia, Dec. 31st, 1866, Emma Elizabeth, eldest daughter of William Ap Jones, Esq., aged twenty years and ten months.
LONG—In Honolulu, January 18th, Mr. William Long. He has been an officer on board whalers sailing out of this port.
SILVEIRA.—At the Queen's Hospital, Manuel Silveira, a Portuguese seaman lately discharged from an American whaler.



New Series, Vol. 16, No. 3.

HONOLULU, MARCH 1, 1867.

{ Old Series, Vol. 24.

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THE FRIEND.
MARCH 1, 1867.

GENERAL MORGAN L. SMITH.—This gentleman, recently arrived from the United States, has succeeded to the office of United States Consul. During the war he bore a conspicuous part in the Western campaigns. On the breaking out of the rebellion in 1861, he was residing in St. Louis, and immediately raised a purely American company of soldiers and entered the Union army. During the whole war he was in active service. He finally rose to the rank of Major General of Volunteers. He was in several engagements, and accompanied General Sherman to Atlanta in his march through Georgia, but in consequence of a wound, was sent on military duty to Vicksburg. He fought through on the Union line. We are glad that when the Republic has favors to show, and appointments to make, the soldiers and officers of the war get their share. This is right. Men who have fought through that war with characters unspotted, merit the honors and rewards of Congress and the people.

DOWN GO REALS, UP COME DIMES.—The Minister of Finance has given notice, "By Authority," in the *Gazette*, that hereafter the old Spanish reals, and other "odd" coins, must succumb to the dime, half-dime and the decimal currency. Better late than never. This step ought to have been taken years ago.

VALUABLE TESTIMONY.—Dr. McCosh, since his return to Ireland, writing a private letter to a friend in the United States, says:

"I am ready to testify that in New England and in other parts, including the West, you have been able to raise the working classes to a state of physical comfort and of intelligence such as has not been realized in any country in Europe. *You owe this to the Word of God, to your quiet Sabbaths, and to education.*"

The American papers a few months ago, contained frequent allusions to the visit of the celebrated Presbyterian divine, Doctor McCosh, to the United States. His testimony is well worthy of the serious attention of every patriot and christian. Educate the young, place the Word of God in their hands, and then afford them a quiet Sabbath wherein to hear and read the Word of God, and the foundation is laid for a virtuous, stable and christian community.

WRECK.—The British bark *Golden Sunset*, of Liverpool, E. H. Tidmarsh, master, was lost on Enderbury's Island, December 11th. She was laden with coal, and had twenty passengers. One seaman was drowned. The Captain, passengers and crew were brought to this port by the *Kamehameha V.*, and nearly all have since proceeded to San Francisco. H. B. M.'s Commissioner provided liberally for the wants of the unfortunates while here.

☞ The old *Morning Star*, now called the *Harriet Newell*, we fear has foundered at sea, or some other disaster has befallen her. She sailed for China more than six months ago, and nothing has been heard from her. Other vessels sailing since her departure have been reported.

THE FIRST MISSIONARY PACKET.—We think our readers will be interested in the narrative of the trip of this little vessel to the Islands. During her lifetime and cruises among the Islands, she was commonly known by the name of the *Ten Commandments*.

We copy the following narrative from the *Boston Mercantile Journal* of October 13th, 1866.

Voyage of the first Missionary Packet to the Sandwich Islands

Forty Years Ago—Perilous Passage of a Schooner of Forty Tons—A Thrilling Narrative.

When the new missionary ship *Morning Star* was launched at East Boston the other day, there stood on her deck a man who forty years ago navigated a little craft of only forty tons from Boston to Honolulu for the American Board. That person was Captain James Hunnewell, and the vessel which he sailed to the Pacific was the *Missionary Packet*, the first vessel sent by the Board to the Sandwich Islands. The voyage of the little vessel was a tempestuous and eventful one, occupying nine weary months, during which Captain Hunnewell and his four companions suffered great hardships. He has by request prepared an account of his voyage, which will be read with deep interest not only by the friends of Missions generally, but also by the 150,000 Sabbath School children who are stockholders in the new *Morning Star*. It is a narrative of thrilling character, and we give it substantially as written by Captain Hunnewell.

CAPTAIN HUNNEWELL'S NARRATIVE.

Time (40 years) has mellowed down in my mind many of the exciting and very thrilling incidents which, on reviewing as they passed, not unfrequently drew tears of gratitude from eyes unaccustomed to weep, to that all-wise, kind and protecting Providence of God, that had guided me and my little bark through those dark and trying periods of trial and danger; and how often did I have occasion to exclaim,

"God moves in a mysterious way
His wonders to perform,
He plants His footsteps in the sea,
And rides upon the storm."

Cheered by the words,

"Behind a frowning Providence
He hides a smiling face."

THE MISSIONARY VESSEL.

The *Missionary Packet* was built at North Salem in the year 1825, for the American Board of Commissioners for Foreign Missions, for the use of the missionaries at the

Sandwich Islands at the suggestion of the Rev. William Ellis, the excellent English missionary who had just returned from the Islands, and was built under the immediate care of the Hon. William Reed, then Chairman of the Prudential Committee of the A. B. C. F. M. She was well adapted to ply among the Islands, but poorly adapted to perform the passage out, particularly at the season of the year when she left Boston and was off the stormy regions of Cape Horn. The packet was 49 feet long and only 13 feet wide, measuring a few ninety-fifths short of forty tons register. She was to have been ready to sail in November, 1825, but did not get ready to sail until January, 1826. Thus delayed until cold weather, she was not thoroughly and properly finished.

You will not think of criticising my writing when you are reminded that I commenced my sea-faring life not as a merchant, but as cabin boy.

DEPARTURE FROM BOSTON.

On the 18th of January, 1826, we took our departure from Boston, our decks but one foot above the water line, sailing under instructions (of 14th of January,) from the venerable Jeremiah Evarts, Secretary of the A. B. C. F. M. Missions, committing us to "*the Divine protection during our voyage.*" Our ship's company consisted of two Americans, two Sandwich Islanders (who always proved true and faithful to me,) and myself, making five persons on board, all told.

HEAVY GALES ENCOUNTERED.

Proceeding on our voyage, after two days of fine weather we began to experience hard gales, which compelled us to lay to under balance mainsail with a drag out, to keep the vessel to the wind, made of a spare gaff, a small anchor and a coil of new rope, which we lost after using it a few times. Without the drag the vessel came to and fell off seven points, keeping our decks full of water, the vessel much exposed and in a dangerous position, our deck leaking badly, particularly around the trunk. My bed, books, clothing, and everything in the lockers were wet and damaged. The vessel leaked so bad during the heavy weather as to require a long spell at the pumps every hour. A man at the pump was like being on a half-tide rock—always wet, and sometimes all over; and a man at the helm was often wet up to his hips, and my little company had, for weeks at a time, to sleep on wet bedding below, as well as being wet on deck. It was wonderful that we were so well as we were.

During heavy weather we were compelled to lay to with fair winds for many days while making our easting, the heavy seas rolling in on both sides, filling our decks completely full, endangering the vessel, and thus compelling us to lay to. This was very trying.

THE PACKET LEAKY AND UNSEAWORTHY.

Soon after leaving Boston we found that the vessel not only leaked in her decks and around the deck trunk, but that she leaked badly in her stern and in the rudder case, causing, during all the heavy weather, a steady stream of water over the cabin floor from aft, running forward. We found a large leak between the pumps and stopped it. On a wind, with a six knot breeze from any quarter, the decks were full of water, the vessel pitching heavily. When 21 days out we had

not seen a dry place on any part of our decks for 19 days. During heavy weather our leaks seemed to increase so as to require a spell of 400 strokes per hour at the pumps.

CALMER WEATHER.

On the 12th of February, when 25 days out, it was nearly calm for the first time during the passage. The deck was dry enough to calk, and I set myself to work calking the decks, and around the (deck) trunk found it quite open, and in some places put in two threads of oakum for several feet.

During the passage I found it difficult to take lunar observations, owing to the great and quick motions of our little vessel, but succeeded better than I expected. Found the deductions from observations nearly correct.

CROSSING THE EQUATOR.

March 9, when 50 days out, crossed the equator in the longitude of $27\frac{1}{2}^{\circ}$ west. Owing to our vessel leaking so badly, decided to stop at Rio Janeiro to calk ship, and stop leaks, and repair and alter sails by reefs. Had some rough weather in crossing the trade winds.

ARRIVAL AT RIO.

We reached Rio on the 28th of March—the sixty-ninth day out. Experienced much delay in finding calkers, in getting permission to open hatches to get out articles that were necessary, and to get out and dry damaged articles. Captain Soles, of ship *St. Peter*, altered and repaired my sails and rendered me other assistance without charge. My two Americans came to me and demanded their discharge from the vessel, and threatened to take their discharge if I did not give it. I took advice and adopted such means as induced them, though *reluctantly*, to remain by the vessel and proceed in her. One of them from near-sightedness was of very little use to me. I found it impossible to get a white man of any nation to join my vessel. I succeeded, however, in inducing a black man to go with me, who proved to be of little use.

DEPARTURE FROM RIO.

After spending thirteen days at Rio Janeiro, on the 12th of April I took my departure and had comfortable weather until the 23d of April. When in latitude 37° south we met with

HARD GALES AND SQUALLY WEATHER.

So that I was compelled to lay to under bare poles, very much exposed. Lost nearly all our quarter boards on the starboard side. The vessel strained so much as to renew our leak and necessitate a long spell at the pumps every hour. For the better security of our deck trunk, lashed it down as strongly as possible to the scuppers, also relashed our boat, and in other ways prepared for Cape Horn.

AROUND CAPE HORN.

The season being so far advanced towards the Southern winter, the days being very short, and the nights so very long and cold, and not having any maps, charts, or sailing directions for the Straits of Magellan, except the "Coast Pilot," which was of but little use, (it was impossible to obtain any in Boston before sailing,) unwilling to grope my way through the straits in the dark at this inclement season of the year, and having on my former voyage seen some mild weather off the cape, I decided to give up my desire to explore the straits, and try my chance for

a passage westward around Cape Horn. I therefore made the best of my way southward.

A MAN OVERBOARD.

May 8th, in 49° south, we encountered strong winds and squally weather; we took in the square-sail, but lost it overboard with Mr. R.; immediately cut away and manned our only boat with the two Sandwich Islanders and the black man, giving them directions to pull to windward for Mr. R., leaving only the near-sighted man on board with me. It was blowing hard at the time, with a rough sea, and it was a very perilous time for us all; but after three-quarters of an hour of intense anxiety the boat returned with Mr. R., nearly exhausted, having been compelled to abandon the square-sail and spar. We succeeded in getting Mr. R. and the boat on board, and with great difficulty secured the boat. The gale increased and the sea became very rough, every sea making a breach over us; lay to the remainder of the night under balance reef mainsail. Next day made sail for the southward.

TERRA DEL FUEGO IN WINTER.

On the 13th of May we made Staten Island and Terra del Fuego, with all the high land covered with snow. The weather very cold and dreary, with hard hail squalls passed through the Straits of Le Maire, and from the 14th to the 23d of May was off the cape, and a part of the time in sight of it and the snow-clad islands in the vicinity.

Much of the time it was blowing as hard gales as I ever saw, with frequent heavy blue squalls of snow and hail. A part of the time it blew so hard as to blow down the sea and swell, leaving the surface of the ocean a level white foam; a part of the time while off the cape we were under bare poles; made sail when it lulled. The vessel leaked so much as to require pumping every hour. Two of my little company, D— and the black man, were sick and unable to do duty. Temperature of air 30° ; water 40° .

ATTEMPT TO DOUBLE THE CAPE RELINQUISHED.

Owing to the frequent heavy gales and hard squalls I found on the 23d of May that we were rather losing ground; two of my little company were unable to do duty, my sails so much strained that they could not hold out much longer, while it was impossible in such weather to get at our spare sails, almost constantly wet below as well as on deck. And after mature deliberation and consultation with my companions I deemed it to be useless, and even foolhardiness, any longer to attempt to force our passage round the cape, convinced that if we remained much longer in that latitude our friends at home would never know how far we did go.

FOR THE STRAITS OF MAGELLAN.

Therefore for the preservation of the vessel and our lives I bore away for the Straits of Magellan, meeting with severe gales, and the sea, making a complete breach over us, and twice nearly throwing us on our beam ends, so that the water poured down the companion-way. Lost all the remaining bulwarks. Comfort was out of the question. We made all the sail possible to get into the Straits, but could make no headway, owing to the strong gales direct ahead and a current setting eastward. We continued our efforts till the 30th of May, when we spoke

the English cutter *Dart*, of Greenock, Captain Duncan, on a sealing voyage, just out of the Straits and bound to the Falkland Islands (twelve hours' sail to windward) to winter.

PUT AWAY TO FALKLAND ISLANDS FOR A HARBOR.

The condition of my crew, my vessel, her sails, and the necessity of soon breaking out her hold to get at wood, water and provisions, which we could not do at sea, made it necessary that we should enter some harbor soon. I therefore decided to bear away and accompany the *Dart* to the Falkland Islands, Captain Duncan agreeing to lead my way into a good harbor, where he was well acquainted, and where there was plenty of wood and water that I much needed. It blowing a fresh gale, with a heavy sea, we scud under reef foresail, "half the time under water," the sea making frequent breaches all over us, so that during the night (as on other occasions like it) every one on deck for their safety were obliged to be lashed securely.

THE LUXURY OF SMOOTH WATER.

We reached the Islands on the 1st of June, and anchored in a deep and well sheltered harbor called Roberson's Bay, in Swan Island, where we enjoyed the luxury of smooth water. The next day, by the advice of the captains of some American sealing vessels, we removed to Fish Bay, in Beaver Island.

On Beaver Island we found plenty of good water, an article of peat on the upland, a good substitute for wood, and plenty of wild fowl that could be easily taken. The upland was covered with a very coarse grass, but not a tree or a bush were to be seen on any of the windward islands, none but shell fish to be found at this season. Drift wood from the continent was to be found on the western shores of the island, and I was well supplied with breadstuff.

PROVIDENTIAL ESCAPE FROM SHIPWRECK.

Captain Duncan, of the *Dart*, was not satisfied with this harbor, and urged me very strongly to accompany him to a neighboring island, a day's sail from this, which he represented as a much better harbor than Fish Bay, and where he was very well acquainted. Though I felt under obligations to him for leading me into a safe harbor in that dreary climate, I very providentially decided not to leave the harbor with him, and told him that after being so long at sea, and some of the time doubtful whether I should ever reach a safe harbor, I would remain where I then was until the days began to lengthen, and then make another attempt to find my way through the Straits of Magellan. Unable to induce me to accompany him, Captain Duncan in the *Dart* left me early in the morning (Sunday) for his favorite island and harbor, and (as I afterwards learned) after a boisterous day, arrived at the entrance of his harbor just at dark, where, unable to see his way in to safe anchorage, he cast anchor during a heavy squall and swung on to a reef of rocks, where his vessel was totally lost. Captain Duncan and crew (except two men drowned) saved themselves with what they stood in. Their boats, turned over on the beach, was their only shelter on that cold and inhospitable beach. Some forty days after Captain D. and Mr. Smith reached our little harbor in a sealing vessel bound to Valpa-

raiso, and I prevailed on Mr. Smith to join my little company.

ANOTHER START FOR THE STRAITS.

One of the American sealing vessels that left us early in June, touched at our harbor on the way to the Straits of Magellan, and the captain promised to keep me company if I would start with him. I therefore started (though earlier than I contemplated) in company with him, his being a vessel nearly three times as large as the *Packet*, a faster sailer, light and buoyant. He left me when but two days out to find my own way.

PASSAGE OF THE STRAITS.

We had a comfortable passage over to the Straits, which we reached in four days. We worked our way along without important incident, getting occasional sights at parties of Patagonians on the northern shore, and reached Port Famine on the 22d of July. The winds then became very boisterous and the sea very rough, and we were several times compelled to put back to the harbor. On the 26th the weather moderated, and we continued the voyage, making moderate progress. From the 10th to the 19th of August, severe gales and frequent heavy squalls, with snow and hail, prevailed, and we anchored several times in Surdt Harbor. On the 19th, when in sight of Cape Pillars, the western extremity of the Straits, a strong gale set in from the east. It was

A DAY OF LIFE OR DEATH.

We ran out to the southward from among the small islands and reefs into the open Straits under double reef sails, keeping to windward as far as possible, intending to bear away and run out to the westward as soon as I could see a clear passage. The sharp, quick sea from the east, meeting the great ground swell from the west, particularly when over the rock just above and the rocky reefs near the surface, caused some of the most frightful and terrific surges I ever saw, throwing the water higher than the highest ship's masts. They would destroy the largest ship in our navy that chanced to be in the way. When well out I found that we were surrounded on all sides, except the narrow passage out of which we came by these terrific reefs and breakers. By keeping to windward we were providentially enabled to return with a leading wind into the narrow passage that we came out of, and just in time to secure anchorage before dark, in a snug but unsafe little nook, where we were sheltered from the frequent heavy squalls, with three anchors down on three points and a hawser out on the fourth quarter.

WIND-BOUND.

Here we lay two nights. Sunday the 20th we remained in the same nook, spending an intensely anxious Sabbath, when with a fair wind we were compelled to lay by, not daring to make another attempt until the sea became smoother. I spent most of this Sabbath on a neighboring mountain, prostrate on the ground, seeking Divine protection and direction, or watching the winds and waves. I could see the reefs and blind breakers for twenty miles seaward, but no clear passage out.

THE CRISIS.

On Monday the 21st the wind continued from the eastward, but moderating, and the sea going down. We left our nook and

passed through the same narrow passage into the open Straits. Found it quite smooth. Bore away and run westward, cleared all the hidden dangers, and at meridian, with pleasant weather and a smooth sea, were within one mile of the Evangelist Islands, with Cape Victory and Cape Pillars both in sight in opposite directions. At 8 P. M., calm, and 20 miles west of the Evangelist Islands.

MORE HEAVY WEATHER.

At midnight a strong gale set in from the west, accompanied by a heavy sea, which soon brought us down to bare poles. On the morning of the 22d Cape Victory was in sight to the leeward, and we made all sail possible to prevent being driven back into the Straits. It was a crisis in the voyage, and never was a vessel harder pressed than our little *Packet*. The frequent and heavy seas that passed over us required that all persons on deck should be securely lashed to the vessel for their safety.

ARRIVAL AT VALPARAISO AND DEPARTURE FOR HONOLULU.

The winds and weather became milder as we advanced northward. On the 1st of September, ten days from the Straits, we made the land, and soon after entered the harbor of Valparaiso and anchored. The next day ascertained that I could not accomplish any desirable object by remaining longer. Filled our water casks, took on board some fowls, vegetables and fruit, and discharged Mr. Smith and our black man. Being considered a public vessel they did not require us to pay any port charges. We set sail for the Sandwich Islands and were favored with pleasant weather. We met with no remarkable incidents, and on the 21st of October entered the harbor of Honolulu, where I was joyfully received by my friends, foreign and native. The time occupied on the voyage was nine months and three days. I anchored during that time upward of thirty times in upward of twenty different ports and harbors, having spent six weeks in one harbor and fifty days in the Straits of Magellan, making one hundred and four days south of the latitude of 52° south, including the three winter months. My best run in the Pacific Ocean was 169 miles, and in 16 days I sailed 2,492 miles. On arrival at Honolulu I delivered up the *Packet* to Mr. Levi Chamberlain, secular agent of the American Board of C. F. Missions, agreeably to instructions.

THE LAST OF THE MISSIONARY PACKET.

The missionaries did not have use for the *Packet* all the time, and it was expensive manning and keeping her in order. After a few years experience they gave her up to the native chiefs, (as I understand it,) who for the use of her were to keep her in order, and the missionaries were to have the use of her, or some other one of their schooners, whenever they desired. The chiefs kept her on these conditions until the *Packet* was completely worn out and run out of everything. They then returned her in this condition to the missionaries. She needed very extensive and expensive repairs. The missionaries, not disposed to incur the great expense, decided to sell her to a respectable American ship-carpenter then residing there, taking her as she was. This carpenter took his own time, repaired her, and put her in order for sea, and offered her for sale. After having

her on hand for some time he finally sold her to the French Roman Catholic Bishop of Oceanica, who fitted her out and sent some of his own people on a mission to the islands in the South Pacific Ocean, where (as I understand) she was totally lost on her first voyage under new owners. Thus ended the career of the "first missionary packet."

WHY HE UNDERTOOK THE VOYAGE.

To meet the question that may arise in the mind of any reader of the foregoing—What could induce Mr. Hunnewell to embark on such a hazardous voyage in such an unsuitable vessel at that inclement season of the year at home, and was likely to be off Cape Horn? I would reply that this was not my first but my third voyage to the North Pacific Ocean. I had spent two terms at the Sandwich Islands as an agent for merchants at home. I was confident that I understood the business and wants of the Island market; and if I went there again, I intended, if possible, to establish a house there on my own account, independent of merchants at home.

On my first voyage I embarked in the autumn of 1816 (50 years ago) for the Islands and coast of California.

On my second voyage in 1819 in the brig *Thaddeus*, as an officer and a small part owner in vessel and cargo, we carried out the first missionaries to the Islands, as you are aware, and on arrival off the shores of Hawaii I had the pleasure of bringing from the shore to the Mission the glad tidings that "Hawaii's (Owhyhee's) idols were no more."

In the autumn of 1825 several vessels were being fitted away from Boston and New York, but (as was customary in those days) I could not obtain freight for a single package of merchandise at any rate of freight whatever. I had been acting for one of the most respectable firms then doing business in the North Pacific Ocean; and they invited me to take the agency for their house if I went out again. They were then fitting away a ship from Boston for the Sandwich Islands and Northwest Coast. Their reply to my application to them to take out a few packages of merchandise in their ship was: "We are chock full; we cannot take a package for you, Mr. Hunnewell; you shall have a free passage out in the ship, and a power of attorney or agency to act for us when you get there." I thanked them for the offer, but declined it, and told them I did not want to go out empty. I received their agency, and acted for them, and I believe acceptably, during all my last residence there. I knew that the Missionary Packet was then building, as I had been consulted as to how they could send her out. I supposed that she would be larger than she really was. Disappointed in my application for sending out merchandise, I finally, and quite unexpectedly to the Board, decided to propose to take her out myself for the privilege of taking out in her to the bulk of forty barrels of merchandise as compensation in full for my services as master and navigator, continuing to expect that she would be much larger than she proved to be, and that we should get away earlier than we did, as I desired to go through the Straits of Magellan to shorten the passage, and satisfy a desire to know whether there were furs enough to be had there to make them an object for

trade at a future day. When I came to see how small the packet was I was disappointed, but it was too late to give up. I had purchased my cargo, and had engaged to go, and however badly I felt when I came to the test, I did not dare to say that I was afraid to go. I embarked with a heavy heart and with many discouragements, but a kind and all wise Providence guided and sustained me and mine, and in due time I reached my port of destination, planted my independent mercantile house there, which house has been continued under different heads independent of each other, with respectable success down to the present day, my own success far exceeding my own most sanguine expectations.

Respectfully yours, JAS. HUNNEWELL.

Time among the Ancient Hawaiians.

In answer to our inquiry, a few weeks since, for information about the ancient division of time among Hawaiians and the names of the months and days, a gentleman, who has devoted much time to the study of ancient Hawaiian customs and habits, communicates the following information, which will be new to most of our readers, and should be placed on record:

From the reign of King PAPA, time was divided by the Hawaiians into *Makahiki*, year; *Malama*, month; and *Po*, night. The *Makahiki*, or year, was subdivided into *O Ke Kau*, or summer, and *O Ke Hooilo*, or winter. There were six summer and six winter months. The names of the six summer months were—*Iciki*, *Kaona*, *Hinaikelele*, *Kamahoenua*, *Kamahoehope*, and *Ikuu*. The six winter months were—*Welehu*, *Makalii*, *Kaelo*, *Kaulua*, *Nana*, and *Welo*. Some of these had different names on different Islands. There were thirty *Po*, or nights, in each month, and were named from the form of the moon; beginning with the new moon. *Hilo* was the first night, so called from the slender appearance of the new moon. The next was *Hoalea*, and then *Kukahi*, *Kuhua*, *Kukohu*, and *Kupau*. Then came *Olekukahi*, *Olekuhua*, *Olekukohu*, *Olekupau*. Then *Huna*, *Mohala*, *Hua*, *Akua*, *Hoku*, *Mahealani*, *Kuhu*, *Laaukukahi*, *Laaukuluu*, *Laaukau*, *Olekukahi*, *Olekuluu*, *Olepuu*, *Kaloakukahi*, *Kaloakuluu*, *Kaloapau*, *Kane*, *Lono*, *Maui*, and *Muku*—thirty in all. From these thirty were separated four, which were *Kupu*, so there were four *Kapu* nights in each month. The names of these were *Kekapuku*, *Kekapuhua*, *Kekapukaloa* and *Kekapukane*.—Advertiser.

NAVAL.—We reported briefly in our last issue the arrival of the United States steamer *Lackawanna*, Captain Wm. Reynolds. She left New York July 8th, touched at Fayal, Rio, Montevideo, and passed through the Straits. She touched at Valparaiso in December, and from thence to this port was 42 days. She had a rather rough passage in the Atlantic and at the Cape. The ship carries only 7 guns, which is less than is required for saluting purposes, on which account she did not salute on her arrival. Captain Reynolds and his wife, it will be remembered, are among our pioneers, having resided at Lihue on Kauai and Honolulu most of the time from 1850 to 1861, when he returned to the United States, and has since been engaged in active naval service, having taken part in several of the notable engagements on the Southern coast. The following is a list of the *Lackawanna's* officers:

Captain.—William Reynolds.
Lieut. Commanders.—G. H. Perkins and E. A. Walker.
Surgeon.—S. D. Kennedy.
Paymaster.—Edward May.
Chief Engineer.—P. G. Peltz.
Ass't Surgeon.—W. M. Reber.
Lieutenant.—W. B. Murray, Marine Corps.
Acting Masters.—E. A. Roderick, A. K. Jones, H. W. Hand.
Acting Ensigns.—W. H. Hand, O. S. Roberts.
First Ass't Engineers.—J. L. Vaulcain.
Second Ass't Engineers.—F. L. Cooper, A. H. Price, C. J. McConnell, T. M. Jones.
Third Ass't Engineers.—J. K. Stevenson, Horace Whitworth.
Midshipmen.—J. C. Reiter, W. M. Mead, E. S. Houston, L. A. Kingsley.
Boatswain.—J. B. Aiken.
Carpenter.—Thos. McGlone.
Captain's Clerk.—G. W. Lendereg.
Paymaster's Clerk.—George Berrien. —Advertiser.

THE FRIEND.

MARCH 1, 1867.

United States Hospital (alias Pauper Asylum of the United States Government in Honolulu.)

"Nor must Uncle Sam's web-feet be forgotten."
President Lincoln.

In our last issue we endeavored to show that American seamen, when sick and destitute, were not paupers. The twenty cents per month tax, and the three months extra wages, settle that point very conclusively. As the Government assumes the right to expend the sailor's money, we maintain that it should be done upon the principles of strict economy, the very best system of hospital accommodations, and in accordance with the general sentiment of propriety current among seamen. We hold that the United States Consul, established in a foreign port, is bound to have some regard to the known opinions and feelings of ship-masters, officers and seamen. Now we claim to know what that opinion is upon the proper treatment of sick sailors, their funeral rites, and the treatment of those in health. It has been opposed to keeping up, at an enormous expense, a second rate sailor's boarding house in the outskirts of the city, and calling it the United States Hospital, which is merely a pauper asylum of the United States Government, where those in health, and not needing medical treatment, are unceremoniously crowded together with those sick and diseased with all the ills and maladies "that flesh is heir to." Officers and seamen in perfect health have been compelled to mess with and among those who were in all stages of disease, while some were actually dying. When they remonstrated, they were summarily discharged or made to feel that they were in the situation of dependent paupers. We have known officers and seamen, entitled to the Consular protection, to forsake the establishment and seek board in town, casting themselves upon their friends or some boarding house keeper. We will not dwell upon the past; "let bygones be bygones;" but for the future—for the credit of the United States Government and the welfare of seamen—we hope the Consul will break up this system and separate the well from the sick. We have already intimated how this may be done, viz.: by sending the sick to the Queen's Hospital, and those in health to the Home, or to some respectable boarding house.

Three times, at least, has the United States Government endeavored to reform this system, but the good intentions of the Government have been hitherto thwarted. We refer to the visit of the sloop of war *Levant* in 1860, Dr. Baxley's tour of inspection in 1861, and the mission of T. F. Wilson, Esq., in 1866. The first and second attempts were

signal failures, and it is yet somewhat doubtful whether the third will prove a success. We are confident it will not, if through any mismanagement the old system is perpetuated, although there may be a retrenchment of expenses. The honest truth is, *the whole system is bad*. We are not aware that the United States Government keeps up any such establishment in any part of the world, and there is no more necessity for it in Honolulu than in London, Liverpool, Havre, or any other port foreign to the United States.

Dr. Baxley, the Government special agent, has always been understood to have reported against it. Mr. Wilson may have succeeded in reducing expenses, but we maintain that it has been at the sacrifice of the sailor's welfare, and thereby to the injury of American commerce. One case of hardship has already been reported in the public prints. The course adopted in regard to the burial of seamen has already given just cause of offense, and if persisted in, will be made a subject of more complaint. But we confidently hope that all abuses will be rectified under the management of General Smith.

We will add one more remark: if the United States Government is determined to keep up an establishment for sick and destitute seamen, (hitherto contrary to all principles of economy and sanitary rule,) let it be done in a style becoming a great, powerful and commercial nation. Let a site be selected and purchased, and suitable buildings erected thereon. Let the whole be done in a becoming manner, and not in the present jobbing style, or that which has been practiced for many years. If it reflects more honor upon the Government to maintain a separate establishment, let it be done in a style really to honor the Government and promote the sailor's welfare. As the sailor is compelled to foot the bill, let him have a voice in its management. If seamen cannot be suitably provided for under the Consulate, we shall petition for a branch of the United States Sanitary Commission to be established in Honolulu.

Perhaps we owe an apology to the public for not having long since fully discussed this subject in our columns, for it has been strongly pressed upon our attention by at least two of our United States Commissioners and Diplomatic Agents residing in Honolulu. Our reason for refraining from the discussion was simply that we did not see as any good would *then* result, but now that there is a reasonable prospect of a change, we desire to add the weight of our influence to make the balance incline in favor of the sailor, as well as the Government of the United States.

The new *Morning Star*, which sailed from Boston for Honolulu November 12, may be looked for daily.

TEMPERANCE LEGION.—The effort to revive the temperance cause in Honolulu has resulted in the organization of the Temperance Legion. Meetings are held weekly at the Bethel Vestry, and are well attended. The first lecture of Mr. Barry took well, and the friends of the cause immediately gathered and formed this organization. Thus far a decidedly healthy tone has been imparted to the organization. Young and old, ladies and gentlemen, have enrolled their names.

FRESH PERIODICALS AT WHITNEY'S BOOK-STORE.—Harper's new monthly for February we find lying on his counter, as early as the 15th of the month. So it appears that we are not much behind the times at the Sandwich Islands. Other periodicals were lying on his counter, apparently fresh and moist from the press in Boston and New York. Nearly every new book noticed in the papers of the Atlantic States we find for sale at Whitney's book-store. We sometimes think that he must receive his books and periodicals "by telegraph," for he is often ahead of the mail!

REMOVAL.—We notice that Mr. Chauncey C. Bennett has removed his periodical depot from King street to the store on Fort street lately occupied by Mrs. Black. He favored us with a copy of the "Church Almanac," and some other papers and pamphlets. The "Church Almanac" contains a complete list of all the Episcopal bishops and clergy in the United States. It is quite a matter of surprise to us that a man like Mr. B. can keep so remarkably quiet and cool while surrounded by so much highly sensational literature.

BURGESS' PHOTOGRAPHIC GALLERY.—The visitor will there see some of the very finest specimens of the photographic and painter's art. His pictures, retouched by the pencil, are exquisitely fine. A person listens, for one is ready to say, pictures so very natural will surely speak! If the pictures cannot speak with their mouths, they do with their eyes! The expression is charmingly mild on some of his pictures. On comparing the present state of the art with what it was a few years ago, one is ready to ask, "What will be the next improvement?"

APPLE PARER.—At E. O. Hall & Son's store, corner of King and Fort streets, may be seen a Yankee notion that performs the work of paring apples in a style quite astonishing to persons of dull wits and slow comprehension. It is an instrument that might profitably be employed by a blind man. We suppose they are for sale, although we saw but a single specimen on exhibition.

We are indebted to the *Commercial Advertiser* for the valuable statistics of Hawaiian commerce for 1867.

EDITOR'S TABLE.

Reviews of New Books on Polynesia.

TEN YEARS IN SOUTH CENTRAL POLYNESIA.—Being Reminiscences of a Personal Mission to the Friendly Islands and their dependencies. By the Rev. Thomas West. Illustrated with a Portrait and Maps. London: James Nisbet & Co., 21 Berners street. 1865.

THE KING AND PEOPLE OF FIJI.—Containing a Life of Thakombau; with Notices of the Fijians, their Manners, Customs and Superstitions, previous to the great Religious Reformation in 1854. By the Rev. Joseph Waterhouse, for fourteen years a Missionary in Fiji. London: Wesleyan Conference Office, 2 Castle street, City Road. Sold at 66 Paternoster Row. 1866.

MISSION LIFE IN THE ISLANDS OF THE PACIFIC.—being a Narrative of the Life and Labors of the Rev. A. Buzacott, Missionary of Rarotonga, for some time co-worker with the Rev. John Williams, Martyr of Erromanga. Edited by the Rev. J. P. Sunderland and the Rev. A. Buzacott, B. A., with Preface by the Rev. Henry Allon. London: John Snow & Co., Paternoster Row. 1866.

The reading public is now favored with three new books upon the inhabitants of the South Seas, and the efforts which are now being made to civilize and christianize them. These are books of interest, and written by men who have rendered themselves capable of treating upon affairs in Polynesia from having lived and labored among the people.

The first book we shall notice, relates to the Tonga or Friendly Islands. This volume was written by the Rev. Thomas West, a Missionary, laboring for ten years at the Friendly Islands under the patronage of the Wesleyan Missionary Society of England. It will be remembered by those familiar with the history of missions in the South Seas, that the Tonga or Friendly Islands were first occupied as a missionary field by the missionaries of the London Missionary Society, on the first establishment of Protestant Missions in the South Seas, as early as 1797. That enterprise failed, and subsequently the Wesleyan Missionaries entered the field and have labored with encouraging success. From the preface of Mr. West's book, we learn, that at the Friendly Islands there are "169 Protestant places of worship. Connected with these there are 24 Resident European and Native Ministers; 13 Catechists; 214 Day-school Teachers; 676 Sabbath-school Teachers; 856 Lay Preachers; 9,922 Church-members, and 248 Day-schools, containing 9,712 Scholars. The number of regular attendants upon public worship is about 30,000, and more than £3,000 per annum are contributed voluntarily by the people for religious purposes." This statement shows that this mission must have proved a glorious success. *The King of the Friendly Islands, George Tubou*, is represented as a sovereign who is thoroughly converted to the christian religion, and is recognized among the number of actual preachers of the gospel. King George rules with much ability and dignity. He has

granted his subjects a Constitutional Government. A copy of the Constitution and Laws we published in our columns in April, 1864. How far His Majesty King George was influenced by the progress of events at the Hawaiian Islands, we cannot say, but, that the Hawaiian Kingdom was made the subject of consideration, we learn from the following remarks, on pages 392-3.

Mr. West thus writes in his journal on the 13th of January, 1855:

"I had also considerable conversation with the king in reference to another very important subject. Some months ago, I received an official document from M. St. Julian, commissioner from the King of Hawaii, (Sandwich Islands,) requesting me to translate the same to King George, which I accordingly did. The substance of the communication was the expression of a desire, on the part of the government and King of Hawaii, to enter into political and commercial relationships with the Friendly Islands, and urging upon the king the duty of taking steps to secure a formal recognition of his independence by foreign powers. Hawaii, once as barbarous as any country of Polynesia, and much more degraded, morally, than ever Tonga was in the worst times, has now become a prosperous and comparatively wealthy state, treated with, and recognised as an equal, by all the great nations of the world.

"It is a highly instructive fact, and very suggestive of the remarkable progress of religion and civilization in these parts of the earth, to find negotiations of this kind formally opened between kings and nations, who, a few short years since, were heathens and cannibals. In a communication addressed to myself, it is said that, 'the desire of His Hawaiian Majesty is to see all the Polynesian races become as prosperous, and as fully independent, as the nation over which he rules.' His Hawaiian Majesty strongly recommends King George to establish a constitutional government. A copy of that adopted by the Hawaiians, and recently published in the Sydney newspapers, has been translated and laid before the king. It is receiving his best consideration; but, at present, the king thinks that the introduction of such a movement would be inopportune. Certain I am that the Tonguese have better capabilities, and greater facilities for becoming an important people, than even the Hawaiians; but such sweeping reforms and alterations in the political condition and laws of any people must, in great measure, be a work of time."

This interesting volume of Mr. West, is accompanied with a portrait of King George, a good map of the Tonga or Friendly Islands, and an Appendix, containing remarks upon the Tonguese Language and Grammar.

THE KING AND PEOPLE OF FIJI.

This book introduces its readers to the real cannibals—eaters of human flesh. The Fijians made no scruple of boldly asserting that they were man-eaters, and they did so because they loved the food. On a certain occasion, King Thakombau's soldiers, return-

ed from battle and presented themselves before his "second Queen," Adi-mai-Naikasakasa, and she thus publicly reproached one of them: "Shame on you, to return without even one man for me to eat."

It should be remembered that such scenes occurred not long years ago, in the dark ages of a remote antiquity, but even within a very few years. The incident just noticed occurred in 1854.

The Fiji Islands are a beautiful group in the South Pacific. They were thoroughly surveyed by the United States Exploring Expedition about 1840. In the third volume of the "United States Exploring Expedition" will be found Wilkes' narrative of a visit to those islands, and a map will be found in volume sixth. To any one wishing to become thoroughly acquainted with those islands, this narrative of Wilkes will be found interesting. Several books have however since been published, which more fully unfold the character and condition of the people, viz.: "Fiji and Fijians," in two volumes; Capt. J. E. Erskine's (R. N.) "Journal of a Cruise among the Islands of the Western Pacific, in H. B. M.'s *S. Havannah*," and Mrs. Wallis' "Life in Fiji." This last is the work written by the wife of an American ship-master, engaged in the biche-de-mer trade.

No books, however, are more valuable and reliable than those of the English Wesleyan missionaries, who have during the last thirty years labored so nobly, courageously and successfully in reclaiming those vile cannibals from their abominable practices to the Christian religion. If any skeptic after this shall question whether there is power in Christianity to subdue the most besotted and degraded heathen, then we would recommend that he make a voyage to the Fiji Islands, and hear the story of a Fijian conversion from the lips of some of those old and veteran missionaries, or the Fijian himself.

The book we have now under review was written by a brother of our fellow-townsmen, J. T. Waterhouse, Esq. He was fourteen years a laborious missionary among the Fijians, and his father was superintendent of the Wesleyan Missions in Australia and the South Seas. There is a noble tribute to the father's great usefulness and admirable character as a public officer of the Missionary Association, in pages 87-91 of this book, which is copied from "Fiji and the Fijians."

It would be quite impossible for us to present even a mere outline of the great variety of topics discussed in this volume, but we can assure our readers that it will amply repay the perusal. It brings the history of the islands down to about 1855, when cannibalism was formally abandoned as a national practice under the authority of the Government,

and Christianity established. Mr. Waterhouse, the writer, intimates, on page 294, that he has in preparation another volume, as a sequel to this. We shall anxiously look for its publication, and we hope it will be accompanied by a good map or chart, resembling that accompanying Mr. West's work on the Tonga Islands.

From the public prints and a gentleman who has long resided at the Fiji Islands, we learn that Thakombau is now acknowledged by Fijians, foreigners and foreign governments, (England, France and the United States,) as the King of Fiji. He has his Court Residence on Bau, and a young American is his Secretary of State. About 1,200 foreigners reside upon the group, commerce is increasing, the agricultural resources of the islands are being developed, and in fine, Christian-Fiji is taking its place among the civilized and Christian nations of the earth. The entire population of the group is estimated at 150,000.

MISSION LIFE IN THE ISLANDS OF THE PACIFIC.

In this volume we have portrayed the life of one who has been styled the "model missionary of Polynesia." Who that has read missionary intelligence, has not often met with the name of the Rev. Aaron Buzacott, of Rarotonga, one of the Hervey Islands? He was the early friend, co-laborer and companion of Williams, the Martyr of Erromanga. It was the fortune of Williams to be an enterprising explorer, but of Buzacott to settle down on one of those beautiful islands of the South Seas, and there labor diligently, laboriously and successfully. Very often have we listened to the narrations of ship-masters and sailors who have visited Rarotonga, and it was once our privilege to correspond with him. He died at Sydney, September 20, 1864, where he had retired on account of ill health. He was a missionary of the London Missionary Society.

We hail with delight the publication of so many new books on Polynesia. As we had occasion to remark on another occasion, the time has not come to write a history of Missions, or Christianity in Polynesia, but the materials are being gathered for a history of thrilling interest. Other books, we doubt not, are in course of preparation, and whenever any of them are laid upon our table, we shall most cheerfully give them a review or notice. We shall do it *con amore*, for in the subject of Missions among the heathen, and especially unevangelized Polynesians, we take a deep interest. In our estimation, there is no subject of greater importance which can come before the human mind, for the time is sure to come

"When one song shall employ all nations, all shall cry,
Worthy the Lamb, for he was slain for us.
The dwellers in the vales and on the hills shout to each other,
And mountain tops from distant mountains catch the flying joy,
Till nation after nation, taught the strain,
Earth rolls the rapturous hosanna round."

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STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

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PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 5.00

Hawaiian Commerce During 1866

The Collector's statement of our exports for 1866:

Sugar, lbs.....	17,729,161	Limes, bxs 25 and...	63,550
Molasses, galls.....	851,795	Cocoanuts.....	26,474
Rice, lbs.....	438,367	Potatoes, bbls.....	25
Coffee, lbs.....	93,682	Sweet oil, bbls 204	
Salt, tons.....	739	and lbs.....	34,601
Fungus, lbs.....	120,342	Beef, bbls.....	77
Poi, bbls.....	304	Arrow-root, lbs.....	450
Bananas, bchs.....	1,771	Sugar-cane, bbls.....	220
Cotton, lbs.....	22,289	Horns, pcs.....	1,990
Goat-skin, pcs.....	76,115	Sheep-skins.....	475
Hides, lbs.....	282,305	Pumpkins.....	170
Tallow, lbs.....	169,731	Soap, lbs.....	300
Pulu, lbs.....	212,026	Castor oil, galls.....	110
Wool, lbs.....	73,131	Pine apples.....	320
Whale oil, galls.....	46,214	Kukui oil, galls.....	426
Sperm oil, galls.....	44,968	Sandal wood, lbs.....	5,515
Whale bone, lbs.....	56,840	Hulbous roots, pkgs.....	155
Peanuts, lbs.....	44,668	Cocoanut oil, galls.....	1,129
Oranges, pkgs 713		Beeswax, lbs.....	115
and.....	106,777	Curiosities, Sundries, etc., etc	

The value of our exports shows a small increase in the totals over the previous year, but the increase is in the foreign goods exported and in supplies furnished to vessels, while domestic produce shows a decline in value. This, however, is owing to the reduced invoice valuation of all our exports, and not to any falling off in the amount produced. We give the figures for two years:

	1865.	1866.
Value foreign goods exported....	\$ 287,045	\$ 428,755 15
Value domestic goods exported....	1,430,211	1,396,621 61
Value domestic goods as supplies.	91,000	109,200 00
	\$1,808,257	\$1,934,576 76

Turning to our imports, we find that there has been a small gain on the previous year. The following, made up from the tables of the Collector, show the value of leading articles imported during the past two years:

	1865.	1866.
Ale, Porter, Beer.....	\$ 36,783	\$ 24,555
Animals.....	228	1,840
Building materials.....	26,261	18,489
Clothing, Hats, Boots.....	130,796	167,496
Crockery and Glassware.....	11,478	12,334
Drugs.....	14,106	13,091
Dry Goods, { Cottons.....	224,481	237,161
{ Linens.....	26,660	12,572
{ Silks.....	13,145	12,014
{ Woollens.....	130,216	131,558
Fancy Goods, Millinery, etc.....	58,224	59,064
Fish (dry and salt).....	13,835	31,609
Flour.....	49,038	47,165
Fruits (fresh).....	1,637	2,334
Furniture.....	20,224	29,576
Furs and Ivory.....	13,690	6,040
Grain.....	9,240	8,681
Groceries and Provisions.....	95,056	119,518
Hardware, Ag. Implements, Tools, etc.....	101,961	124,818
Iron and Steel.....	37,163	37,978
Jewelry, Plate, Clocks.....	5,452	19,856
Lumber.....	96,305	102,565
Machinery.....	24,042	39,522
Naval Stores.....	93,657	100,965
Oils.....	208,384	198,399
Opium.....	5,003	5,788
Perfumery, Toilet Articles.....	3,415	2,500
Paints.....	12,852	18,111
Saddlery, Carriages, etc.....	32,657	50,076
Shooks, Containers.....	103,959	96,132
Spirits.....	29,357	49,820
Stationery, Books, etc.....	24,712	24,037
Tea.....	5,473	3,442
Tin, Tinware.....	3,700	3,217
Tobacco, Cigars.....	39,273	29,038
Whalebone.....	47,096	30,210
Wines.....	13,457	7,894

The total importations for 1866 were valued at \$1,993,821 against \$1,946,265 for 1865, showing an increase of \$47,555.

The following will indicate the countries from whence the dutiable merchandise imported into this Kingdom is obtained, and the value from the same countries during 1864, 1865 and 1866:

	1864.	1865.	1866.
United States, Pacific side.....	\$519,243	\$643,253	\$753,022
United States, Atlantic side.....	99,966	84,516	138,924
Bremen.....	183,872	222,641	211,513
Great Britain.....	86,049	181,191	124,203
Vancouver's Island.....	54,163	56,973	82,904
Sea.....	9,187	8,171	149,397
Islands of the Pacific.....	16,822	644	7,831
China.....		15,557	8,490
Sitka and Petropaulski.....		4,811	10,399
Chile.....		2,701	80
Panama.....		53	
Long's Island.....		421	
Hamburg.....			23
Montevideo.....			10

American Relief Fund Association.



The Treasurer of the American Relief Fund Association respectfully submits the subjoined account current of the fund for the year ending 22d February, 1867:

To paid for relief of Mr.	\$ 6 00
To paid for relief of Mr.	15 00
To paid for relief of Mr.	8 00
To paid for relief of Mr.	21 00
To paid for relief and burial of Mr.	107 51
To paid for relief of Mr.	8 00
To paid for relief of Mr.	53 00
To paid for relief of Mr.	174 20
To paid for relief of Mr.	238 00
To paid for relief of Mr.	50 00
To paid expense account.....	2 50
Balance.....	819 36
Contra.....	\$1,492 57
By cash old balance.....	\$518 57
By cash received from subscribers.....	914 00
By interest on \$500 invested.....	60 00
	\$1,492 57

By resolution it was voted that \$200 additional be invested.
A. D. CARTWRIGHT, Treasurer.

Honolulu, Feb. 22, 1867.

By a unanimous vote the old officers were re-elected for the current year, viz:

President—A. J. Cartwright.
Vice President—Rev. S. C. Damon.
Treasurer—A. D. Cartwright.
Secretary—R. H. Stanley.

Theop. Metcalf.	MEMBERS DECREASED.	B. F. Snow.
W. A. Aldrich.	LEFT THE KINGDOM.	Wm. Wilson.
Ira Richardson.	Chas. L. Richards,	Thos. Tennant.
Thos. McGeorge,	G. K. Sparks,	A. S. Gribbaum,
	A. S. Gribbaum,	T. T. Dougherty.
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Cornelius S. Bartow.	J. A. Hopper.	M. Rapplee,
Jacob Brown.	G. W. Houghtaling.	S. L. Rawson,
Ichabod Bartlett.	Chas. C. Harris.	Chas. H. Rogers,
Robert Briggs.	Frank Harris.	C. E. Richardson,
A. D. Cartwright.	E. O. Hall.	Wm. Richards,
A. J. Cartwright.	W. W. Hall.	J. de Silva,
O. G. Clifford.	G. G. Howe.	R. H. Stanley,
H. A. F. Carter.	A. F. Judd.	H. W. Severance,
H. L. Chase.	G. W. C. Jones.	H. N. Stillman,
Joseph Cook.	P. C. Jones.	H. L. Sheldon,
S. C. Damon.	Jas. L. Lewis.	David Taylor,
J. G. Dickson.	W. N. Ladd.	H. M. Whitney,
J. K. L. Desha.	Jas. S. Lemmon.	C. E. Williams,
David Dayton.	John S. Low.	J. W. Wildfield,
Henry Dimond.	Jas. Louzada.	J. S. Walker,
D. N. Flitner.	H. Y. Ludington.	Wilber,
Jerome Feary.	R. Lewers.	Geo. Williams,
Thos. R. Foster.	R. D. Morgan.	Llew. Zublin—76
	J. McCabe.	

IMPORTANT TO MARINERS.—The Treasury Department of the United States has given notice of the erection of the following light-houses:

A screw pile light-house at the mouth of Roanoke river, Albemarle Sound, North Carolina, to take the place of the light-ship formerly marking that station. This light-house was lit up for the first time January 1st, 1867.

A light-vessel has been placed on the "one-fathom" bank in the British Channel, Coast of England. A red light has been placed in the Nash High light-house, and a red light in the Burnham Low light-house, both in the British Channel.

A green buoy, marked "wreck," has been placed in the Eastern Channel to Spit-head, England.

A white fixed light, at an elevation of 134 feet will be shown in the clock tower in the center of Fort, at Colombo, Ceylon.

A fixed white light has been erected on Cape Ballavia, on the east coast of Sardinia; and a floating light has been placed near the extremity of the Mole, at Palermo.

A NEW YACHT.—The schooner *Fruiter*, which arrived Feb. 21st from New London, has made a long voyage for so small a craft, having nearly circumnavigated the globe, and sailed over 20,000 miles. She is under command of Capt. Daniel Watrous, who brought out the schooner *Emeline*, now in port. The *Fruiter* touched first at Cape Town September 21, for wood and water. She next stopped in New Zealand and lastly at the Marquesas, arriving in port on the 21st, 231 days from New London. Though of only 40 tons register, she is of 70 old measurement, and capable of carrying 600 kegs of sugar. Her captain claims that she is one of the easiest and finest seaboats he was ever in.—Advertiser.

Free-will Offerings.

	Friend.	Chapel.
Captain Thomas, of bark <i>Mary Francis</i> ,	\$2 50	\$5 00
Mr. Miller,		1 00
A Friend,	6 00	

PORT OF HONOLULU, S. I.

ARRIVALS.

- Feb. 1—Am. bark Comet, Dailey, 14 days for San Francisco.
1—Am. schr. Caroline Mills, 16 days from San Francisco.
2—Brit bark Irazu, Jones, 132 days from Liverpool.
3—Haw brig Kamahameha V., Stone, 32 days from Buano Is and Is.
9—U. S. S. Lackawana, Reynolds, from New York.
12—Am bark Cambridge, Brooks, 10 days from San Francisco.
14—Am bark Kutusoff, Clements, — days from Teckale, W. T.
21—Brit schr Fulton, Watrous, 231 days from New London, via Capetown, New Zealand and Marquesas.

DEPARTURES.

- Jan. 30—Brit. ship Nimrod, Lilley, for San Francisco.
Feb. 1—Haw. brig Blossom, for Micronesia.
1—Am schr San Diego, Tengstrom, for Howland's Isl'd.
6—Am schr Caroline Mills, for a cruise to Westward.
9—Am bark Camden, Mitchell, for San Francisco.
16—Am barkentine Jane A. Falkenburg, Rumwell, for San Francisco.
23—Am bark D. C. Murray, Bennett, for San Francisco.

To NAVIGATORS.—Messrs. Taber & Brother, of New Bedford desire us to make public the following corrections in the American Nautical Almanac for 1867. Captains will please make a note of the errors:

EPHEMERIS FOR 1868.

- Page 38. March 8, Sun's Declination, for 49° read 50°.
" 40. March 8, Siderial Oh, for 58s. 03 read 59s. 03.
" 129. August 13, Sun's Declination, for 21° read 31°.
" 132. November 27, Sun's Declination, for 16m read 14m.
" 200. December 28, Equation of Time, for 0m read 1m.
" 200. December 27, Equation of Time, for 0m read 1m.
" 201. December 29, Sun's Declination, for 35° 3 read 25° 3.

PASSENGERS.

- FROM SAN FRANCISCO—Per Comet, Feb. 1.—Miss Mary A. Cooke, Mr. and Mrs. Thos. G. Thrum, John Stubblebeam, J. H. Harrison, Andrew Finley, A. S. Donnell, S. Ballard, S. Hinckley, P. Kallahan, Eugene Glaux, John Foy, Mr. Hazard, J. Robinson, 1 Kanaka.
FOR HONGKONG—Per Atrevida, Jan. 26.—H. Bonham, Mr. Jessup, Mr. Ferrier, Chulien, wife and child, Alone, Ayun, Asing—9.
FOR A CRUISE—Per Blossom, Jan. 31.—J. W. Crowell.
FROM GUANO ISLANDS—Per Kamahameha V., Feb. 4.—C. W. White, wife and child, Bill Foy, Mr. Lake, Mr. Paun, 30 Hawaiians, 38 people from the wreck of the Golden Sunset—74.
FROM SAN FRANCISCO—Gen'l M. L. Smith, U. S. Consul, and lady; Miss A. Brooks, James Lowe, J. E. Glin, D. Crosby, Henry Weed, Col John H. Noble, W. Kenesey, R. H. Rockman, W. McCandless, G. N. Tucker, D. Henshon.
FROM TREKALLET, W. T.—Per Kutusoff, Feb. 14.—Mr. Clifford.
FOR SAN FRANCISCO—Feb. 8—18 of the crew and 20 passengers of wreck d bark Golden Sunset; W. Geerke, H. Hannings, Mr. Fraban, E. Glane—42.
FOR SAN FRANCISCO—Per D. C. Murray, Feb. 23.—L. M. Carter, John M. Burbank, S. Scott and wife, Miss Kate Carter, Miss Cara Carter, George R. Carter, Mrs. T. F. Wilson and servant, C. L. Richards, F. S. Pratt, Mrs. Crockett and child, N. T. Fisher, A. S. Gribbaum, Morgan Sullivan, Andrew Finley, Thos. Leaning, Walter Clark, Hugh Campbell, Mr. Paun, W. S. Card, John Smith, H. C. Rhodes, Antone Bretters.
FOR GUANO IS.—Per Kamahameha V., Feb. 22.—W. Foye, W. Lake and 16 laborers.

MARRIED.

KNUDSEN—SINCLAIR—On the 12th of February, at the residence of the bride's mother, Niihau, by the Rev. D. S. Kupahu, pastor of Niihau, Valdemar Knudsen, Esq., of Waiwala, Kauai, to Annie, youngest daughter of the late Francis Sinclair, Esq., Canterbury, New Zealand. No cards.

THURM—BROWN—In San Francisco, Jan. 10th, by the Rev. E. G. Beckwith, Thos. G. Thrum, to Anna L. Brown. No Cards.

DIED.

HAVENS—At Haha, Maui, on Sunday, January 20, 1867, of inflammation of the lungs, Wm. G. Havens, aged 47 years. Deceased was a native of Hartford, Conn., U. S. A.

KING—At Kohala, Hawaii, Jan. 10, 1867, of consumption, Julia Peleilahi, wife of J. W. King, aged 18.

REDDING—On the evening of the 17th January, at the residence of Mr. Alfred Todd, in South Kona, Hawaii, Mr. David Redding, aged 26 years. The deceased was a native of Kentville, Nova Scotia, and had been for some time connected with the Onomea Sugar Plantation at Hilo.

PICKFORD—In Honolulu, February 15, 1867, Mrs. Sarah Pickford, aged 92 years, a native of Macclesfield, Cheshire, England. The deceased was mother to Joseph Booth, and grandmother to J. Pickford, of this city.

[Lloyd's Weekly, London, please copy.]
FRASER—In this city, on Wednesday, Feb. 13th, John Rhodes Fraser, Esq., of Holly House, Bebbington, Cheshire, England, aged 34 years.

KANE—On the 9th February, at South Kona, Hawaii, Henry Kane, aged 26 years, of consumption. He was a native of Lancashire, England.

STEWART—At Koolan, Oahu, on Thursday, 14th inst., James D. Stewart, of Bristol, England, aged 46 years. Bristol and London papers please copy.

ROWLAND—Died suddenly at the Harbor Master's office, in consequence of a hemorrhage of the lungs, Mr. G. S. Rowland, a native of Wilmington, N. C. He served in the Union army in the early part of the war, but subsequently came to the Islands, and was attached to the Hawaiian bark *Harvest* when she was burnt by the *Shenandoah* at Ascension.



New Series, Vol. 18, No. 4.

HONOLULU, APRIL 1, 1867.

{ Old Series, Vol. 24.

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THE FRIEND.

APRIL 1, 1867.

Editor's Table.

BANCROFT'S HISTORY OF THE UNITED STATES—
NINTH VOLUME.

This is the third volume of the History of the American Revolution, and ninth of the general history of the United States. More than thirty years ago, while a student in college, we remember to have read Bancroft's first volume, and it has been our privilege to read the successive volumes as they have appeared at comparatively long intervals, or upon an average of about one volume in three or four years. This history has been Bancroft's life-work, but a noble work. During this long period he has freely participated in the stirring events and politics of the country, and frequently enjoyed the honors and emoluments of office. At one time he was Secretary of War, at another, Minister to England, and by the very last mail the report comes that he has been appointed Collector of the Port of Boston.

During his life, the idea that he was the historian of the United States does not appear to have been absent from his mind. While he has been writing the history of his country, that country has been growing in size. Thirty years ago, all those vast regions west of the Rocky Mountains were almost terra incognita. It was in 1836, we believe, when the Rev. Mr. Spaulding and Dr. Whitman,—with their heroic wives—crossed those mountains as Missionaries of the American Board. Those ladies were the first white women who had ever undertaken that perilous journey. Perhaps to Dr. Whitman, more than to any other human being, is our country indebted, for having

opened a pathway to the advancing troops of immigrants and secured for our country the rich valley of the Columbia River. The visit of Dr. Whitman to Washington, during the period of Mr. Webster's Secretaryship under President Tyler, resulted in most important events to Oregon and our country. When some future Bancroft shall write his country's history, due prominence and credit will be given to the murdered missionaries of Oregon! That same historian will not fail to hold up to deserved contempt and execration others who figured about that time in the affairs of Oregon.

We have perused the ninth volume of Bancroft with intense interest. It relates to the Declaration of Independence, and the military movements subsequent to that event, including, of course the narrative of the battle upon Long Island, the occupation of New York city by the British troops, the retreat of Washington through the Jerseys, the surrender of Burgoyne, and many other important military events. Not the least interesting portion of the volume relates to the correspondence between the various European Governments—including France, Russia, Spain, and various German kingdoms, respecting the new born Republic over the great waters of the Atlantic. Our narrow limits will not allow us to dwell upon this interesting topic, but we can most cordially recommend this volume to the careful perusal of the lovers of historical reading. When we finished reading this ninth volume of Bancroft, we felt somewhat as Dr. Johnson remarked that he felt when finishing reading Pilgrim's Progress, this is "one of the few books which every reader wishes had been longer." We have this consolation, however, Mr. Bancroft promises that shortly he will publish the tenth volume, which will complete the American Revolution. "For that volume" says Bancroft, "the materials are collected and arranged, and it will be completed and published without any unnecessary delay. A single document only had been wanting." But for this document he had sent to Mr. Bigelow, the American Minister at Paris, and the French Minister, M. Drouyn de Lhuys, had ordered a copy to be made from the archives of the French Government. When historians take such unwearied pains to verify their statements, well may their readers take delight in the perusal of their writings.

Early Reminiscences of the Late Judge Robertson;

Or, Extracts from a Sermon Preached at the Bethel, in Honolulu, by Rev. S. C. Damon, on the occasion of the Sudden Death of His Honor G. M. Robertson, Associate Justice of the Supreme Court.

"Blessed are those servants whom the Lord, when He cometh, shall find watching."—LUKE xii: 37.

[The design of our Savior, in uttering the parable from which the text was selected, was to enforce the idea that man should be ever ready for the sudden coming of the Lord.

First.—The coming of the Lord (1) referred to his advent 1,800 years ago; (2) His second coming to judge the world; and (3) His coming at death.

Second.—Preparation for His coming at death. (1.) Possession of true piety. (2.) Habitual communion and fellowship with God; and (3.) Engagedness in His service.

Third.—Blessedness of those found prepared for the Lord's coming. (1.) They will enjoy the approbation of God; (2.) They will be found prepared to enter the rest of heaven; and (3.) Their blessedness will be eternal.]

The discussion of the above points omitted in printing.

I would now invite your attention, while I dwell briefly upon the life and character of one who has, in the prime of his manhood, and the midst of a career of eminent usefulness, been suddenly removed from the bosom of his family and the busy scenes of official life. The announcement of his death, so unexpected, gave a shock to this community, and the spontaneous closing of places of business indicated the esteem and respect which was entertained for the deceased. The Government in whose service he has so long been employed, and the community at large, have paid becoming respect to his memory. As it was my privilege to have become acquainted with him before that of any other person on these Islands, to have labored with him in various works of benevolence, and for ten years to have been his Pastor, while he officiated as Deacon of this Church during most of that period, I have felt that it would not be deemed unbecoming on my part to advert to his life and character, now that he has passed onward to the eternal world, beyond the influence of man's censure or praise. From my first acquaintance I regarded him as a young man of decided ability, and perfectly reliable. I formed this opinion almost immediately, and I rejoice that I was never

compelled to change my opinion. He brought no letters of introduction, but his honest face, modest demeanor and gentle manners impressed me so favorably, that I gave him a cordial welcome and the hearty assurance that I would do all in my power for him. I introduced him to merchants and officers of Government. It has always been a source of much gratification to my mind that he then appreciated my kindness, and never forgot it.

He arrived at Honolulu on the 30th of March, 1844, and hence spent about one-half of his life a resident on the Islands. Before landing, and before I had ever seen him, he wrote me a note, requesting the loan of some books for a cruise upon the Northwest Coast. (At this time he was on board the English ship *Peruvian*, Captain Brooks, of St. Johns, New Brunswick.) Accompanying the note he forwarded a few poetical effusions for publication. One of these was entitled "An Early Impression," but written at sea, and from it I quote as follows:

"How oft, when but a child, I've roamed
Among the tomb-stones gray,
And marked the records of the dead
Whose ashes round me lay.

* * * * *

"While viewing o'er the various throng
Of Adam's family there,
My heart, though young, would ponder deep,
And something say 'prepare.'

"Although since then, I've wandered far
O'er seas, and mountains high,
That inward voice hath ne'er been hushed,
'Prepare, for thou must die.'

How pleasing to go back to a very early period in his life, and recall an event like this. Such were the thoughts suggested to young Robertson's mind, from having in childhood and youth wandered among the graves of his Scottish ancestors. How forcibly do his musings remind one of Gray's "Elegy in a Country Churchyard." In order to show that his musings at this period of life, were not the mere promptings of a fanciful and poetical mind, but that underneath there was running a deep current of religious emotion, I quote the following hymn, the manuscript of which he then placed in my hands:

"Jesus, my Lord, my Savior.
I rest my hope on thee,
For thou hast said, 'I am the way,
Come enter in by me.'

"I feel that I can place no trust
On aught beneath the sky,
But on thy righteousness alone
For mercy I rely.

"Teach me, O Lord, to wean my heart
From earthly things away,
And fix my thoughts on things above,
Which never shall decay.

"Be thou my guardian and my friend,
In all my wanderings here,
And make my soul's eternal home
Where thou art ever near."

Here we have the unmistakable proofs that the teachings in his Scottish home, and at the kirk, made a deep and salutary impression upon his mind. He was educated amid home influences, such as Burns so beautifully portrays in the "Cottar's Saturday Night." Fortunate for him and the world, those early impressions were never effaced by contact with the rough world. In view of such home influences, Burns might well exclaim:

"From scenes like these, old Scotia's grandeur springs,
That makes her loved at home, rever'd abroad."

So deeply stamped were the religious and national peculiarities of Scotland upon his character, that no one could mistake his origin, and of that he was never ashamed.

I have dwelt thus long upon these early reminiscences, because no one can rightly estimate his worth and character as a judge and citizen, neighbor and christian, who is not made acquainted with the influences which were brought to bear upon him in childhood and youth. "Train up a child in the way he should go, and when he is old he will not depart from it."

From Scotland, at the age of fifteen he went to reside in St. Johns, New Brunswick, and from thence he embarked, like so many young men, to try his fortunes upon the sea, and seek to advance his welfare in foreign lands. Under these circumstances he fell under my notice, and from the very first, I became deeply interested to promote his welfare. As a clerk, in Honolulu, he evinced traits which immediately indicated that he could not be made the tool of an unscrupulous employer. In the year 1845 he attracted the notice of Mr. Wyllie, and through him, he was employed and advanced. Subsequently he became a book-keeper in the Treasury Department, under Mr. Judd. During these years, while laboring as a clerk, he was much interested in behalf of the cause of temperance. He was editor of the *Hawaiian Cascade*, and in its columns may now be read the products of his pen. For a season he was engaged in mercantile pursuits, and when there came the rushing tide which carried so many to California, I met him in the summer of 1849 as the clerk of a store in Sacramento. Subsequently he returned to the Islands, and became permanently settled. His sterling worth and marked abilities attracted the notice of Chief Justice Lee, who procured his appointment to various offices of trust and responsibility. The mere mention of some of these offices will be quite sufficient to indicate the reliance which could be reposed in his judgment, ability, integrity and worth. He was a member of the Board of Land Commissioners from 1851 until it was dissolved. In all matters relating to land tenures and ancient aboriginal rights, perhaps no one in this Kingdom has ever equaled him. He has served as a District Judge, Police Judge, Judge upon the Supreme Bench, and during the absence of both Judge Lee and Judge Allen, as Chief Justice of this Kingdom. I need not dwell upon his eminent services in these several offices and stations. He has also been frequently a Representative and Speaker of the House, as well as for many years a member of the King's Privy Council.

There are but few professional men in this community who have performed more mental and exacting labor, during the past sixteen years, than Judge Robertson. I am quite sure that during that period, or any former period, but few officers of the Hawaiian Government have performed so much hard, perplexing and protracted labor, or done it more patiently and conscientiously for the benefit of the Hawaiian people and Kingdom. He has served under three of the Kamehameha dynasty, with honor to the Kingdom and credit to himself.

It was, however, as a parishioner of mine, that I may be allowed here to speak. He united, by a profession of his faith, with the Bethel Union Church in 1852, and for seven years served as a Deacon. He remained with us until the organization of the English Church in 1862. It is with peculiar pleasure that I can revert to him as a parishioner. He was ever a constant attendant upon public worship and the other meetings of the Church. Often have I sought his advice and counsel, and ever found him ready to impart such advice as subsequently proved to be correct. He was emphatically one of those men who would be acknowledged as a pillar in Church and State. He was a self-made man, and eminently self-reliant, but not offensively so. It may truly be said that His Majesty has lost a wise counsellor, the Courts of Justice an upright Judge, the Church a valuable member, the community a man of sterling worth, and his family an irreparable loss, but I doubt not that our loss is his unspeakable gain. Preparation for the scenes of the unseen world he did not put off to a more convenient season. As we have already seen, preparation was made in early years, and his subsequent life fully indicated that religion was not with him a secondary affair. He was a thoughtful and serious-minded Christian. His religious principles were the result of early religious training and the sober convictions of maturer years. In the discharge of his duties as an Associate Judge, it is believed that his deep moral and religious convictions were never made to yield to the temporary rules of expediency and self-interest. He no doubt felt that his decisions would be reviewed by the final Judge of all mankind. For a community and nation to be blessed with the life-long labors of such a man, is among the richest and most inestimable favors of the Great Ruler among the nations. The judiciary of a civilized nation is an all-important and essential branch of the government. When that judiciary is above suspicion of wrong, and its decisions command the respect of an intelligent and Christian community, then the people may well mourn when one of the Associate Judges of the Supreme Court, in the very midst of his years and usefulness, is called away by the sudden stroke of Divine Providence.

Our departed friend was an honest and true defender of the Hawaiian people, and the upright judge of their rights in the courts of law. Most sincerely can we tender our sympathies to the afflicted family. How terrible must have been the blow (if indeed he was conscious of it) that denied him the privilege of bidding his family, the King, his associates and friends, *farewell*. Such, however, was the decree of Heaven, and as we bow to the will of Divine Providence, we are permitted to cherish the fond hope and confident assurance that he had never hushed that hidden voice which was heard in his youth—"Prepare, for thou must die."

"Blessed are those servants whom the Lord, when He cometh, shall find watching."

"Servant of God, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

Boys should be very careful how they steer their life-barks, if they would arrive without shipwreck at the Isle of Man.

Valuable Suggestions.

The Rev. N. G. Clark has become the Foreign Secretary of the American Board, in the place of the Rev. Dr. Anderson. A recent communication from the new Secretary contained the following "postscript," which has been placed at our disposal. It was not intended for publication, but as the ideas are valuable and opportune, we gladly spread them before our readers:

"I trust you will bear with me, brethren, if I refer to a subject which has been a good deal in my thoughts, in considering the state of our churches here at home, and their slowness to meet the demands of the missionary enterprise. It is the personal responsibility of every member of the church for the progress of the Gospel. It is a sad fact, characteristic of most of the churches in this country, as well as of Protestant churches abroad, that the great work of evangelization is confined almost wholly to the *ministry*, and to a few elect souls in every Christian community who are in some measure awake to their responsibilities. This type of Christian activity we have inherited from the days of priestly rule, when the laity had nothing to do, but everything relating to religion was left to the priests. Its legitimate fruits are already reached here, in the degree to which the Gospel actually pervades the popular mind and heart. The church holds its own, and but little more. It is a power in the land, but not the controlling, all pervading power it ought to be, and must be, in order to the thorough evangelization of our own country. Progress is making in the right direction by the steady development of Christian activity, but till the church as a whole comes up to its privileges with one heart and one mind, its great work will not be done; the infidelity and worldliness of our time will not be put down, our science and philosophy, our social and political institutions will not become truly Christian, and promotive only of Christian culture.

"Let the same spirit which prompted you to go abroad, be inspired in the hearts of all your converts. Let every man, woman and child feel that in coming to Christ, and becoming sharers in the blessings of the Gospel, it becomes at once their duty to extend these blessings to others; that their covenant vows in the service of Christ are not mere words, but solemn realities. Let each new convert be taught at once to speak and act for Christ, and to give of his earnings to promote his cause. However poor in this world's goods, however humble in position, everything henceforth for Christ. Let every native convert feel that he is a fellow-worker with you in the evangelization of his countrymen; that while you plant he is to water, that God may give the increase. Let the truth go from mouth to mouth, from heart to heart, as among the Cols of India, as recently in Ebon, and in Ponape. The example of some individual churches, as that of Pastor Harms in Germany, and of some communities, as the Moravians, illustrates the power of a general consecration on the part of a whole church. Let there be meetings for prayer and worship and exhortation in every neighborhood where two or three can be

gathered together; let the brethren go out two and two, from house to house, from village to village, as they have opportunity, especially on the Sabbath; let every man who has the ability to speak be put forward to speak for Christ. When the church at Jerusalem was scattered, they went everywhere preaching the Word—not the ministers simply, but the *church*;—a marked recognition of the influence and responsibility of every member of the body of Christ. Let collections be taken as often as once a month, if not on every Lord's day, for some specific object of Christian work, for schools, for church building, for native preachers, for religious publications, to pay Bible women or colporteurs, or to help feeble churches. Let every one feel that a part is to be taken in this work, as faithful to Christ, as loving to do something for him, and for the good of others.

"Let our mission churches *begin* right. It is of vital moment to the success of the missionary work, as well as of the final triumph of the Gospel in the earth. Let not bad habits be formed and stereotyped. There are no new agencies promised, no new Gospel to supplement the failures of the present system.

"Many of these suggestions, I dare say, are but truisms in your experience; many I know are better followed on missionary ground than at home. Please accept them as the suggestions of one who is glad to be your fellow-laborer in this glorious work.

N. G. C."

Dedication of the Mariner's Church at San Francisco.

This fine looking and appropriate edifice was dedicated last Sunday afternoon in the presence of a crowded and attentive audience. A majority of them were of the class most deeply interested in this good enterprise, viz: seamen and their families. Several of our city clergymen were present and assisted in the services. Rev. J. A. Benton, Rev. H. A. Sawtelle and Rev. P. S. Williamson participated, in the order named. Rev. A. L. Stone, D. D., delivered an earnest and appropriate discourse, and made a strong appeal in behalf of the sailor. Rev. M. C. Briggs followed in a pungent address in his own happy manner.

Ira P. Rankin, Esq., President of the Port Society, which has had the erection of this church in charge, made a financial statement, showing that over \$15,000 had been raised and expended on the church and lot. A debt of \$3,000 on the latter remains, secured by mortgage.

The large benefactors of the enterprise, as reported, are: the Pacific Mail Steamship Company, \$2,000; Seamen's Friend Society, New York, \$1,000 in currency; Mrs. Rowell, \$1,000 in United States bonds; California Steam Navigation Company, \$500; Mrs. Cummings, of Portland, legacy, \$200; \$4,500 by forty-five merchants of San Francisco, and about \$1,000 in various sums from seamen.

Mr. Rankin expressed his belief that, on a thorough canvass of the city, sufficient would be obtained to clear off the entire debt. We earnestly wish this may be so, and that the necessary measures may be speedily used to

insure a complete accomplishment of this most necessary and most Christian work.

We offer our hearty congratulations to the true friends of the sailor on what their efforts have already accomplished, and devoutly bid them God speed.—*Pacific*, February 7th, 1867.

The Unseen Battle-Field.

There is an unseen battle-field
In every human breast,
Where two opposing forces meet,
But where they seldom rest.

That field is veil'd from mortal sight,
'Tis only seen by one
Who knows alone where victory lies,
When each day's fight is done.

One army clusters strong and fierce,
Their chief of demon form;
His brow is like the thunder-cloud,
His voice, the bursting storm.

His captains, Pride, and Lust, and Hate,
Whose troops watch night and day,
Swift to detect the weakest point,
And thirsting for the fray.

Contending with this mighty force
Is but a little band;
Yet there with an unquailing front,
Those warriors firmly stand.

Their leader is of God-like form,
Of countenance serene;
And glowing on his naked breast
A simple cross is seen.

His captains, Faith, and Hope, and Love,
Point to that wondrous sign,
And gazing on it, all receive
Strength from a source divine.

They feel it speaks a glorious truth,
A truth as great as sure,
That to be victors, they must learn
To love, confide, endure.

That faith sublime, in wildest strife,
Imparts a holy calm;
For every deadly blow a shield,
For every wound a balm.

And when they win that battle-field,
Past toil is quite forgot;
The plain where carnage once had reigned,
Becomes a hallowed spot.

A spot where flowers of joy and peace
Spring from the fertile sod,
And breathe the perfume of their praise
On every breeze to God.

Female education is not altogether a modern introduction. Queen Elizabeth received, under the instruction of the erudite Roger Ascham, a profound knowledge of the learned languages. Abundant evidence of this exists in a comment on Plato; in translations into English of Boethius, Sallust, Xenophon, Horace, Plutarch and Sophocles; in translations into Latin of two orations of Isocrates, and a tragedy of Euripides; in a translation from the French of the meditations of the Queen of Navarre; in a translation of the prayers of Queen Catherine into Latin, Italian and French; in a volume of prayers written by herself in French, Italian and Spanish; and lastly, in a Greek oration delivered extemporarily at Oxford. There are still extant a number of letters and prayers written or dictated by Elizabeth, and some small poems.

THE FRIEND.

APRIL 1, 1867.

Memorials of the Rev. J. S. Emerson.

Another of the American Missionaries has passed away, after having labored for more than a third of a century among the Hawaiian people. His death occurred on Tuesday afternoon, March 28th, after an illness of four days. On Friday night previous, having made arrangements for visiting Honolulu, to accompany his daughter to Punahou school, he retired apparently in usual health. A sudden attack of apoplexy, combined with the entire paralysis of his left side, rendered him both helpless and insensible. With the exception of a few words, partly in Hawaiian and partly in English, when first taken, he did not hold any communication with his family or attendants, but lingered for nearly four days, when he quietly and peacefully passed away.

Having been long acquainted with the deceased, very often met him in ecclesiastical meetings, occasionally enjoyed the generous hospitality of his house, and finally been permitted the melancholy privilege of being present and participating in his funeral exercises, we shall furnish a few memorials of the departed missionary, who has labored for so many years as a Pastor among the Hawaiian people and Professor at Lahainaluna Seminary.

The Rev. John S. Emerson was born in Chester, New Hampshire, on the 28th of December, 1800, and hence was 66 years and 3 months old at the time of his death. He descended from a branch of the Emerson family emigrating from England and settling in Haverhill, Mass., in 1652. The descendants of the original emigrants have become very numerous in the United States, and many have devoted their lives to the cause of education and the Christian ministry. The subject of this notice left his home and commenced his studies preparatory for college, at the age of 15 years, and graduated at Dartmouth College, Hanover, N. H., in 1826, having for one of his classmates the Hon. S. P. Chase, the present Chief Justice of the United States, and during Mr. Emerson's visit to the United States with his family in 1860, he was most kindly welcomed and entertained by his old classmate, who was then a member of the Senate. After graduating, like so many of the Alumni of American colleges, he engaged in teaching an academy before entering upon his theological studies. These were pursued for three years at Andover, where he graduated in 1830. A missionary life had, during all his season of preparation for the ministry, been the cherished purpose of his mind. He was expect-

ing to have gone to India, where a sister was laboring under the auspices of the American Board, but just at that period there was a special call for reinforcing the mission to these islands. He arrived at Honolulu, May 17, 1832, in company with the Rev. Messrs. Lyman, Spaulding, Alexander, Armstrong, Forbes, Hitchcock and Lyons, and Dr. Chapin, and Mr. Rogers, printer.

Very soon after his arrival the "general meeting" of the Mission assigned Mr. and Mrs. Emerson, to the station of Waialua, on Oahu. There they have spent their entire missionary life, with the exception of four years, while Mr. Emerson officiated as a Professor, at Lahainaluna Seminary, viz., from 1842 to 1846. It was during his residence at Lahainaluna, that he published, with the assistance of Messrs. Alexander and Bishop, and S. M. Kamakau, an English-Hawaiian Dictionary, which was based upon Webster's Abridgement. This is a closely printed volume of 184 pages, containing over 16,000 words in English, but with Hawaiian definitions. Andrews' Hawaiian-English Dictionary contains 15,500, and Johnson's English Dictionary (original edition) contains 15,784. Mr. Emerson was a most strenuous advocate for the introduction of the English language as a study in the Seminary, and it was in the promotion of this object that he prepared the English-Hawaiian Dictionary. At the end of four years' arduous labors as a teacher, he returned to Waialua, where he spent the remainder of his life in the cheerful and successful discharge of his clerical and parochial duties. At the close of so many years of pastoral and ministerial labor among this people, it appeared highly becoming that he should finally sink to rest among them, with every appropriate honor which his former parishioners could bestow upon his memory. He resigned his pastorate, through increasing infirmities in 1864, as he had been warned of what might at any moment be his fate, having been afflicted with an apoplectic stroke in 1859, and another in 1863. Thus it appeared that those attacks occurred at intervals of just four years. The morning after his decease, at a meeting of the pastor and lunas, or deacons, of the church at Waialua, a resolution was passed for the church to defray all the expenses of the funeral. In addition to the usual expenses, the doors, communion table and pulpit, were suitably draped in black. Prayers having been offered at the parsonage, by the Rev. Mr. Kaoliko, in Hawaiian, and the Rev. Mr. Damon, in English, the procession was formed, and followed the coffin to the church, borne by the lunas of the church as pall bearers.

The following order of exercises was observed at the church:

Singing—Hawaiian hymn, translation, of "Vital Spark."
Prayer—by the Rev. M. Kuaea, Pastor.
Reading of 15 chap. of 1st Cor.—by Rev. L. Smith.

Singing—"Heaven is my Home."

Sermon text, 1st Cor. 2:9—by Rev. L. Smith.

Singing—"Resurrection."

Address in English—by Rev. S. C. Damon.

Address in Hawaiian—by Rev. M. Kuaea.

The procession reformed and proceeded to the grave, where, the remains of our departed friend were deposited, by foreigners who were neighbors of the deceased, Mr. Anderson, the school superintendent, having the direction. Before the coffin was lowered into the grave, the choir sang, "Unveil they bosom," translated into Hawaiian, and prayer was offered at the close, by the Rev. S. C. Damon.

The audience was large, and the church well filled. We know not how more becoming and appropriate honors or respect could have been shown the remains of the deceased. He had labored long and faithfully among his people. While we could say much respecting his labors, as a pastor, preacher and teacher, yet we must confine our remarks to a single point. From the commencement of his labors at Waialua, he endeavored to interest his people in the diligent reading and study of the Bible. He had so arranged the reading of the Bible, that his people were accustomed to read the entire Bible through once in about three years. Many times had some of his people gone over the Word of God. In the daily morning prayer-meeting which has been kept up for many years, at the church, and which he usually attended, he would read and comment on the chapters for the day. We recollect, some months ago to have asked an old Hawaiian, belonging to the Waialua church, how many times he had read the Bible through. His reply was "eiwa" (nine!) A fact like this, speaks volumes in favor of the labors of our departed co-laborer in the work of the gospel ministry. Would that all pastors might have left as good a record among their people!

We could add much more, but our limits will not permit us to do so. We cannot refrain from adding a single paragraph respecting the family which is left to mourn his loss. Mrs. E. has ever been a most efficient co-adjutor to her husband. She did not confine her labors to domestic affairs, but most incessantly has she toiled and labored among the people. For years she has conducted the singing in the church, and administered in times and ways without number to the wants of the people in sickness and health, and we are most happy to learn that she expects still to labor as heretofore for the people. No one who has not fully acquainted himself with the facts, can estimate the amount of labor performed by

The wife of an Hawaiian Pastor, who is devoted to her work. They have been peculiarly happy in their family. Two sons have died, but five sons and one daughter survive to mourn the loss of their father. Two of the sons are studying medicine in the United States, one of whom served in the Union army, and fought at Fredericksburgh and Gettysburgh. Another son is now an undergraduate at Williams College, preparing for the Christian ministry, while the remaining children are residing upon the islands. In view of such a death may we not exclaim in the language of the Revelator John, "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord, from henceforth: Yea, saith the spirit, that they may rest from their labors: and their works do follow them."

THE NEW "MORNING STAR."—Since our last issue, this beautiful Missionary yacht has arrived, *been seen*, and sailed on her first missionary trip to the Marquesas Islands. She is a beautiful vessel, and very nearly comes up to a sailor's idea of being in every sense of the word, "ship-shape." Her passage out was remarkably quick, and she has established her character as an excellent sea-boat and good sailer. Long and prosperous may be her career under her clerical master, the Rev. H. Bingham, jr. The Rev. T. Coan and the Rev. B. H. Parker, were sent as Delegates from Hawaiian Evangelical Association, to the Marquesas Islands.

N. B.—We are most happy to learn that the Government, in view of the Missionary character of the *Morning Star*, has remitted the Pilotage and Wharfage on the vessel, subject to over one hundred dollars.

SOMETHING NEW AMONG SAILORS.—We have received the programme of a literary exhibition on board U. S. Steamer *Vanderbilt*, under the special patronage of Rear Admiral Thatcher. The exercises consisted of "Recitations," "Declamations," "Singing," &c., &c. We hope the *Lackawanna* boys will follow the example of their fellow-seamen in the Navy. In every crew of a man-of-war there is always to be found men of decided ability and talent, and all that seems to be required is some skillful leader, who will "haul" it out.

"LAUNDRY."—We notice a new establishment in Honolulu, represented by a neatly painted wagon, about the streets, labelled, "Chelsea Laundry." We think it must succeed, and recommend it to the patronage of our sea-faring friends.

✂ We have received letters for the following persons:—Thomas Walley, Otto Keller, George A. Harvey, bark *Nautilus*, Richard Banebridge.

✂ We are glad to see the Rev. E. Corwin's sermon, on the death and character of Judge Robertson, published in the *Advertiser*.

"Social Science."

We received a letter some weeks ago from Dr. Wood, well-known to our island readers, in which he refers to a visit to New Haven, Ct., to attend a meeting of the friends of "Social Science." The reference which he makes to this subject may lead the minds of some of our readers in a direction, quite different from what they usually run:

MY DEAR SIR:—I thank you for your brief note of August 23d, which I received on my return yesterday from New Haven, Ct., where I had been to attend a meeting of the American Association for the Promotion of Social Science, and in which I found some of the best literary talent of the country engaged. Its object is to guide the public mind to the best means of promoting the objects sought by the various organizations of the day for the amelioration of the condition of mankind generally, but more especially of such as are subjects of sympathy. Subjects of discussion may be classed under Industrial, Sanitary, Reformatory, Financial, Economical, Labor, Law, Trade, and whatever else concerns man, in all the multifarious, simple and complex relations of his social life; all of which are embraced under the technical designation of Sociology—which means, I suppose, the science of, or laws which govern, all human affairs;—laws which Buckle, in his History of Civilization, has attempted, but failed satisfactorily to investigate or evolve. You will find something, I think, of the same theory in Draper, which you are reading.

In Boston, the attempt is being made to reduce the new science or system to practice (I think the Association originated in Boston); but whether it rests or not upon a solid basis, it was gratifying to see such a body of men—embracing many of the highest order of mind in the country—laboring earnestly, and apparently unselfishly and devotedly, for the good of society, our country, and the world; visiting the widow and fatherless, the sick and those in prison; giving eyes to the blind, ears to the deaf, feet to the lame; feeding and clothing the hungry and the naked; all on strictly scientific principles—that is, by the application of the best-selected means, securing the largest results. The system is new only in respect to the very wide range of subjects and details which it attempts to embrace; but so much of "the enthusiasm of humanity" (to borrow a phrase from *Ecce Homo*) is manifest in these meetings, that no one can attend them without having whatever good impulses there are within him strengthened, his faith in the progress of the race strengthened also, and his hopes quickened in respect to the moral elevation of man, and ultimate restoration of the lost image, or marred image, of his Maker.

After the meeting, we had an opportunity to visit the Colleges. Several new buildings have recently been erected for a scientific school, library, galleries of arts, &c. It is intended to make it a University, and in point of endowment it appears to me to be eclipsing Cambridge already.

I met in the observatory, Mr. Lyman, adjusting a telescope. The last time I saw him, twenty years since, in Honolulu, he was adjusting a transit instrument for Mr. Boardman. I also met a friend and classmate of yours, Dr. Allen; of Lowell, who made many inquiries about you. He is a member of the Association. Ex-Governor Washburne, Professor of the Law School at Cambridge, and a friend of our Mr. Judge Allen, gave us a most excellent discourse on the relations between the Common and the Written Law. If published, I will send you a copy, as I thought it suited to the meridian of Honolulu, where it might be very useful.

On my return, I heard in Tremont Temple, Boston, Miss Annie Dickinson lecture, or, as the late President Lincoln remarked, heard the "pullet crow;" and as she repeatedly brought down the house, (of about 8,000,) it may be inferred that she crowed beautifully, *an hour and a half*, without cessation. By gaslight, she looks young and handsome, dressed in corn-colored silk; hair thick, short and curled. Her voice has great volume and strength, her elocution good. Her subject was political—radical to the core—fruitful of the most withering sarcasms upon the President and his party.

At the meeting of the Association in New Haven, I met a Mrs. Dohl, a very active member, and, as I had occasion to observe, of all her members her tongue

was the most active. She was the most constant member in her attendance—always at her desk when the meeting was called to order, participated in all the discussions; and when they became animated, she was generally the first to get the floor; always knew what she wanted to say, and delivered her say in the briefest space of time, and generally to the point; and no gentleman present was more punctilious in his strict observance of parliamentary rules. Yet, notwithstanding her cleverness, I could not overcome my repugnance to such unfeminine conduct, and I expressed my aversion to several of the gentlemen members, not one of whom could I find to coincide with me. I find the feeling in favor of female right of suffrage much more prevalent than I could have believed possible.

I have not referred to the political news of the day, because I should be anticipated by the telegraph. The papers, however, can give you but a faint idea of the bitter hostility of the loyal North, and the loyal minority of the South, against the President and his policy. Every day's delay of the South to accept the overtures of the last Congress, is adding immensely to the number of those who, North and South, are in favor of universal suffrage. The South cannot long prevent it. By accepting at once the amendments to the constitution, proposed by the last Congress, they may postpone it for awhile; otherwise it will be forced upon them, probably, within the next twelve months.

✂ Since the death of Judge Robertson, we chanced to examine a pigeon-hole in our Sanctum, labelled "Poetry," and we found a manuscript of which the following is a copy. The Horatian rule is to allow a poem to lie in manuscript nine years before publication,—this short poem has been kept more than twenty! It appears to have been written before he left St. Johns, New Brunswick. The sentiments expressed are not unfrequently cherished by the young in those regions,

"Where icy winter holds his sway
Full half the year."

Ah, little could he have then imagined that one-half of his mortal existence would have been spent upon these favored islands:

I would that on some lonely isle,
Afar off in the rolling sea,
The sole inhabitant I dwelt,
From man's intrusion ever free.
Not in this chilling northern clime.
Where icy winter holds his sway
Full half the year; but southward, where
A tropic sun illumines the day.
Unhurt by man's ingratitude,
His envy, avarice or pride,
In stillness and in solitude
There I could peacefully reside.
My mind to meditation given,
Could then enjoy unmeasured scope,
And lifting off my thoughts to heaven,
I'd happy live—and die in hope.

Saint Johns, N. B.

G. M. R.

PERSONAL.—The REV. JOHN HALL, the Irish Presbyterian clergyman, who visited the islands some months ago, is now preaching in Hokitika, New Zealand. He has succeeded in organizing two Presbyterian churches, in New Zealand.

THE REV. F. S. RISING, the American Episcopal clergyman, who traveled over the islands, in 1866, is now financial Secretary and general Agent of the American Church Missionary Society, office, No. 3, Bible House, New York city.

✂ Masters of whalships and others, will find "Bound" Volumes of the *Friend* at our office, at the Home. Volumes recently bound, contain numbers up to the very last issue.

Temperance Legion.

This organization continues to hold its weekly meetings at the Bethel Vestry, which are numerously attended by the members and the public. The reading of the "Amulet" affords a pleasing variety to the meetings. The paper has been conducted by Mrs. Allen, but on her departure for San Francisco, was continued by Mrs. Barry. The following communications appeared in successive numbers of the "Amulet":

Teetotalism, the Guardian Angel of the Inebriate.

In a chapel in Naples, there is a most remarkable specimen of sculpture. From one block of marble there is chiseled the form of a young man enveloped in a net. Despair and hope are mysteriously blended in the countenance of this figure. The captive is in the act of struggling for escape. Every nerve is strained. He has grappled frantically with his toils, and one or two of the meshes have given way. But behind him, away from his line of vision, stands his guardian angel, acting now as his *helper*. His agency is unsuspected, but real; and every spectator, sympathizing with the captive of vice, exclaims unawares, "He will get free."

How aptly does this symbol represent the poor inebriate who is struggling to get free from the meshes of intemperance. He is enveloped by the degrading vice of indulgence in strong drink, and other vices which usually accompany intemperance. He struggles to get free, but still finds himself fast bound. He tries again and again. He abstains from brandy, gin, and the stronger drinks, but holds on to beer and wine. He finds himself continually breaking all his good resolutions and pledges. His friends mourn over his frequent lapses into drunkenness. He arouses himself, and declares that he will not be a slave to the degrading vice. He resolves, and re-resolves to abandon his besetting sin; but still he finds the monster has firmly grasped him, and it is no easy matter to loosen his hold. He cannot break the meshes of the fatal net.

At this critical moment his guardian angel—*teetotalism*—appears. The rule of total abstinence is prescribed. The victim of intemperance pleads for a little brandy, a little wine, a little porter, a little beer, but the good angel is inexorable, mildly saying, "touch not, taste not, even one drop." The struggle is sharp, the contest severe, and the cross heavy, but the angel will not yield the point. "Abstain or die," are the only words which are heard to escape her lips. Oh, how the poor inebriate pleads for only one drop! His friends even intercede for a gradual abandonment of his drinking habits, but the angel is as firm as she is mild. Oh, how eloquently the angel pleads with her look of sympathy and tenderness! She comes near and bends over the poor victim as he lies in his bed of sorrow and degradation. In order to make her appeal more and more effectual, she leads the children of the poor drunkard into his presence. The wife, too, is seen to plead with the angel, in order that, if possible, her husband may be overcome, and rise up from the gutter and slough of intoxication. The

poor and almost lost inebriate sees his children, his wife, and his good angel, all standing before him, while behind him, and around him, are seen all the evil spirits which visit the victim of "delirium tremens."

At length the poor fellow resolves that he will repair to the temperance meeting, and sign the total abstinence pledge. The moment his trembling hand has affixed his "sign manual," a heavenly radiance is seen to lighten up the countenance of the guardian angel, while smiles of joy and gladness wreath the faces of the family group. The bystanders, too, look on with thanksgiving, and the inebriate is now seen to have entirely escaped from the meshes of that terrible net of intemperance which has so long bound him fast. If now he forsakes not the good angel's counsels and advice, all will be well. He will ever after walk forth a *free man*, which is more than any man can say of himself who is addicted to the habitual use of intoxicating liquors.

A FRIEND OF THE INEBRIATE.

Honolulu, March 4, 1867.

John Vine Hall, or the Inebriate Restored.

Last week I endeavored to point out to the members of the Temperance Legion that total abstinence, or teetotalism, was the inebriate's guardian angel. In the course of my reading, I have met with a most beautiful illustration of this principle. A volume, entitled "Hope for the Hopeless," has lately fallen under my notice. It is the autobiography of John Vine Hall, the father of the celebrated Rev. Newman Hall, Pastor of Surrey Chapel, London. The son is well known as one of the most eminent ministers of London, and during the late civil war in America, he made himself a marked man, because he came out boldly and advocated the cause of the Union. That was at a time when the number of Union-loving speakers and writers in England could be reckoned on a man's fingers.

It is not, however, with the younger Hall that I am now treating, but with his father, who died September 22d, 1860, in the 87th year of his age, one of the most remarkable instances of the good results of total abstinence which has ever been placed upon record. He was born at Diss, in Norfolk, England, March 14, 1774. His father was a wine merchant. His son undertook to carry forward the same business, but became addicted to habits of intemperance, which well nigh proved his ruin. He was naturally fond of pleasure. Being a good musician and singer, his company was much sought for by the pleasure-going people of the place where he lived. His business talents were of the first order, and commanded for him a first-rate salary, but, alas, he was given to drink. He mourned over his sad fate, and his friends grieved that he should give way to such ruinous excess.

He becomes a married man, and the father of four children. A multitude of kind friends surround him. Amid all this array of bright prospects and hopeful signs, alas, there was one sad defect of character—*young Hall would give way to strong drink*. In those days the guardian angel—*teetotalism*—was not so distinctly recognized as the inebriate's friend as she is at present. The fact was,

everybody drank rum, brandy, wine, beer, and all the ruinous liquors which have carried so many to a drunkard's grave. It was even thought to be impossible to reclaim the poor drunkard. Physicians even would recommend that a little was necessary. Divines, alas, were too much inclined to set bad and pernicious examples before the people. Young Hall's case was most sad and hopeless. There did not appear to be any possible chance of his reformation.

In the midst of his melancholy career, his mind becomes interested in the concerns of religion, and he joins the church to which John Wesley has given his name. He becomes prominent among its members by his generous contributions and active labors. He was no doubt sincere in his professions, but, alas, supposing that he could drink moderately, in an evil hour he is overcome, and a dark cloud rests upon his character. His wife and Christian brethren try to raise him up. They forgive the sad fall, and I find the following entry in his journal for July 6th, 1812:

"Quarterly meeting.—The brethren were all glad to see me among them again, although so unworthy. How brotherly is this regard for the welfare of each other's souls! I do not believe there is such another Society in the world as the Methodists for the exercise of brotherly sympathy. O that I had not grieved them! O what sorrow does sin introduce! and when Satan gets his victims down, how cruelly he presses upon them! But the blood of Christ can overcome a thousand Satans."

Onward, the poor fellow hurries forward in his downward career, and downward he sinks still lower. His Christian friends are compelled to cut him off from their communion. Property goes and character is lost. But now comes his great change, and he resolves that never another drop of wine, brandy, gin or beer shall touch his lips as a beverage. His guardian angel—total abstinence—stands over him. Kind friends and a devoted wife once more come to his rescue, but no longer is it upon the principle of "taking a little;" no, "touch not, taste not," is forever afterwards to be his motto. True to this heaven-born principle, the poor man, aye, the happy man, rises up, *redeemed, RESTORED, SAVED*.

Again he seeks the fellowship of Christian friends, and is welcomed. He now joins the Independents, and for more than forty years he lived an ornament of the Church of Christ. Wealth now accumulates. Social position becomes his envied lot. A wide sphere of benevolence and philanthropy opens before him. In all circles, high and low, he is the bold and fearless advocate of total abstinence. The amount of good accomplished by this eminent man cannot be fully estimated.

He became known to the world as the author of the "Sinner's Friend," a tract, which has been published in all the European languages, and many languages spoken by the dwellers in other lands. It is printed in several of the languages of the "South Seas." When a copy was presented to the Queen of England, the Secretary of her Privy Purse was directed to reply as follows:

"BUCKINGHAM PALACE,
Jan. 16, 1866.

"SIR:—I am directed to express to you

the Queen's and the Prince's thanks for the copies of your tract, which Her Majesty and His Royal Highness have most graciously received. You must allow me, Sir, to bear my humble testimony to the practical usefulness of your little work, several cases of which have come under my own personal observation. There is no tract which I have more pleasure in distributing than that whose title and text refer to the 'Sinner's Friend.'

"I have the honor to be, Sir,
"Your obedient servant,"

Such are some of the good results of total abstinence as illustrated in one instance. Many similar illustrations might be cited; and shall not the good cause continue to be advocated in Honolulu and around the globe? Ah, may the good angel—teetotalism—ever smile upon the members of our Temperance Legion. A FRIEND OF THE INEBRIATE.
Honolulu, March 12, 1867.

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PUBLISHED AND EDITED BY
SAMUEL C. DAMON.

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PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

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Two copies, " 3.00
Five copies, " 5.00

Loss of the clipper ship "Kathay."

By the arrival on the 29th ult., of the schr. *San Diego*, from Howland's Island, we learn of the loss of the above named vessel, and are indebted to Captain Popham, for the following particulars:

"The British ship *Kathay*, of 1123 tons register, of the port of Liverpool, sailed from Bombay, Oct. 7th, 1866, for Howland's Island. Experienced strong winds and fine weather until reaching the Friendly Islands, from thence to the Equator, strong northerly gales and squalls, with calms for three or four days, which caused rather a long passage of 90 days. Arrived at Howland's Island, January 6, 1867, when we had very unsettled weather for several days, having to slip once and put to sea.

On Sunday, January 20, 1867, while lying at the moorings, swung taut off from the reef with fresh trade winds, a black cloud in passing overhead caused the wind to shift suddenly from the westward. Got a spring on the buoy, which helped to keep the ship from striking very heavy as she swung round, but she started the stern-post which caused her to leak a good deal. We then hung the ship to the buoy amidships, parallel with the island with her head to the S. S. W., but the heavy surf and wind were heaving ship and moorings right on the reef, being then within 15 feet of striking.

As a last resource, we made sail, and in a few minutes slipped from the buoy, but the ship had not gone half her length before she was hove broadside on the reef, where she instantly bilged and commenced filling fast, the ship laboring and rolling so heavily on the reef that it was impossible to stand on the decks. A few minutes afterwards, the main and mizen masts fell. A part of the crew got into a boat and put off from the ship. Finding I could do no more on board, I left the ship with the remainder of the crew, her topgallant-forecastle being then under water. A few minutes afterwards she fell off the reef and sunk in the short space of one hour from the time of the wind veering. It is impossible to save a ship at Howland's Island with such a sudden shift of wind, and it's my firm belief the ship went under the island, as Howland's Island, in my opinion, like a bunch of coral or an old oak tree with the top part just above water. I don't believe you would get soundings with 1,000 fathoms line 200 feet from the reef.

The *Kathay* was a splendid clipper ship. I must give Mr. Westervelt, her builder, great praise in modeling her. She was built in New York in 1853. We had taken on board about 400 tons of guano, and had a fair prospect of completing our cargo of 1600 tons in twenty-five days.

Myself, officers and crew lost everything of any value. Had the accident happened by night, there would been loss of lives also. But, thank God, we all got safe on shore, where we remained until February 15, 1867, having been made as comfortable as things would allow, being short of everything on the island. Captain Chisholm, superintendent of the island, deserves the highest praise in working everything for the best. He also lent us every assistance in trying to keep the ship off the reef.

We have had a long and tedious passage to Honolulu, getting short of everything. On Sunday last we touched at Cook's anchorage at Niihau, where Capt. Tengstrom received great kindness from Mr. Sinclair and his two nephews. They supplied us with three sheep and several bags of potatoes and brought them off after dark to the schooner, which kindness I shall never forget, as there was a heavy surf on at the time. Capt. Tengstrom has been very kind to us in this long tedious passage. The crew of the *Kathay* is twenty-five men all told.

WM. POPHAM.

Late Master of British ship *Kathay*.
I made Howland Island to be in Lat. 0° 47' 30" N., Long. P. C. Advertiser.

A few days since we found in our box in the Post-office, a letter which appears to have been more than three years on its way from Apaiang, one of the Gilbert Islands, to Honolulu. It relates to the loss of the *Asterion*, on Baker's Island, Sept. 24th, 1863. The news is rather old, and hence we shall only insert the following card attached to the letter:

Card.

APIANG, Dec. 20th, 1863.

REV. S. C. DAMON—Sir, I take the liberty of sending you this, trusting you will have the kindness to tender my most sincere thanks, in your widely circulated paper, the "Friend," to the Rev. H. Bingham, as also to Mrs. B., for their kindness and courtesy to me and my boat's crew, upon landing at this island. I can not describe the sympathy they at all times manifested towards us, and their kind attention when so deeply in need of it; and by giving this publicity, you will much oblige the undersigned and your humble servant.

Geo. L. Ulrick, late 1st officer of ship *Asterion*,
Chas. Hotchkiss, Wm. Donnelly, James Wilson,
Wm. Pike, late seamen on board ship *Asterion*.

GENERAL MARSHALL.—We learn, from the Annual Message of Governor Bullock, of Massachusetts, that General, J. F. B. Marshall, Paymaster-General of that State, has resigned, and has received the highest compliments for his "zeal, fidelity and ability."

MARRIED.

ALEXANDER—WEBSTER—On Jan. 15th, at Brooklyn, California. Rev. James M. Alexander, Pastor of the Presbyterian Church of San Leandro, to Miss Mary Webster, of Brooklyn.

GRAY—ADAMS—In Honolulu, March 11th, by Rev. S. C. Damon, Mr. George Gray to Miss Sally Adams, both of Kalih Valley.

LOVELAND—BOLLES—At the Fort Street Church, on the evening of the 21st inst., by the Rev. Mr. Corwin, Capt. B. F. Loveland, of Hartford, Conn., to Mary H. daughter of B. F. Bolles, Esq., of this city. No Cards.

DIED.

HURLY—March 6th, at the Queen's Hospital, of consumption. Daniel Hurly, aged 32, belonging to San Francisco, Cal. San Francisco papers please copy.

PARKE—In Boston, Mass., Jan. 6th, after a lingering illness, Mrs. Susan Parke, aged 82 years, mother of Wm. C. Parke, Esq., of this city.

ALEXANDER—At sea, on board the bark *A. A. Eldridge*, March 5th, of consumption, William Alexander, aged 23 years, and lately residing at Healdsburg, Sonora Co., Cal.

HOBBS—At Kolon, Island of Kauai, Feb. 26th, Mr. John Hobbs, aged 66 years, a native of England, but for the last 36 years a resident of these islands.

EMMERT—On Tuesday, 12th inst., of aneurism, Paul Emmert, aged 42 years, a native of Switzerland.

REDDING—At South Kona, in the Island of Hawaii, on the 17th of January, David Redding, aged 32.

ROBERTSON—At Waianae, Island of Oahu, March 12th, of aneurism, the Honorable George M. Robertson, Associate Justice of the Supreme Court. The deceased was born in Huntley, Scotland, Feb. 12th, 1821, and was 46 years old at the time of his death. His funeral was numerously attended from St. Andrew's Cathedral, on Saturday March 16th. The Hawaiian Government and the public generally have paid becoming honors to the deceased.

GRAY.—After a protracted and painful illness, which was endured with much patience, died at Grove Ranch, Maui, at the residence of her brother-in-law T. H. Hobron, Esq., on Sabbath morning, March 17, Miss JOSEPHINE GRAY, youngest daughter of Mr. and Mrs. Gray, late of Norwich, Conn., aged 19 years and 10 months.

PASSENGERS.

FROM BREMEN—Per R. W. Wood, Feb. 28—G Sercken and wife, H Fischer and wife, R Rickard, wife and child, W Rickard.

FROM BREMEN—Per Eagle, Feb. 23—J W Cranum, F Sorgenfrie, Mrs Lack and child—4.

FROM PORT TOWNSEND—Per Kutusoff, Feb. 26—Sarah Ashcroft, Margaret Kerr, J R Tucker—3.

FROM SAN FRANCISCO—Per A A Eldridge, March 6th—Mrs Isenbarg, Dr McGrew and wife, E Landers, Rev E Warren, L Kieselau, N Summers, Mr Needham and child, Mr McGrew, Dr H Hubbard, Rev Mr Goodwin, Capt Gelett and wife, Hervey E Whitney, Eddy Fuller, and 6 in the steerage—22.

FROM BOSTON—Per Syren, March 7th—Capt J Bates Dickson, Mrs Sarah Dickson, Miss Hester L Dickson, Mrs H G Morse and son.

FOR VALPARAISO—Per Teaser, March 5th—F E Langley, A Best, wife and 2 children, Mr Wise, Mr Kessler, Mr Virty, Mr Rodolphe, Mr Eberts, H Sides, W Armstrong, Mr Estall, Mr Smith, Wm Dean, R Horton, P McIlvanna—17.

FOR HONGKONG—Per China Packet, March 4th—Dr Bechtlinger, Messrs Assee, Achuck, Young Cheong, Apoy, Apau, Aman, Ahong, Ahio and child, Ahsing, Ahpan and child, Achin, Chee Ting, Ahnyu, Ah Ting—17.

FROM BOSTON—Per Morning Star, March 13th—Mrs H Bingham, Miss Lydia Bingham—2.

FROM NEW YORK—Per Charter Oak, March 11th—A Hawaiian.

FOR HONGKONG—Per Formica, March 8th—H N Greenwell.

FOR SAN FRANCISCO—Per Ethan Allen, March 11th—Alfred Caldwell, wife and family; T T Dougherty and wife, James M Green, wife and family, Rev H B Goodwin, Ira Woolcott, S Campbell, Dr Hubbard, S G Gifford, Mr Moore—23.

FOR SAN FRANCISCO—per Cambridge, March 19—V Knudsen and wife, Mrs Robinson, Mrs A W Allen, Miss Brooks, James Sinclair, Mr Noble, Mr Sandford, Charles Barrett, L Meach—10.

FOR SAN FRANCISCO—Per Comet, March 23—Mrs Admiral Pierson, Miss Pierson, Mrs S Woods, G M Spencer, wife and family, C A Castle, T Hammond, J McInerney, J Collins, Mr Feuerstein, H R Hitchcock, H Heylon, Capt Burdett, Mr Mathenson, Rev Mr Gallagher, Mrs Hanley, Mr and Mrs Barry, STEERAGE—T M Howe, Mr Hauser, H Halahan, D W Gallaghan, A R Smith.

FOR MARQUESAS—Per Morning Star, March 23—Rev B W Parker, Miss Carrie Parker, Miss Maria Kekela, Mr and Mrs Taveitu, Mr and Mrs Kahu, Messrs B Nagle, Illi, Vaikoi, Tahuhu, Lima, Patehe—13.

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MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Feb. 23—Haw. bark Eagle, Corson, 150 days from Bremen.
27—Haw. bark R. W. Wood, Jacobs, 139 days from Bremen.
Mar. 6—Am bark A. A. Eldridge, Abbott, 20 days from San Francisco.
7—Am clipper ship Syren, Morse, 138 days from Boston, Mass.
7—Nor. bark Formica, Thorsen, 21 days from San Francisco.
7—Am wh bark Jeannette, Williams, from cruise, 170 bbls. sperm.
8—Am wh bark Benj. Cummings, 5½ mos. from New Bedford, 60 bbls. sperm.
10—Am bark Investigator, Carver, 158 days from New York.
11—Am ship Charter Oak, Tukey, 137 days from New York.
13—Am brig Morning Star, Bingham, 120 days from Boston.
13—Am wh ship Gen'l Scott, Washburne, from Coast of California, 30 bbls. whale oil.
13—French wh ship Winslow, Labaste, from Coast of California, 50 bbls. whale oil.
14—Wh bark President, Kelley, from California Coast, with 90 bbls. sperm and 30 bbls. wh. oil.
14—Wh bark Endeavor, Wilson, from California Coast, with 60 bbls. sperm.
16—Am wh bark Emily Morgan, Dexter, from Gallapagos Islands, 420 bbls. sperm oil.
19—Am wh ship Reindeer, Raynor, from Clarion Island, 200 bbls. sperm.
20—Am wh ship Thos. Dickason, Jearnegan, 120 bbls. sperm oil.
Mar. 23—Am wh bark Three Brothers, Taber, from Coast of California, with 240 bbls. oil.
23—Am wh bark Trident, Rose, from a cruise with 25 bbls. oil.
23—Am wh bark Gen. Pike, Russell, from Gallapagos, with 15 bbls. oil.
23—Am wh bark John Howland, Wheldon, from Coast of California, with 315 bbls. oil.
26—Haw. schr. Milton Badger, 17 days from Noyo River.
26—Am wh bark Minerva, Penniman, from cruise, with 70 bbls. bls. sperm oil.
27—Am wh bark Fanny, Hunting, from cruise, 100 bbls. wh. oil.
27—Am wh bark William and Henry, Stetson, from cruise, clean.
27—Am wh bark Oriole, Hayes, from New Bedford, 176 bbls. sperm oil.
28—Am wh bark Oliver Crocker, Lapham, from cruise, 275 bbls. wh. oil.
28—Am wh ship Congress, Castino, from cruise, 100 bbls. wh. oil.
29—Am schr. San Diego, Tengstrom, 40 days from Howland's Island.

DEPARTURES.

- Feb. 23—Haw. bark Kamehameha V., Stone, for Guano Is.
27—Am bark Kutusoff, Clements, for Puget Sound.
28—Eng. bark Irazu, Jones, for Central America.
Mar. 4—Haw. brig China Packet, Reynolds, for Hongkong.
5—Eng. bark Teaser, for Valparaiso.
9—Nor. bark Formica, Thorsen, for Hongkong.
11—Am bark Ethan Allen, Snow, for San Francisco.
12—Schr. Kitty Cartwright, for Fanning's Island.
14—Fr wh ship Winslow, Labaste, to cruise off Hawaii.
15—Am wh bark President, Kelley, to cruise.
16—Eng. ship Kenilworth, Brown, for Baker's Island.
20—Am bark Cambridge, Brooks, for San Francisco.
10—Haw. bark Mauna Loa, for Sea.
Mar. 13—Am wh bark Gen. Scott, Washburne, to cruise.
19—Am wh bark Endeavor, Wilson, to cruise.
23—Am bark Comet, Day, for San Francisco.
23—Am wh ship Three Brothers, Taber, to cruise.
23—Am wh bark Gen. Pike, to cruise.
27—Am wh ship John Howland, Wheldon, to cruise.
28—Am brig Morning Star, Bingham, for the Marquesas.
28—Am wh bark Trident, Rose, to cruise.
28—Am wh bark Minerva, Penniman, to cruise.
28—Am wh bark Fanny, Hunting, to cruise.
28—Ship Congress, Castino, to cruise.

MEMORANDA.

HYDROGRAPHIC OFFICE;

Washington, Dec. 24th, 1866. }

DEAR SIR:—You will no doubt be interested to know that information has been received at this office, to the effect that one of the Palmerston Group of Islands in Lat. 18° 01' South, Long. 163° 10' West, has been washed away, leaving a dangerous reef. The bark *Julia Cobb* was lost there some months since, and news has just come of the loss of the English ship or bark *Belisaria*, with all hands, in precisely the same place.

As this danger lies almost directly in the track of homeward bound ships from Honolulu, and as it is believed to be as yet but little known, I have taken the liberty of calling your attention to its existence.

I am sir, very respectfully, your obedient servant,
(Signed) F. M. GREEN.

CHAS. BREWER, ESQ.

Information Wanted,

Respecting Robert Leroy McGinniss alias Hurst, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.



New Series, Vol. 18, No. 5.]

HONOLULU, MAY 1, 1867.

{Old Series, Vol. 24.

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THE FRIEND.

MAY 1, 1867.

Death of the Rev. W. Goodell, D. D.

The late American papers announce the death of this veteran missionary of the American Board and translator of the entire Bible into the Armeno-Turkish language out of the original Hebrew and Greek languages. This translation was his great life-work, aside from the ordinary duties of a minister of the Gospel and missionary. He was a native of Templeton, Mass., and graduated at Dartmouth College, N. H., and Andover Seminary. He was a Biblical scholar of rare attainments. He was ordained September 12, 1822, at New Haven, Ct., in company with the Rev. W. Richards and the Rev. A. Bishop, missionaries to these Islands. Among the early recollections of our childhood, well nigh forty-five years ago, we remember his coming to our native village, Holden, Mass., and marrying Miss A. Davis, a daughter of the nearest neighbor of our old homestead. It was Miss D., or her sister, who taught us our a, b—abs, in the old red school-house. She has been his honored companion during all his missionary life, at Constantinople and other localities on the shores of the Mediterranean. It was our privilege to meet Mr. Goodell and family in the United States in 1851, and we found him to be one of the most cheerful, genial, social and scholarlike persons. He died in Philadelphia on the 18th of Febru-

ary, 1867, having spent the last two years in the United States. His career as a scholar, missionary, and Christian gentleman, reflects great honor upon the cause in which he spent his laborious life, and his name will be long cherished by his missionary associates and the friends of his missions throughout the world. The day on which he completed his translation of the Bible, he thus wrote to the Rev. John Adams, LL. D., the distinguished Preceptor of Phillips Academy, where he commenced his classical studies and preparation for college: "Thus have I been permitted, by the goodness of God, to dig a well in this distant land, of which millions may drink; or as Brother Temple would express it, to throw wide open the twelve gates of the New Jerusalem for all this immense population." After having translated the entire Bible, he then went through with the work again, chapter by chapter, verse by verse, and word by word. This final revision he completed in February, 1863.

Probably it was the labors and influence of Mr. Goodell, more than that of any other one individual, which led the Earl of Shaftesbury to utter that proud eulogium upon American Puritan missionaries at a missionary meeting in London: "He did not believe in the whole history of missions,—he did not believe in the history of diplomacy, or in the history of any negotiation carried on between man and man, they would find anything to equal the wisdom, the soundness, and the pure evangelical truth of that body of men who constituted the American Puritan Mission." [Referring to the American missionaries laboring in the Turkish Empire.] There they stood tested by years, tried by their works, and exemplified by their fruits; and he believed it would be found that those American missionaries had done more towards upholding the truth and spreading the Gospel in the East than any body of men in this or any other age."

The late Henry Winter Davis said of his mother: "She was the incarnation of all that is Christian in life and hope, in charity and thought, ready for every good work, herself the example of all she taught."

We read the above to two young lads, when one said: "My mother was as good as that woman," while the other exclaimed, "She was *better*!"

FIRST POLYNESIAN CATHOLIC PRIEST.—We learn from the "Annals of the Propagation of the Faith" for January, 1867, that a native of one of the South Sea islands, (Wallace Island,) belonging to the Tonga Group, having been educated at the school of the Propaganda at Rome, has recently been ordained a priest. It is note-worthy that this is the first native of the Polynesian islands which has ever been ordained by the Catholic church, (*est le premier prêtre indigène d'Océanie.*) He embarked at London for the South Seas, November 30, 1866.

HAWAIIAN ANTIQUITIES.—We are glad to learn that the Rev. L. Andrews, author of the Hawaiian Dictionary, has nearly completed a work on Hawaiian antiquities, amounting to nearly three hundred pages of foolscap, closely written. He has for many years been engaged in collecting materials for this work. It will contain, when published, a full account of the old games, sports, idolatry, manners and customs of the Hawaiians. If the Government does not make some appropriation for its publication, we hope a subscription may be started, so that Mr. Whitney might be induced to publish the work. It should be accompanied with neatly executed wood engravings.

CREW LIST OF THE "HARRIET NEWELL," LATE "MORNING STAR."—No tidings have as yet been received respecting this vessel, which left Honolulu for China about nine months ago. Serious fears are entertained that she may never be heard from. The following list of her crew we have obtained at the Harbor Master's office: Captain Cunningham, J. Looper, mate, belonging to Sag-harbor; John Dupish, colored; Joseph Corrie, Manuel Joseph, Antone Rey, Portuguese; Chas. Miller, Joseph Long, W. H. Daniel, Americans.

POPULATION OF THE HAWAIIAN ISLANDS.—According to the late official returns of the Kingdom, the population is reckoned at 62,959, including 4,194 foreigners and 58,765 natives. Comparing this census with that taken six years ago, there has been a decrease of 6,841, or about 1,000 per annum. In round numbers, the decrease for the last fifty years has been not far from 1,000 per annum. Undoubtedly all the earlier estimates were too high. We think in estimating the decrease of the population, the number of Hawaiian seamen, engaged on board whaleships and other foreign ships, was never duly estimated. At least 500 Hawaiian seamen are engaged in the American North Pacific whaling fishery. Many American whaling captains have come to prefer them to seamen shipped in the United States or elsewhere.

"He, being Dead, yet Speaketh."

Inexpressibly sad was the fate of the United States sloop of war *Levant*, which sailed from Honolulu in the autumn of 1860, but which was never more heard from. We can readily recall the visit of that ship's company. Among the crew, there was a sailor, a native of Massachusetts, who frequently visited our office, and from whom we learned that he was the writer of the following letter, published by the American Tract Society of Boston. During the detention of the vessel in this harbor, his conduct was uniformly circumspect, and such as became one who had penned this communication. At the time it was written he was attached to the Receiving Ship *Ohio*, lying in Boston harbor.

A Sailor's Conversion.

UNITED STATES SHIP OHIO, }
May 4th, 1859. }

DEAR SIR:—I am very much obliged to you for the kindness you have manifested towards me; and, according to your request, I will give you some incidents of my life, hoping they will interest you. I feel that this statement is due to you, for it was through your efforts that prayer-meetings were first established on board our ship, which were the means of bringing me to a knowledge of the truth as it is in Jesus.

I was born in Bolton, Mass. My father died when I was young, leaving my mother with four children. We were brought up in the family of my grandfather, a deacon of the Baptist Church, and a man of eminent piety. When I was fourteen years of age, my mother married again, and removed to Lowell; and here commenced my career of wickedness. I became addicted to the use of intoxicating liquors, and was a leader in all kinds of debauchery. Many a time, when I came home drunk, did my mother plead with me, with tears streaming down her cheeks, to abstain from the intoxicating poison. Oh! how many heart-rending, earnest prayers, has she offered at the throne of grace for me. She never upbraided me, but strove to reclaim me by gentleness and kindness.

Much against the advice of my friends, I went, with some others, to Salem, and engaged to go a whaling voyage of three years in the bark *M—*, bound for the Indian Ocean. Here I gave myself up, unchecked by home influences, to all the desires of my corrupt heart. I drank the cup of sin to the dregs. The story of my wickedness would fill volumes.

In December last, I arrived in Boston in the ship *S—*. The captain wished me to go another voyage with him, and I agreed to do so, but spent the most of my time in low haunts in North Street and vicinity, until the day before the ship was to sail. I was perfectly satisfied with my ship, and had good wages; yet, doubtless led by the hand of God, I left it, and shipped in the United States navy, on board the *Ohio*. Soon after I came on board, it was noised about decks that some of the men were going to hold a prayer-meeting on the orlop deck, which caused much sport, and many remarks were made about it. However, the meetings were commenced, but for several nights I did not

go down. At last I was persuaded to go, and saw what I never saw before—sailors on their knees, beseeching the throne of grace for mercy upon themselves and those around them. And I felt what I had never realized until now, that I was living in a state of condemnation, and without God in the world. I remembered all the sins I had committed against God and our Saviour, and how many times he had preserved me when death stared me in the face. I remembered the teachings of my parents, and felt that I had sinned against the clearest light. Oh, what would I not have given to recall my past life! I went away, determined to attend the prayer-meetings in future, and to mend my past life.

I tried to break off all my bad habits, and attended the meetings regularly; but it would not answer. I could get no peace; I felt condemned. I lay in my hammock all night, and prayed for hours, but I felt no relief. At last, I got hold of a book called "The Anxious Inquirer," and read it as I never had before. It seemed to suit my case exactly, and I strove to comply with the directions which it contained.

I was greatly struck with the text of Scripture, "He that is ashamed of me, of him will I be ashamed before my Father which is in heaven." This condemned me, for I was ashamed to own Christ as the Saviour of my soul.

I went down to meeting the next night with the determination to come out on the Lord's side, and tell them all that I had determined to seek the Lord. But what a struggle I had with my proud heart! I thought I could not speak before the crowd that was down there. But I got up; the tears streamed down my face; what I said I do not know; I cannot recollect a word. Then I fell upon my knees, and poured out my heart to God.

Oh! the joy that afterwards came into my heart. Then I could feel what the love of God was, and that Christ was precious to my soul. I felt at peace with all the world. After that, I had no more trouble in getting up, and telling what Christ had done for me, the greatest reprobate on board the ship. Since then, I trust in God that I have continued to grow in grace, and in the knowledge of the truth as it is in Jesus.

Of all the great evils in this world, intemperance, it seems to me, is the worst. I can trace all my misery and degradation to it, and would that all young men could see it in its true character.

Allow me once more, before I close, to express my heartfelt gratitude to you, and all who are taking such a deep interest in the seamen. It has done great good in this ship. If you have any tracts or religious books, no matter how old, we will receive them with gratitude; and also we beg you to remember us all in your prayers.

CHARLES P.

REMARKS.—The foregoing narrative shows the downward course of the sinner.

He began with the "use of intoxicating drink," the fruitful source of all evil.

He was guilty of "disobedience to his mother," thereby hardening his heart, and confirming him in his career of wickedness.

He went into "bad company," where he was encouraged in his habits and aided in the way to ruin.

He "ran away from home," and thus obtained unrestricted opportunity to gratify his vile propensities to the uttermost.

It shows also the way of return from sin to God.

First, he was led to "look at himself as he was." Sinners will never come to Christ for salvation till they see their ruin.

He resolved to "break off his sins." It will avail nothing for men to be distressed at their wickedness, and feel the utter wretchedness of their condition, if they do not abandon it. The prodigal not only felt his hunger, but said, "I will arise and go unto my Father."

He sought "instruction." Though he had no Christian friend to guide him, he found direction in that excellent book, which has pointed hundreds to the Saviour. Many are too proud to acknowledge their distress, or ask what they must do to be saved.

When he learned what to do, "he did it." That guide pointed him to Jesus—the sinner's only hope—and bade him throw himself on his mercy alone. No efforts at self-reformation, no cries, nor tears, nor anything which he could do of himself were sufficient. He must give himself to Christ, ask him for salvation, trust in him for it, and begin a life of obedience to him.

He "acknowledged" Christ before his shipmates. God kindles the flame of his grace in the heart, not to be hid there, but to shine out, and guide other poor darkened souls to the truth.

Christ heard the prayers of this returning prodigal, and gave him peace. He will save all that will come to him. Dear reader, *will you come?*

Kindness Rewarded.

It is a dreadful thing to be old and poor, and have no home; but there is a deeper depth of human calamity than this—it is to have, in addition, an old age of wasting, wearing sickness, which is often superinduced by the constant depression of mind which attends the consciousness of being alone and friendless and in want. One of the very best means of avoiding an old age of destitution and bodily suffering is to cultivate while young all the benevolent and generous feelings of our nature, never by any possibility allowing an opportunity to pass of befriending a fellow traveler, as we pass along life's journey, for sooner or later the reward will come—the reward of a happy heart, and oftentimes a comfortable provision for declining years.

In 1812 a wounded soldier was lying helpless on the plains of Chalmette, a few miles below New Orleans. A youth, passing that way, kneeled at his side, inquired as to his wants, conveyed him to a shelter, and remained with him until he was able to leave for his home in the city. Nearly half a century later the wounded soldier died, but old Judah Truro never forgot the youth who helped him on the battle-field, and left him \$50,000 in money, besides some duties to perform, which eventually yielded Mr. Shepherd \$100,000 more.

While living in New Orleans, about the year 1850, a poor young doctor, with a large family and a small practice, often came into my office. He was always courteous, always kind, and always sad; and who could be

otherwise when anxiety for to-morrow's bread for wife and children is always pressing on the heart? But there came a letter one day, with the English post-mark, making inquiries for a certain young American doctor who had greatly befriended an English gentleman during a long and dangerous attack of sickness in New Orleans a number of years ago. This grateful gentleman had died and left our poor young man a very large estate.

Ten years ago and less, there lived in the city of New York a clergyman whose name and memory are sacred to thousands of grateful, loving, revering hearts. He has not been dead long; he will never die out of the holy affections of the people before whom he came in and went out so many years. Among his people there was one man, and he was of large wealth, who seemed to make it his special business, as it was his highest happiness to see that this reverend pastor wanted nothing. It was not a fitful care. It did not spring up in May and die long before December came, but through weeks and months and long years it was always the same; incessant, perennial, gushing up always like a never failing spring. The pastor died; his loving-watcher, by no fault of his own, failed for almost millions; any recovery was absolutely hopeless. The grief that oppressed him most was the loss of ability to help the helpless. Men looked on, wondered, and began to question if Providence would let such a man come to want in his gray hairs. But there was an eye upon him. A man of very great wealth said: "He must not suffer who cared so well and so faithfully and long for my old minister. He is just the man I want to attend to my estates, and he shall have all he asks for as compensation for his services."—*Hall's Journal of Health.*

The Christian Side of the World's Fair.

"The Universal Exposition," to be held in Paris during the six months commencing April 1, 1867, under the auspices of the Emperor Napoleon, is intended to be the most complete exhibition of the works of art and the products of the industry and agriculture of all nations, ever held. The beautiful Champ de Mars, comprising about one hundred and fifty acres, is appropriated for the purpose. A vast palace, is constructed in the centre of the park, and around it will be groups of houses or small villages, to represent the different habits and characteristics of all nations.

The great undertaking, which is attracting the attention of the civilized world, and which seemed at first to be entirely designed for the promotion of material interests, bids fair to be at the same time the grandest exposition of the beneficent results of Protestant Christianity which the nations of the earth have ever had the opportunity of witnessing. Soon after the plan was made known, some of the high Roman Catholic dignitaries proposed to exhibit the results of their missions to the heathen. This offer was accepted, as was a similar one which came soon after from the Protestants. This, however, was not agreeable to the Romanists, who at once declined to carry out their proposition.

In the most commanding and beautiful location of the park, near the Emperor's pavilion, a large plot of ground has been laid

off, and marked Protestant Missions. Here a Protestant house of worship is to be erected, in which there is to be a daily prayer-meeting and preaching in various languages, so that the people of all climes may hear in their own tongues the wonderful works of God. There is also to be a building for the distribution of Bibles and religious books and tracts, in all languages, where also the various Christian missionary societies will display the results of their success in civilizing and Christianizing the barbarous nations and tribes of heathendom.

As American Christians have been earnest in their efforts to evangelize the world, it is proper that some of the results of their labors should appear in this most interesting department of this World's Fair. The American Board of Missions, the American Bible Society, the American Tract Society, and possibly other missionary societies in this country, have made shipments to the Exposition, as illustrations of what they are doing in the great work of giving the Gospel to the nations of the earth. There will thus be not only a fuller and more intelligent revelation of the world-wide and world-embracing efforts of Christian zeal and activity, but a direct and constant endeavor to bring the power of divine truth to bear upon the millions who are expected to assemble to witness this grand display of the results of human industry and art.

THE QUAKER SAILOR AND CHARLES II.—There never has been any doubt but John Bunyan was for many years imprisoned in Bedford jail. It has not however until within a few years, been satisfactorily known how the author of *Pilgrim's Progress* was released. In reading the preface of Offor's splendid edition of Bunyan's works, published by Blackie & Son, of Glasgow, we met with the following note-worthy paragraph: "The satisfaction of being able to unravel all the mystery that hung over Bunyan's release from prison, is very great. That he was solely indebted to the Quakers for it, there could be no reasonable doubt; but why that debauched monarch Charles II. took a fancy to these prim-moralists, the Quakers, was an insoluble problem until the discovery of original letters in the archives of Devonshire House revealed the secret, and with all the bad qualities of that licentious King, proved that he possessed gratitude to the *Quaker sailor who nobly saved his life.*"

A LARGE MEETING.—The largest religious congregation ever assembled in this city met at the Marysville Theatre on Sunday evening to hear the Rev. Mr. Earle's sermon on "The Unpardonable Sin." It was estimated that twelve hundred persons were present. The parquette, dress circle, stage and gallery were filled, and hundreds present were without seats. Some left the gallery, fearing it might not withstand the great weight. A preacher who can draw such an audience, whether eloquent or not, has a great power over the minds of men, call it what you please. There was another large meeting at the Presbyterian Church yesterday—no sermon, but a parting love-feast, or an exchange of congratulations. In the evening the farewell sermon was preached.—*Marysville Appeal, March 5th.*

The New "Morning Star."

Sent from the heart of a Christian land,
Built by the love of a children band,
Comes this fair, this graceful one,
Comes to these waters—these realms of the sun.

Out from the North and the chill and the mist,
Over Atlantic's waves she pressed;
Out from the South, so cold and so far,
Hither now comes our *Morning Star*.

Welcome her, sun-lit isles of the sea,
Welcome her, breezes so fresh and so free;
Welcome her, hearts of the tropic zone,
Welcome, as welcome never was known!

Wave graceful welcome, flags of all nations.
Give stately welcome, ships at your stations,
Dance joyful welcome, boats with bright colors,
Roar thundering welcome, ye white-crested rollers!

Welcome her, mountains with cloud-capped peaks,
Welcome her, homes of the white sand-beach,
Welcome her, cliffs where the wild birds flock,
Welcome her, waters that flash down the rock.

Welcome her, valleys that smile all the day,
Welcome her, shores that dash the wild spray;
Welcome her, *palis* crowned with dark fern,
Welcome her, coasts where the fierce heats burn.

Pray for her, children,—our messenger bird;
Pray for her, fathers, your prayers will be heard;
Pray for her now as she speeds from our view,
Pray for her, hope for her, be to her true.

A floating home,—a shrine on the wave,
Guarded and cherished by hearts that are brave;
Bright in the sunshine that whitens each sail,
Safe in Heaven's blessing that never shall fail.

Thanks to the children who cheerfully paid
The workmen by whom she was faithfully made,
Thanks to the God who has made her His care,
Thanks to the Saviour whose message she'll bear.
—[*Maile Quarterly.*]

TEMPERANCE IN CONGRESS.—The National Temperance Society held a meeting in the Representatives' Hall at the Capitol in Washington, on Sunday evening, 17th inst., Senator Wilson in the chair. The floor and galleries were crowded, and eloquent addresses were delivered by Senator Yates, of Illinois, Speaker Colfax, and others. Mr. Yates said he was reluctant to make an address on temperance, because he had so recently become a temperance man. He took the pledge home, read it carefully, and, in the stillness of the night, resolved to bid his cups a long and last farewell. Having signed the pledge, he broke into the mellow sunshine of a new life. He owed this course, he said, to his family and friends, to the State that had honored him with every position of trust and honor, to the country he loved so well, and to his God. Henceforth no intoxicating liquor should ever pass his lips. He had read in a Chicago paper, "Dick Yates has signed the pledge, and whisky has fallen ten cents on a gallon!" Heretofore Copperhead papers had charged everything they called bad in his conduct to the use of liquor, whether making speeches in "Egypt" or dissolving a secession legislature. They could not make such charges in the future. Mr. Colfax said that the present Congress was the most abstemious one he had ever known, and that he took his stand for temperance many years ago, at the bedside of a friend who died of *delirium tremens*. Senator Wilson stated that Thaddeus Stevens had not for thirty years drank a drop of intoxicating liquor.—*Independent.*

THE FRIEND.

MAY 1, 1867.

EDITOR'S TABLE.

NEW BOOK.—THE WAR IN NEW ZEALAND. By William Fox, A. M., Oxon., late Colonial Secretary and Native Minister of the Colony. With two maps and a plan. London: Smith, Elder & Co. 1866.

We are very glad to get hold of a book which speaks with some degree of authority respecting the late war in New Zealand. As the Maories, or aborigines of New Zealand, belong to the great and widely scattered Polynesian family, we feel a deep interest in whatever relates to their condition, welfare and destiny. Occasional notices that a war was raging in New Zealand between the aborigines and the British forces, is all that the public has known upon the subject. This book opens up the subject. We learn from a gentleman recently from that part of the world, and who has long resided in the country, that it can be relied upon for accuracy of statement and general impression.

That our readers may be able to obtain a somewhat tolerably correct idea of the state of affairs in New Zealand, we commence by giving the population of the islands.

Population.—In 1842, the best estimates gave the native or Maori population at 114,000. In 1850, a Wesleyan missionary estimated the population at 70,000. In 1858, the Government returns put the population at 55,970. Mr. Fox expresses the opinion that the Maories now do not number over 45,000, and still upon the rapid decrease. "A people," he remarks, "that has no children, must die out."

The European population in 1864 was estimated at 171,931, and the increase was very rapid, so much so, that in 1866, Mr. Fox estimates that it reached to 200,000.

From this book and other sources, we learn that the Colony is rapidly increasing in population and material wealth. From 1857 to 1866, the gold mines alone of New Zealand yielded, according to Governments reports, £11,207,179, or well nigh \$60,000,000.

The War.—The late war appears to have been a most expensive affair, but terminating in no definite results. It has been carried on at a cost of over £3,000,000, or \$15,000,000. At most, only about 10,000 regular troops have been in the service, and on the part of the Maories, the estimate is 5,000 and upwards. Pitched battles have been but few. The main warfare has been skirmishing and attacks upon fortified places, or *pahs*, as they are styled by the natives.

The Governor of the Colony, Sir George Grey, and General Cameron, appear to have been upon anything but good terms. What one ordered the other would countermand. They were about as good friends as Presi-

dent Johnson and the Republican Congress. After fighting for two or three years, Mr. Fox thus sums up the military results of the war: "That the men were personally brave, and their officers brave, and the reverse the rare exception, is readily admitted. But it cannot be concealed that the campaign, as a whole, added little to the laurels of the British army. Except Walcheren, New Orleans, and some passages of the American war of Independence, I can recollect no military operations of which, as a whole, we have less reason to be proud."

Mr. Fox admits most frankly that, in a military point of view, the whole war has been a stupendous failure, with no definite results. "Let it be admitted that we have yet to learn the art of fighting savages. God grant that it may be the last occasion on which the British army may have to do it."

This volume contains some interesting statements respecting the strange fanaticism, called the "Pai Marire," which has arisen among the natives of New Zealand, and resulted in the murder of the Rev. Mr. Volkner and other atrocities. One of the great and prevailing evils which has long existed among the Maories of New Zealand, has been the fact that they had no central government. They have had an abundance of chiefs, but really no king-chief, such as has existed on our group of islands. This fact has operated to retard missionary operations, as well as resulted in perpetual difficulties between the Maories and the British Government and colonists.

What may be in store for the dwellers upon our fair islands—aborigines and foreigners—is known only to the great Ruler of nations; but one thing is more and more apparent to the careful observer, that the American missionaries were wise in sustaining, by all the weight of their influence and authority, the native government, when it has been threatened by foreign powers. There have been crises in the history of the Hawaiian Kingdom when it seemed that foreign influences would overtop and crush the Kamehameha dynasty and the Government. Such influences have subverted the native rule in other parts of Polynesia, but hitherto that fate has been averted from this Kingdom, and we hope a long period may elapse ere such a result shall be experienced on-Hawaiian shores.

Kanaka Divers versus Gutta-percha Armor-clad Divers.

In a recent interview with Mr. J. P. Lougee, the American diver, (who accompanied the *Caroline Mills* on her expedition to rescue the treasure of the *Libelle* on Wake's Island,) we learned some facts relating to the subject of submarine explorations, which may be interesting to our readers. Mr. Lougee informs us that no American diver, clad in armor, has ever descended deeper than one hundred and forty-two feet. This depth was reached by one French on the American lakes, but it well nigh proved fatal to him.

It actually resulted in the paralysis of his body, from which he has never entirely recovered. Mr. L. has followed this business for years, and experiences no injury, seldom descending lower than seventy or eighty feet. He remains for hours under water, and once walked, off Point Judith, about five miles upon the bottom of the ocean. Ordinarily he can see twenty or thirty feet without difficulty, and frequently meets with fish and other inhabitants of those watery regions.

Mr. L. expressed some surprise when informed that Sandwich Islanders would descend much lower than any depth yet reached by American divers, however completely they might be protected by their armor.

The following facts may be relied upon. In the month of August, 1843, H. B. M.'s ship *Dublin*, Admiral Thomas, lost a heavy anchor weighing seven thousand eight hundred pounds, in over thirty fathoms of water. Under the direction of His Excellency Governor Kekuanaoa, natives were employed to dive for the purpose of attaching a hawser. Several divers tested their abilities, when one was found, who descended once twenty-nine fathoms, and again thirty-two fathoms, (192 feet,) and remained sufficiently long to adjust a rope to the anchor's fluke. When he came up blood issued from his ears and nose. No serious results followed. The kanaka is still living in the employ of His Excellency. Admiral Thomas gave him \$200 for performing a feat which probably no American or European could accomplish. This fact is probably owing to the custom of Hawaiians living so much in the water. An Hawaiian woman once swam about twenty-five miles, having been thirty-six hours in the water, and during most of that time carried her husband upon her back. This remarkable instance occurred about thirty years ago, when a native schooner foundered at sea in the channel off Hawaii. The woman finally reached Kahoolawe, and subsequently lived for several years.

GARRETT, THE NATURALIST.—Letters have recently been received from Mr. Garrett, which report him as having visited the Samoan, Hervey, and some of the Tonga islands of the South Seas, and in September or October, 1866, as on his way to the Fiji Islands. He pays his way by daguerreotyping and photographing. He is also collecting specimens in natural history. Agassiz has pronounced Mr. Garrett the most-able and thorough collector of natural history specimens of any traveler in the Pacific.

"PICTORIAL SANCTUM."—Having occasion to visit the editorial sanctum of our neighbor of the *Advertiser*, we found it "swept and garnished." Every book, pamphlet and exchange newspaper was in its place. The room was decorated with the most expensive engravings (for sale, of course.) For an editor's room to be found in such complete order appeared very surprising. We really think the last number of his paper was more "newsy" and better edited than common. We advise all editors to clean up their sanctums, and it may improve their papers.

Good works are essential to true religion not as meritorious, but as evidence of the reality and glory of such religion.

From the P. C. Advertiser, April 27th.

Loss of the Bark Daniel Wood.

Before daylight on Wednesday morning, Capt. J. Richmond, with a boat's crew of the whaling bark *Daniel Wood*, belonging to New Bedford, arrived at this port in a whale boat from French Frigate Shoals, where the bark was wrecked April 14th. It will be remembered that the whale ship *South Seaman*, a fine, nearly new vessel, was lost March 13, 1859, on the same shoals, which consist of a series of rocks, reefs and sandbanks, located about 450 miles to the north and west of these Islands. Owing to their low position, being in no case more than six feet elevation above the sea, and also the fact that strong and variable ocean currents prevail in their neighborhood, they are peculiarly dangerous to navigators, especially to ships bound hence to the northward. On some of the islets, which are very small, consisting of only an acre or two each, a limited supply of brackish water can be obtained, although that is not to be depended on at all seasons. Turtle usually abundant, and fresh fish are easily taken, while sea birds flock there in myriads to deposit their eggs, which, contrary to general supposition, are very palatable and devoid of fishy taste.

The *Daniel Wood* arrived at Honolulu on the 5th of April, from a cruise to the westward, with a hundred and odd barrels of sperm oil, which was here discharged for shipment home, the bark leaving again on her cruise to the northward on the 10th. On Saturday, the 13th, Capt. Richmond ascertained his position at 3 P. M. to be lat. $23^{\circ} 10'$, and long. $164^{\circ} 20'$, the shoal on which the vessel afterwards struck, which is known on the chart as Basse Française Shoal, then bearing west by north half north, distant 85 miles. The course of the vessel was given north-west, which would have made, with the variation, a course of northwest by north, and if no currents had interfered, and the position of the shoal been correctly laid down, the vessel would have gone forty-five miles to the windward of all danger. On Saturday night the weather was beautiful, with a clear atmosphere, and a full moon, and the bark, under all sail, was steadily pursuing her course with a fine favorable breeze.

At 1 o'clock Sunday morning, Capt. Richmond, who was below, heard the second officer, in charge of the deck, shout to the man at the wheel: "Hard up the helm!" The Captain immediately sprang up on deck and ordered the vessel to be put about; but before this could be accomplished she struck heavily on the reef, and pounding her way over the first or outer rocks, went on to the inner ones. Here the breakers were reached, about half a mile from the place where she first struck, and the vessel heeled over to the blows of the breakers. It having become apparent that she could not be saved and was about breaking up, the masts were cut away to keep her upright. The crew all went into the boats with the exception of the Captain, second officer, cooper and three seamen, who remained on board as long as safety would admit, and got about a hundred gallons of water into their boat before leaving. At daylight the only sign of terra firma in sight was a bleak looking rock, for which the boats pulled. At a distance of fifteen miles from the ship they reached a small sand bank, barren, with the exception of here and there a tuft of grass.

On Monday morning they again boarded the ship, through a heavy sea, and the Captain was washed overboard, but fortunately regained the deck. On this occasion they secured six casks of water and a lot of bread and meat. It occupied them a whole day and a good part of one night, to tow the casks of water to the sand bank through tortuous channels, and on getting there the men were given each a pint of fresh water. On broaching two of the casks they were found to contain salt water, and they were the first of the six that were landed. Imagine the feelings of these shipwrecked mariners when the thought arose that they were on "a lone barren isle," without fresh water!

On Monday noon the ship broke up, and the

Hawaiians of the crew, expert swimmers, were active in the water in securing provisions. The Captain decided at once to proceed to Honolulu for assistance. Taking a favorite large whale-boat, named the *Ann E. Wilson*, he put on her what the sailors call a "sister gunwale" and a "wash-board," and declared his intention to start for Honolulu. As an instance of Yankee enterprise and determination of character, under difficult circumstances, it is well to mention that the only tools the Captain and his men had to operate with in making their boat seaworthy for the long and perilous voyage of nearly five hundred miles to this port, was a saw, a hammer and a chisel. The nails with which to fasten their work they had to draw from the fastenings of the other boats.

On Tuesday, the 16th, the boat being ready, the Captain, second officer and six men embarked at 3 P. M., with a necessarily limited stock of water and bread, bound for Honolulu, leaving twenty-seven of their shipmates on the sand bank, doubtless with a feeling of uncertainty, both on the part of those who went and those who remained, as to whether they should ever see one another again. One party left on an unfrequented barren sand beach in mid-ocean, and the other, with scanty provisions, undertaking, in an open boat, a sea voyage of hundreds of miles.

For the first four days after leaving the shoal the *Ann E. Wilson* encountered strong winds from the north and north-northeast, but made very good headway in the desired direction, sometimes pulling and sometimes sailing when the wind gave a slant. For prudential reasons all hands in the boat were put on an allowance of one pint of water and one biscuit a day. Thus they struggled on, until Sunday morning, April 23d, when they made the Island of Niihau. Landing there, they were most hospitably and kindly received by the proprietors of the Island, Captain Sinclair and family, of whom Captain Richmond speaks in the highest terms. Leaving Niihau at 6 o'clock on Monday morning, they continued their course for Honolulu without touching at Kauai. During that night they spoke the *Monticello*, Capt. Phillips, who gave them the course to steer, their compass having become disarranged. On Tuesday night they spoke the *Massachusetts*, Capt. Williams, who gave him his ship to and insisted upon their coming on board and taking some refreshments. They landed at the wharf in Honolulu on Wednesday morning, at 3 o'clock, after an open boat voyage of eight days, during tempestuous weather and on starvation rations.

As soon as the facts became known to General Smith, the American Consul at this port, preparations were at once made to get the United States steamship *Lackawanna*, Capt. Reynolds, ready for sea to proceed to French Frigate Shoals, for the purpose of rescuing the shipwrecked officers and crew of the *Daniel Wood*. She was made ready with all possible dispatch, and sailed on Thursday, at one o'clock, and will probably be absent on her errand of mercy about a week or ten days. Her presence here is quite fortunate on this occasion, and forcibly illustrates the propriety of the policy which we have repeatedly urged, that the American Government should always have a war vessel either at or in the neighborhood of Honolulu. Just now, in these "piping times of peace," what better occupation for one of "Uncle Sam's bull-dogs" than to succor his shipwrecked mariners from a barren sand spit where, without this timely assistance, they all might have perished.

In this connection it may not be amiss to refer back to the loss of the whaleship *South Seaman*. From a letter of Capt. Norton's, published in this paper, we learn that she left Honolulu March 10, 1859, and ran on to the shoal at 5 A. M. on the morning of the 13th following. The vessel was a total loss. A few gallons of water and some hard bread were safely landed, and the Captain and crew decided to start in whaleboats for Guam. Just as they were leaving on their voyage, they fell in with a boat belonging to the

schooner *Kamehameha IV.*, which was on a wrecking cruise in that neighborhood. She took half of the crew on board, and was twelve days reaching Honolulu. Returning to the shoal she brought the remainder of the men to Honolulu.

There are six small islets, the largest of which contains only an acre or so of surface. The reef extends northwest and southeast, and is variously estimated at 25 to 35 miles long. Capt. Norton took an observation on the largest islet, and placed it in $166^{\circ} 16'$ west long., and $23^{\circ} 40'$ north lat. Bowditch places it in $165^{\circ} 59'$, and Lieut. Brooks of the *Fenimore Cooper*, in $166^{\circ} 25'$. Captain Norton's position is believed to be the most correct.

CRUISE OF THE CAROLINE MILLS.—The American schooner *Caroline Mills*, Capt. Nickols, returned to port on the 22d ult., having left here on a wrecking voyage to the westward about three months ago. She was provided with all the appurtenances for recovering wrecked property, and her Captain and crew were thoroughly experienced in those enterprises, and equipped with the proper instruments for navigation. A complete modern diving apparatus was on board—commonly known as a "submarine armor," with two men to operate it, one to don the "armor," and the other to attend to the signals of his confederate while exploring the bottom of the ocean. The first island visited by the schooner, and the principal object of the expedition, was Wake or Halcyon Island, one of the Palmyra group, lying in latitude $19^{\circ} 11'$ N. and longitude $166^{\circ} 31'$ E. Here they obtained some flasks of quicksilver from the wreck of the bark *Libelle*, which left here last year, having as passengers, Madame Anne Bishop and others. On the voyage, Capt. Nickols visited an island which is on some charts called Gasparico and on others Cornwallis Island, in $14^{\circ} 43'$ north, and $169^{\circ} 03'$ east longitude, where he found portions of a wreck that had evidently laid there for years. It was that of a teak-built ship, with composition fastenings. By Lloyd's Register we find that a ship called the *Canton*, left Bengal, and in 1832 was reported as missing, at Lloyds. From the fact of her having composition metal, which was only invented after 1840, it could not have been the *Canton* suggested by the *Gazette*, and besides, that vessel was not of the size by several hundred tons, as it is apparent was the ship, the remains of which were found by Capt. Nickols. Another circumstance which goes to prove that the wreck is a modern one, is that the masts, which are still to be seen, are what are called by seamen "made masts," that is, built in pieces and bound by iron bands. The coat of arms from the stern Capt. Nickols has brought here and deposited in the Harbor Master's office. The fair inference is, that the ship in question was the Hudson Bay Company's ship *Canton*, chartered by the East India Company, perhaps, in 1832, or the wrecks now to be seen there may be those of two distinct vessels. On the shield, which is certainly a curiosity and well worthy of inspection, are first, the royal arms of England—three lions, &c., surrounded by the crown. Under this are evidently the arms of the Hudson's Bay Company, a beaver and a bear. On the outer circle of the shield are a succession of elephants and castles. Then comes a cypher which Captain D. Smith, an experienced British shipmaster, interprets to signify 1799, the date at which the ship was built. There are few probabilities that the fate of the crew of that ship will ever be ascertained. The only sign that men had ever been on the island, beside the remains of the wreck, were some pieces of woodenware. The unfortunate men who were thus cast on a barren island may have perished there of starvation, or, what is more likely, have gone away in the ship's boats and foundered at sea, or fallen a prey to the savage inhabitants of the neighboring Islands.

WANTED, "READING" FOR SEAMEN.—Any persons having books, pamphlets, periodicals, or newspapers, which they are disposed to part with for seamen, will please send the same to the Sailors' Home, or notify the Chaplain where he can send for them. Mr. Dunscombe, at the Home, is very skillful in disposing of such matter for the amusement and profit of seamen.

About one year ago, Capt. Howes, of the brig *Lubra*, touched at Honolulu on his voyage to China, and we had the privilege of forming his acquaintance at our office in the Sailors' Home. The vessel did not enter the inner harbor of Honolulu. A brief account of the sad affair, described in the following letter, has already been published, but as this is given by Capt. Howes' wife, it merits publication.

THE CHINESE PIRATES.

Exciting Account of the Capture of a Massachusetts Brig—from the Captain's Wife.

The *Yarmouth Register* publishes a letter from Mrs. Lucy J. Howes, wife of Capt. Benjamin P. Howes, who fell a victim to Chinese pirates, giving an affecting history of that tragical event, which occurred September 23, 1866:

We had supper on deck that night about six o'clock, and had just finished our tea and were walking the deck, when our attention was called to a small Chinese junk coming directly towards us. She was soon within speaking distance, and it was almost calm. The junk could sail when we couldn't make any progress. The captain of the junk hailed us, wishing to know where we were bound, and if we wanted a pilot. By this time we began to mistrust his character, and as they ranged alongside, Benjamin (Capt. Howes) told them to keep off or he would blow them out of water, all to no purpose. Benjamin and the mate found their pistols unloaded and useless, and just as they got on deck again, the pirates were boarding us and throwing their stink-pots. Benjamin told me to go below, and I did as directed. Carrie was lying down on deck. I called for her, and Benjamin rushed up just in time to save her, for as he came below the shots were flying about his head.

The pirates, to the number of ten, I should think, now rushed into the cabin upon us, and demanded gold and opium.

We were terribly frightened. Benjamin told the mate it was of no use to fight, for they would overcome us and kill all hands. The pirates said, if we would not fight they would not hurt us. Benjamin told them there was no gold or opium on board, and I told them the same, and they seemed to pay more attention to me than to him, on account of my being so frightened, I suppose.

The pirates now became very much excited, searching every hole and corner in the cabin. My trunks were turned inside out, and my room the same, and even the bed was torn all to pieces. They then threatened us with death if gold and opium were found on board the brig. They said—"You speak lie, we kill you all three."

My nurse went forward with the babe in the outset. After a while the pirates all left the cabin and went forward and between decks, to search among the cargo.

We had a Chinese cook and steward, and it seems they talked with them, for after a while they came below again, quite excited, demanding the gold, &c., saying: "You got coolie man; coolie man say you got gold, you got opium—we want." They repeated this demand two or three times. At this time six or seven coolies and the head man, or

captain of the gang, came below. Two stood by me, one with a drawn sword in his hand, and the other had his in the sheath. The rest of the gang seized Benjamin and tried to force him on deck, threatening all the time to take his life. They did not seem to want to kill him below. They struck him twice with the flat of their swords; still he resisted and denied the existence of any gold in the brig. I again told them the same thing. They now looked first at me and then at him, then at each other. I was dreadfully frightened. The man who stood by me with his sword sheathed attempted to draw it and started toward Benjamin. I started and laid my hand on it to stop him, but he turned upon me very fiercely, without speaking, and drew his sword. I now thought it my best plan to keep quiet, but I believe my interference saved his life for the time being, but oh my God! what a fearful night!

We were guarded all the time by a man with a drawn sword at the cabin door, so there was no chance of escape. If I could have got out I would have jumped overboard rather than run the risk of being cut to pieces, as we expected to be. The pirates helped themselves to anything they wanted in the cabin, such as what money they could find, together with articles of jewelry, wines, &c.

We now were left unmolested for a couple of hours, I should think. We both sat on the sofa with little Carrie between us, she asleep a part of the time. I asked Benjamin if he thought we should have to go through the same scene again. He answered that he could give me no hope to the contrary. He did not seem to think they would kill me and the children, at least, but we made up our minds to meet our fate and all go together. We both hoped to be shot, as that seemed to be the most merciful way of being killed. I could now see the pirates firing aloft, and heard them calling to the men to come down, and could distinguish the second mate's voice. We heard them at work stowing their boats, but most of the pirates had now left. After a while all was still, the firing ceased, but I could see a few of the pirates about the decks.

At this time the man who guarded the cabin door pointed a musket right at my head. I dropped it on to Benjamin's shoulder, exclaiming, "They are going to shoot us after all." (We had begun to have a slight hope of escape.) The cabin door swung open now, and Benjamin said, "It is our fate, Lucy, and we must meet it." A few seconds after this one of the head men came into the cabin and spoke to us. He said they were going away then, and seemed very solemn. I sat up and spoke to him, too, begging him to spare our lives, but he paid no attention to me, but went again on deck. Immediately thereafter there was a shot. It was so near my head I thought I was hurt. Carrie was crying, but I heard nothing from Benjamin. I had almost fallen, but this fact recalled me. I looked at Benjamin and found he was dead. He never groaned or moved a muscle. I took his pulse to see if any life remained, and just then one of the pirates came down. I dropped on Benjamin's shoulder and let the blood flow over me, at the same time holding down Carrie, for I fancied he had come to dispatch us. I lifted my head and told him to shoot me. He lighted a small piece of candle and sat it within a few inches of my head on the

table, (I believe he thought me wounded,) and then went on deck.

The thought now flashed across my mind that Carrie was alive, and for her sake I ought to live, so I blew out the candle and dropped down on Benjamin's bosom, holding Carrie and hushing her under my breath all the while. I saw no more of them, but before leaving one of the pirates threw a block of wood weighing six pounds in at the window, which struck Carrie on the head and hit me on the side. Carrie's head was badly swollen and discolored, and my side considerably bruised. It is a wonder the child was not killed. I fancy he meant to kill me, and I kept so still I fancy they thought me dead. After this I heard no more of them. All was now quiet for a few minutes, only Carrie still crying. Directly I saw some one creeping cautiously around aft, and soon recognized the second mate. I took Carrie and went on deck, meeting him at the door. I told him the captain was killed, and asked him who was alive. He answered, "Mr. Hall, the mate, is dead, but there are two men besides myself alive." My nurse, I learned, jumped overboard, but first laid the babe down by the capstan on the topgallant forecandle. The nurse, I suppose, was killed or drowned.

Mrs. Howes then goes on to describe a narrow escape from being blown up, and as there was powder in the hold of the *Lubra*, the pirates had laid and ignited trains with the view to the destruction of the ship by fire. The following evening the ship *Laurence* came along, and took those left alive and the bodies of the killed to Hongkong. Captain Howes was buried on the 25th of September—his funeral being the largest ever known at Hongkong. Mrs. Howes was very kindly treated by the people, and was waiting to aid in identifying the pirates, of whom the people were in search.

PROVINCETOWN WHALING.—The *Yarmouth Register* says that the whole number of vessels in the whaling business from Provincetown the present year is 43, carrying 750 men and boys. Of these 24 have arrived, bringing in about 2300 barrels of sperm oil and 3200 barrels of blackfish oil, being 700 barrels less in amount of sperm, and about 100 barrels more of blackfish than last year. The higher price, however, at which the sperm sold this year compensates, to a considerable extent, for the decrease in quantity, but one or two more vessels are expected to return the present season. On the whole, the business has been prosperous. The greatest voyage made was that of schooner *Mary G. Curren*, Wm. Curren master. This schooner was new, and sailed at a cost of \$24,500, and after an absence of fifteen months, sent and brought home 800 barrels of oil, which sold for \$45,000, leaving for the owners a net profit of about \$21,000. Several new vessels in process of building, are to be added in the coming season to the fleet.—*Repub. Standard, N. B. October, 1866.*

Now, Christ has instructed many by the way, and been ready to enter into their hearts and dwellings; but for want of an invitation to tarry, he has gone by.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7½ P. M.

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sold 18,560, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.

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Two copies, " 3.00
Five copies, " 5.00

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Mar. 30—Haw'n bark Bernice, Cathcart, 16 days from San Francisco.
- 30—Am wh ship Gayhead, Kelly, from Coast California, with 250 bbls wh oil.
- 31—Am wh bark Massachusetts, Wilcox, from Line, with 80 bbls sp oil.
- 31—Am wh bark Sea Breeze, Hamilton, from Coast California, with 600 bbls wh oil.
- 31—Am wh bark Islander, Holley, from Line, with 200 bbls sp oil.
- 31—Am wh bark Wm. Gifford, Fisher, from Coast California, with 200 bbls wh oil.
- 31—Am wh bark Nile, Long, from Gulf of California, with 450 bbls wh oil.
- 31—Am wh ship Janus, Smith, from Coast California, with 800 bbls wh oil.
- 31—Am brig Woodland, Mankin, 65 days from Newcastle, N. S. W.
- April 1—Am wh ship Geo. Knowles, from New Bedford, with 93 bbls sp and 10 bbls wh oil.
- 3—Am wh ship Alpha, Lawton, from Coast California, with 50 bbls wh oil.
- 3—Am wh ship Jereh Perry, Green, from Coast California, with 450 bbls wh oil.
- 4—Am wh bark John P. West, Tinker, from Coast California, with 330 bbls oil.
- 4—Am wh bark Awashonks, Norton, from Line, with 50 bbls sp oil.
- 4—Am wh schr Caroline E. Foote, Hazard, from Gallapagos, with 250 bbls wh oil.
- 5—Am wh bark Roscoe, Macomber, from Coast California, with 190 bbls wh oil.
- 5—Am wh bark John Carver, Worth, from New Bedford, with 80 bbls sp oil.
- 6—Am wh bark Monticello, Phillips, from Coast California, with 330 bbls wh oil.
- 6—Am wh ship Champion, Worth, from Coast California, with 200 bbls wh oil.
- 7—Am wh ship St. George, Soule, from Coast California, with 400 bbls wh oil.
- 8—Am wh bark Dan'l Wood, Richmond, from Westward, with 125 bbls sp oil.
- 8—Am wh ship Corinthian, Lewis, from New Bedford, clean.
- 9—Am wh ship Europa, Mellen, from New Bedford with 90 bbls sp, 220 bbls wh oil.
- 9—Am bark D. C. Murray, Bennett, 14 days from San Francisco.
- 9—Am ship Rival, Doane, 14 days from San Francisco.
- 10—Am wh bark J. D. Thompson, Brown, from Coast California, with 600 bbls wh oil.
- 10—Br ship Siam, Luce, 57 days from Sydney.
- 12—Am wh ship Harrison, Cooty, from Coast of California, with 125 bbls wh oil.
- 12—Am wh ship Almira, Osborne, from Coast of California, with 350 bbls wh oil.
- 12—Am wh bark Eagle, McKenzie, from Coast of California, with 135 bbls wh oil.
- 13—Am wh ship Ohio, Lawrence, from New Bedford, 100 bbls sp and 30 bbls wh oil.
- 14—Am wh ship Florida, Fordham, from Coast California, with 300 bbls wh oil.
- 13—Am wh bark George, Davis, from Coast California, with 100 bbls wh oil.
- 13—Am wh bark Lydia, Hathaway, from Coast California, with 30 bbls sp and 70 bbls wh oil.
- 13—Am wh bk James Allen, Pierce, from Coast California, with 130 bbls sp and 300 bbls wh oil.
- 15—Am wh bk Joseph Maxwell, Chase, from the Marquesas Islands, with 30 bbls sp and 10 bbls wh oil.
- 15—Am wh ship Ocean, Barber, from Coast California, with 180 bbls wh oil.
- 19—Am wh bark Merlin, Thomas, clean.
- 19—Am wh bark Massachusetts, Williams, with 200 bbls wh oil.
- 19—Am wh bark Helen Mar, Herendeen, with 135 bbls sp oil.
- 19—Am wh bark N. S. Perkins, Poole, from Coast California, with 400 bbls wh oil.
- 20—Br bark Australind, Barrack, 45 days from Sydney.
- 20—Am wh ship California, Wood, from New Bedford, with 140 bbls sp, and 170 bbls wh oil.
- 20—Am wh bark Progress, Dowden, from New Bedford, with 5 bbls sp and 40 bbls wh oil.
- 20—Am wh bark Tamerlane, Winslow, with 225 bbls sp oil.
- 20—Am wh ship Marengo, Little, from New Bedford, with 111 bbls sp oil.
- 22—Am schr Caroline Mills, from cruise to westward.
- 22—Am wh bark Hercules, Howland, from cruise, with 290 bbls sp.
- 22—Am wh ship Milo, Hawes, from cruise, clean.
- 22—Am wh bark Seine, Smith, with 200 bbls sp oil.
- 22—Br sh Stuart Lane, Culliton, 125 days from Bombay.
- 23—Br bark Eastfield, Watts, 80 days from Manila.
- 24—Br ship Sea Chief, Laws, 125 days from Karachee.
- 24—Am wh ship Vineyard, Smith, with 150 bbls wh oil.

On another page we copy a poetical "welcome" to the new *Morning Star*. It is copied from the *Maile Quarterly*, published by the Hawaiian Mission Children's Society. This "welcome," we learn, is from the pen of the new editor, C. J. Lyons, Esq. We learn that the *Maile* is expected "to blossom, bud, and bring forth more fruit" than it hitherto has done. Surely there is talent enough in that Society (domestic and foreign) to issue a quarterly which may vie with the North American or Edinburgh.

DEPARTURES.

- Mar. 30—Am wh bark Jeannette, Reed, for San Francisco.
- 30—Am wh bark Ben. Cummings, Halsey, to cruise.
- 31—Haw'n bark R. W. Wood, Jacobs, for Hamburg.
- April 1—Am wh bark Oliver Crocker, Lapham, to cruise.
- 1—Am wh ship Gay Head, Kelly, to cruise.
- 3—Haw'n brig Püel, Tripp, for Arctic Ocean.
- 3—Am bark A. A. Eldridge, Abbott, for San Francisco.
- 3—Am wh bark Emily Morgan, Dexter, to cruise.
- 3—Am wh ship Thos. Dickason, Jernegan, to cruise.
- 3—Am wh ship Massachusetts, Wilcox, to cruise.
- 3—Am wh bark Oriole, Hayles, to cruise.
- 4—Am wh ship Alpha, Lawton, to cruise.
- 5—Am wh bark Wm. Gifford, Fisher, to cruise.
- 5—Am wh bark Awashonks, Norton, to cruise.
- 6—Am wh bark Sea Breeze, Hamilton, to cruise.
- 6—Am schr San Diego, Tengstrom, for Howland's Is.
- 6—Am wh ship Geo. Howland, Knowles, to cruise.
- 8—Am wh Jereh Perry, Green, to cruise.
- 8—Am wh bark J. P. West, Tinker, to cruise.
- 9—Haw wh brig Kohola, Taylor, to cruise.
- 9—Am wh bark Roscoe, Macomber, to cruise.
- 9—Am wh ship Champion, Worth, to cruise.
- 10—Haw'n wh bark Eagle, Loveland, to cruise.
- 10—Am wh bark Dan'l Wood, Richmond, to cruise.
- 11—Am bark Investigator, Carver, for Callao.
- 11—Haw. bark Bernice, Cathcart, for San Francisco.
- 11—Br ship Siam, Luce, for San Francisco.
- 11—Am ship Rival, Doane, for Baker's Island.
- 12—Am wh ship Almira, Osborne, for a cruise.
- 12—Am wh ship Harrison, Cooty, for a cruise.
- 12—Am wh bark St. George, Soule, for a cruise.
- 13—Am wh ship Almira, Osborne, to cruise.
- 13—Am wh ship Europa, Mellen, to cruise.
- 13—Am wh ship Corinthian, Lewis, to cruise.
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- 13—Am wh bark George, Davis, to cruise.
- 15—Am wh ship Ocean, Barber, to cruise.
- 15—Am wh bark Eagle, McKenzie, to cruise.
- 16—Am wh bark Jos. Maxwell, to cruise.
- 17—Am wh bark John Carver, to cruise.
- 17—Am wh ship Florida, Fordham, to cruise.
- 18—Am ship Charter Oak, Tukey, for Callao.
- 20—Am wh bark Lydia, Hathaway, to cruise.
- 20—Am wh ship Marengo, Little, to cruise.
- 20—Am wh ship California, Wood, to cruise.
- 20—Br bark Australind, Barrack, for San Francisco.
- 20—Am wh bark Jas. Allen, Pierce, to cruise.
- 22—Am wh bark Massachusetts, Williams, to cruise.
- 22—Am wh bark Progress, Dowden, to cruise.
- 22—Am wh bark Hercules, to cruise.
- 22—Am wh ship Milo, Hawes, to cruise.
- 23—Am wh bark Janus, Smith, to cruise.
- 23—Am wh bark Seine, Smith, to cruise.
- 24—Am wh bark Helen Mar, Herendeen, to cruise.
- 24—Am wh bark Tamerlane, Winslow, to cruise.
- 25—Am wh ship Ohio, Lawrence, to cruise.
- 25—Am wh bark Vineyard, Smith, to cruise.
- 25—U. S. str Lackawanna, Reynolds, for French Frigate Shoals.

PASSENGERS.

FROM NEWCASTLE, N. S. W.—Per Woodland, April 1—Mr Eastwood.

FROM SAN FRANCISCO—Per A. A. Eldridge, April 2—C C Harris, wife and daughter, Capt Popham, W Lavens, H A Maitland, Mr Eastwood, H Hegler and 5 steerage—13.

FOR HAMBURG—Per R. W. Wood, March 30—H Honolt and servant, Capt Corson, wife and child—5.

FROM HOWLAND'S ISLAND—Per San Diego, March 30—Captain, officers and crew of wrecked ship *Kathay*—25.

FOR CALLAO—Per Charter Oak, April 18th.—Dr. W H Richards, J W Baldwin.

FROM MANILA—Per Eastfield, April 23d—Wongkau, and 169 coolies.

FOR SAN FRANCISCO—J C Pfäuger, wife, two children and servant; Thos F Wilson, Rev Mr Post, wife and child; Miss Armstrong, Miss Holden, Miss Lyman, James Lowe, John T Waterhouse Jr, W Love, wife and children; H W Severance, E A Peirce, Mr Ledgate, John Martin, H W Shalin, H Wrede, R Newcomb, Miss Medau, Miss Phillips, H Holden, E Burgess, G Burgess, Mrs Mix, Z A Cotton, wife and two children; W Holmes, C L Ross, Frederick Wedemire, G Lellard, W Crockett, A W Allen, L Sylvester, Mr Bennett, Mr Hynes, D H Thompson D A Walran, B C Kintzing, Joe Tives.

FROM SAN FRANCISCO—Per Bernice, March 30—Miss Selens, Miss Chambers, Miss Lysaght, Miss Taylor, Miss Rogers, Miss Polytbank, Mrs Deyrill, Miss Berry, P Kuhio, Rev Mr Sheephanks, Capt Jos Spencer, Ah Tack, Ah Gee, Ah Hon, Ah Hoy—15.

FROM SAN FRANCISCO—Per D. C. Murray, April 9—Rev John Sessions and wife, Capt R T Thomas, Capt D Humpstead, Mrs D Roberson, Miss A Roberson, Miss E Roberson, Mrs M Hassard, M S Gribbaum, John Lolly, Jas Halstead, Chas Halstead, Horace Montross, W Kidd.

FOR SAN FRANCISCO—Per Milton Badger, April 9—J P Hughes, J E Fish, S H Cooper, J Glein, W Bartlett, I Baumeister and child, S Devonshire, N McPhiel, Thos Parry, D McKay, Wm Napier, F Kaudaly, Jas Leslie, H Maxey, John Saffers, Chas Pomeroy, Chas Kelly, Mr Desmond, Wm Gilchrist, Dan'l McMillen, Alfred Poll, Jas Clark, E Bickman—24.

FROM NEW BEDFORD—Per Corinthian, April 9—Ed F Mosher, John Braley—2.

FROM SYDNEY—Per Siam, April 11th—Mr. Holmes, John Thomas Chater—2.

FOR SAN FRANCISCO—Per Bernice, April 11th—George S. Chase—1.

Information Wanted,

Respecting *George Hewey Sprague*, seen two years ago in Honolulu. Any information will be gladly received by the Editor, or J. M. Miller at Commercial Market, Honolulu.

SPRING WHALING FLEET.

The following is a list of the arrivals of whalers at this port up to date, numbering sixty-four. Several vessels are yet to arrive and will probably be in during the coming two weeks:

		Bbls. Spem.	Whale.
Jan. 17—	Florida, Williams	—	clean.
Mar. 7—	Jeannette, Williams	170	—
	Benj. Cummings	60	—
13—	Gen. Scott, Washburne	—	30
13—	Winslow, Lablache	—	30
14—	President, Kelley	90	30
14—	Endeavor, Wilson	—	60
16—	Emily Morgan, Dexter	420	—
19—	Reindeer, Raynor	200	—
20—	Thos. Dickason, Jernegan	120	—
23—	Three Brothers, Taber	—	240
23—	Trident, Rose	25	—
23—	Gen Pike, Russell	15	—
23—	John Howland, Wheldon	—	315
23—	Minerva, Penman	70	—
27—	Fanny, Hunting	—	100
27—	William and Henry, Stetson	—	clean.
27—	Oriole, Hayes	175	—
28—	Oliver Crocker, Lapham	—	275
28—	Congress, Castino	—	100
30—	Gayhead, Kelley	—	280
31—	Massachusetts, Wilcox (of S. F.)	80	—
31—	Sea Breeze, Hamilton	—	600
31—	Islander, Holley	200	—
31—	Wm. Gifford, Fisher	—	200
31—	Nile, Long	—	500
31—	Janus, Smith	—	1,000
April 1—	Geo. Howland, Knowles	93	10
	Alpha, Lawton	—	60
	Jereh Perry, Green	—	450
	John P. West, Tinker	—	330
	Awashonks, Norton	50	—
	Caroline E. Foote, Hagan	260	—
	Roscoe, Macomber	—	190
	John Carver, Worth	80	—
	Monticello, Phillips	—	330
	Champion, Worth	—	200
	St. George, Soule	—	400
	Daniel Wood, Richmond	125	—
	Corinthian, Lewis	—	clean.
	Europa, Mellen	90	220
	J. D. Thompson, Brown	—	600
	Harrison, Cooty	—	125
	Almira, Osborne	—	350
	Eagle, McKenzie	—	135
	Ohio, Lawrence	100	30
	Florida, Fordham	—	300
	George, Davis	—	100
	Lydia, Hathaway	35	70
	James Allen, Pierce	180	300
	Jos. Maxwell, Chase	30	10
	Ocean, Barber	—	180
	Merlin, Thomas	—	clean.
	Massachusetts, Williams (of N.B.)	—	200
	Helen Mar, Herendeen	135	—
	N. S. Perkins, Poole	—	400
	California, Wood	140	170
	Progress, Dowden	5	40
	Tamerlane, Winslow	225	—
	Marengo, Little	111	—
	Hercules, Howland	290	—
	Milo, Hawes	—	clean.
	Seine, Smith	200	—
	Vineyard, Smith	—	150

MARRIED.

VERGNE—RICE—At Nashville, Tenn., U. S. A. Jan. 24th, by Rev. Dr. Baird, Col. George De La Vergne to Emily D. daughter of the late W. H. Rice, Esq., of Lihue, Kauai.

HARPER—HORNBLLOWER—In this city, April 15th, by Rev. H. H. Parker, at the residence of Mr. Crockett, Mr. E. B. Harper to Miss Annie Hornblower, both of this city.

DIED.

COOKE—Lost overboard, at sea, Feb. 2d, 1867, off Valparaiso, Edward H. Cooke, of ship *George Howland*. He was the son of Mr. Thos. Cooke of New Bedford.

JARRETT—In Honolulu, on the morning of the 1st inst., after a brief illness of eight days, Hannah Kaoo Jarrett, the beloved wife of Mr. William Jarrett, aged 42 years.

BURSE—Lost overboard Jan 19th, from on board whaling bark *Oriole*, while off Coast of Chile, John H Burse of Nantucket.

ISENBURG—At Lihue, Kauai, on Sunday, April 7, of consumption, Hannah Maria, wife of Paul Isenburg, Esq., and daughter of the late Wm. H. Rice, aged 25 years.

TEMPLE—At Kawaihine, Hawaii, April 10th, of consumption, William Temple, a native of Grimsby, Yorkshire, England.

WILMINGTON—At Hana, Maui, April 14, after a short illness, from congestion of the brain, Thos. C. Wilmington, a native of New Jersey, U. S. A.

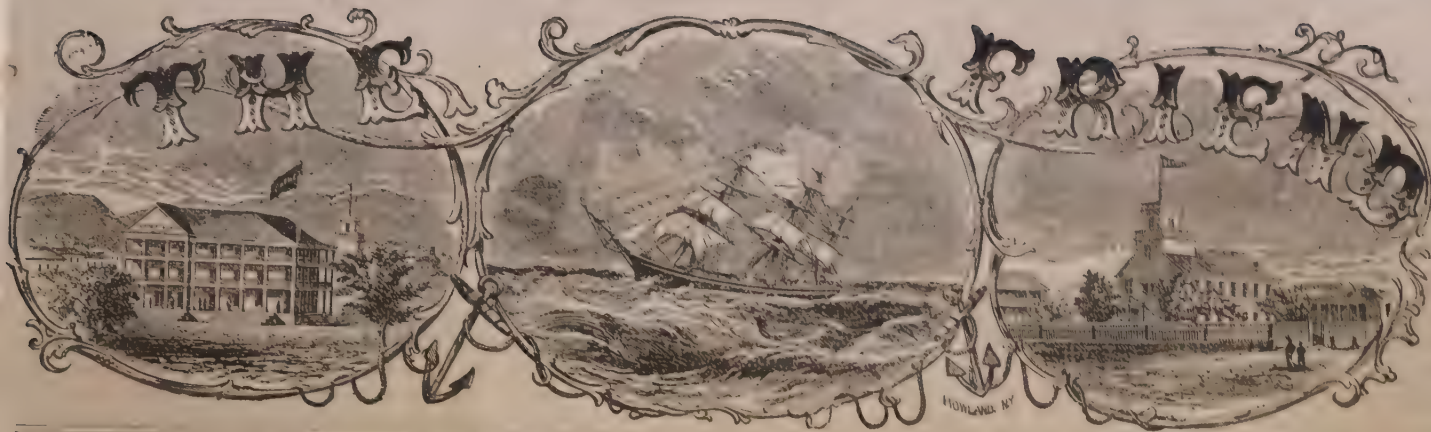
ABRAHAM—On Saturday the 20th April, 1867, James Abraham, a native of Canada, of aneurism, aged 40 years.

GREEN—At Twinsburg, Summit County, Ohio, January 25, 1867, sustained by the hope of the Christian, first Beriah Green, Esq., aged 92 years, 2 months and 3 days. He was the father of Rev. Beriah Green, of Whitesboro, New York, and Rev. J. S. Green, of Makawae, Maui. He has gone to his grave in a full age, like as a shock of corn cometh in his season. The memory of the just is blessed.—Com.

PATLSON—Died, in Honolulu, April 27, Mr. Neil Paulson, a Dane, who had resided in this city since 1833.

Information Wanted,

Respecting *Robert Leroy McGinniss* alias *Hurst*, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.



New Series, Vol. 18, No. 6.

HONOLULU, JUNE 1, 1867.

{Old Series, Vol. 24.

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THE FRIEND.

JUNE 1, 1867.

One Sabbath Out of Harness.

The Rev. Dr. Guthrie of Edinburgh, has recently published a volume entitled "Out of Harness." In consequence of some repairs at the Bethel, the Chaplain, for a single Sabbath, may be said to be "Out of Harness."

Although thus temporarily relieved, we endeavored to improve the Holy Sabbath to a good purpose. At 11 A. M. we attended Kaumakapili church, where stood the Pastor, the Rev. L. Smith, who has for more than thirty years preached to a large congregation of Hawaiians. But few pastors have toiled and preached more successfully. Rarely during that long period has the bell of his church failed to ring at daylight each day of the week to summon the people to a Morning Prayer meeting. As we entered he gave out the text, "For the son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."—Matthew 16:27. He preached extemporaneously, as do all the American Missionaries when preaching in Hawaiian. The singing was good and the choir was assisted by a new organ, recently imported from Boston. Having observed the labors of the Pastor of this Church for so many years, we can bear our most honorable

testimony to his fidelity, faithfulness and success.

At half-past four, we attended at Kawaiahaeo church. There too we found the Pastor, the Rev. H. H. Parker, at his post of duty. He read and commented upon that most beautiful Psalm, commencing, "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof." The preacher referred to the natural love for one's country, illustrating the statement by referring to the Jew's love for Jerusalem and the Hawaiian's love for Hawaii nei. He discussed the Christian's love for Zion. We noticed that a new gallery had been erected in the church, to accommodate an organ, now building in Boston, at a cost of about \$2,000. The interior of the church edifice has been vastly improved, and made to assume a modern style of architecture.

In the evening it was our privilege to worship with the congregation assembling in Fort street Church. In this church, we also found the Pastor in his own pulpit. The Rev. Mr. Corwin took for his text Isaiah, 12:3—"Therefore with joy shall we draw water out of the wells of Salvation." After referring to water as a scriptural emblem of divine truth, the preacher most aptly pointed to the Bible as the true well of salvation, to which he earnestly invited his hearers to come and draw. He urged them to let down their empty buckets into this well and they might rest assured that they would fill themselves, and then might be drawn up full of precious truth. He also earnestly dissuaded his hearers from filling their buckets with the dry materials of human creeds and theological systems before sinking them in this well of living waters.

It was exceedingly pleasant and encouraging to find our ministerial associates standing in their assigned places and most faithfully holding up the great and distinguishing

doctrines of the gospel. The people of Honolulu and upon other parts of the Hawaiian Islands, have the gospel of our Lord and Saviour faithfully preached in their hearing. Sabbath after Sabbath, throughout the year, the ministers of the gospel, among foreigners and Hawaiians, fail not to make known the way of life and invite sinners to come to the wells of Salvation. If the poet Cowper were now alive, we are confident he might point to the Hawaiian Islands and say:

"There stands the messenger of truth; there stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear,
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, the glorious war,
The sacramental host of God's elect.
Are all such teachers? Would to Heaven all were."

During the day, in going and returning from the several churches, in visiting the U. S. Hospital and the U. S. Steamer *Lackawanna*, for the distribution of religious reading, we had occasion to pass through the streets of the city, and at various hours of the day. Quiet and order, everywhere prevailed. A Sabbath stillness reigned. Stores and places of business were all closed. Hotels and places of amusement were shut. The city and harbor were quiet. We met groups of foreigners and natives going and returning from church. If the Bishop of Oxford could have spent the Sabbath now referred to (May 12th, 1867) in Honolulu and witnessed what we witnessed, we do not think he could possibly have drawn the inference, that the American Puritan Mission to the Sandwich Islands was a failure.

We hope our readers will pardon us for being so very personal in our allusions to the day spent "out of harness." We had some more remarks to offer, but must reserve them for another issue.

Persecution of Catholic Missionaries in Corea.

Rumors and reports have been published respecting the persecution of the Catholic missionaries in Corea. In the "Annals" for November, 1866, there is a carefully prepared communication respecting the severe persecutions which have there been experienced. Two bishops and seven priests have suffered martyrdom by being beheaded. Also, a number of native converts experienced a similar fate. This communication is prepared by one of the survivors of the Mission, who escaped through concealment. His communication is dated "Posengi, District of Hong Tsion, April 25th, 1866," and directed to the Procurator-General of Foreign Missions residing at Hongkong, China.

The cause of the persecution appears to have been jealousy of foreign influence. The policy of the Coreans appears to be similar to that of the Japanese previous to the recent opening of that Empire. In June, 1866, the above-mentioned writer also records the fact: "Persecution has ceased, but the Europeans are still sought for. How long the days seem! Shut up the entire day in a little cabin, we can only get out at night to stretch our limbs. We have barely enough of food to keep us from starvation, and such food! Very often, we cannot refrain from laughter, when we think of the grimaces that would be made in France before such a repast. At present we are in a village of four houses, in the cabin of a poor widow, poorer than ourselves, with six children. We are very badly lodged, but she does all in her power to make us comfortable. Only two Catholic missionaries now remain in Corea, 'wandering and hiding in the mountains.' Originally there were twelve; one has escaped, and nine were murdered."

In glancing over this communication, which we have read with much interest, our attention was arrested by the following remark of the writer, the Rev. F. C. Ridet, written while in concealment. Referring to his martyred *confreres*, he says: "What an enviable death has theirs been! I have hope; I am preparing myself in my retreat, and trying to do penance for my sins, which have, no doubt, been the cause of my being deprived of the happiness now enjoyed by our *confreres*." "The Mission has lost everything. Our houses have been pillaged—all our religious books have been burned—our printing press destroyed. Public rumor announces that a system has been established such as was formerly in Japan, by which every effort will be made to discover and extirpate christianity."

We admire the martyr-spirit of those devoted missionaries of the Propaganda Society. They are zealous, earnest and devoted

men; but from our stand-point, we cannot refrain from expressing our deep sorrow at the spectacle of one of their number, "trying to prepare himself for martyrdom by doing penance." Would that he could catch a glimpse of the glorious doctrine of justification by faith, so nobly enunciated and defended by Luther. When Luther was ascending Pilate's stair-case at Rome on his knees, the words of Scripture suddenly came to his mind, "The just shall live by faith." He sprang to his feet, and forever after went forth the fearless preacher and expounder of the great and glorious truth of "justification by faith alone." That one text, "The just shall live by faith," ever operated as a powerful incentive to the mind of the great reformer. In the language of D'Aubigne, "It was a creative sentence both for the reformer and for the Reformation. It was in these words God then said, 'Let there be light, and there was light.'"

While the Catholic missionary is laboring to "do penance," he still seems to entertain an elevating and ennobling idea of Christ as our Redeemer, for in another paragraph he remarks: "By a happy coincidence, it was on Good Friday, the 30th of March, the day on which our Lord Jesus Christ redeemed the world by his death, that our generous *confreres* had the glorious privilege of shedding their blood for his sake."

For the Friend.

Christian Families among the Tamilians in Ceylon.

While spending six weeks, in March and April, in my early missionary home in Jaffna, Ceylon, after ten years absence in the Madura Mission, South India, I have noticed with much interest the progress made, and results attained. As this is the Jubilee year of the American Ceylon Mission, it is a very suitable time to notice advance. This progress pertains to increase of wordly good and love of education among all classes, and is apparent, in the highest and best sense, in the contentment, prosperity, and piety exhibited in the christian families.

On Saturday afternoon Mr. Howland, of Batticotta, called with me on several of the families at that station, the name of which is familiar to the friends of Missions, and has been for nearly half a century. The houses of the natives are very low, and are nearly hidden among the thick foliage. We pass along the narrow lanes, fenced in by the large leaves of the palmyra tree, neatly tied upon young shrubs that are growing in the hedge line. Neater even than this, are the nicely-braided leaves of the cocoanut tree, which often entirely shut out the gaze of the passer-by from the compounds and the low verandahs of our native friends. The first house we call at, is that of a very dark browned brother, "black but comely." His fair wife is absent to visit her christian parents at Manipay. Their little son is running about, enjoying the innocent pleasures of childhood. The house seems large and spacious, and comfortable indeed for a native dwelling. The owner (J. P. Cooke) points out the room which is his study, and we may rejoice that it is really a study; for there the Jaffna Religious Tract Society's Almanac is yearly made. This Almanac diffuses true science

and religion, and not the monstrous scientific absurdities and superstitions of the Hindu Calendar. Our astronomer's chief business, however, is that of teacher in the Batticotta High School, entirely independent of the mission, with eight teachers and 140 pupils, whose principal teacher is Robert Breckenridge, twelve years ago one of the teachers in the Batticotta Seminary.

Our second call is at the dwelling of Wm. Nevins, once a teacher in the Seminary as above, now principal teacher in a large English school in the Wesleyan Mission, in the town of Jaffna. All looks neat and comfortable about the house; but as we are informed the owner is absent, we pass on.

In the next house, we sit a few moments upon the floor of the low verandah, and speak with a woman, in middle life, who wishes to be received to the privileges of the church. She is the sister of Onesimus, whom the late excellent Mr. Poor redeemed from slavery some forty years since, and gave him this Bible name, and who proved his faithfulness and love by standing by the dying couch of his teacher, lying low in the grasp of the dread disease, cholera. That dying scene, that faithful native, and those tones of triumph, "Joy! joy! hallelujah," from those lips, soon after sealed for the resurrection morn, are very fresh in my memory, though eleven years have passed since Mr. Poor's death. The verse, "Precious in the sight of the Lord is the death of his saints," had a new and vivid meaning to me at that time.

When Onesimus died, a few years since, this sister was a heathen, but his dying charge to her to be a christian, seems to have influenced her much.

From the house of Thomas Scott, two chairs were brought out for us, and we sat, as it were, in the tent door, at the cool of the day. This man is secular agent in the mission, and I have not forgotten how rejoiced I was on my first arrival in Ceylon, nearly eighteen years ago, to deliver into his hands two boxes specie, for mission expense, which had been entrusted to my care at Madras. My travelling companions (Messrs. Mills and Noyes) were also glad, for I had disturbed their sleep by crying out in my dreams, "thieves, thieves," so anxious was I to keep the cash from the thieving Hindus, of whom in my inexperience, I had greater fear than I should have now. Thomas Scott, who was then a young man, is now getting grey, and is the father of nine children. The house looks very clean and comfortable. At the call of her Missionary, Catharine, a graduate of the Oodooville Female Boarding School, comes out, and is congratulated upon her attendance at church. Not all of our young christian females, while unmarried, are possessed of moral courage enough to cause them to attend public worship—such a public appearance being opposed to current Hindu ideas of propriety. Catharine, however, is not likely to be thus troubled long, for, on the Sabbath following, she was published to Daniel, a young medical student with Dr. Green. An educated sister, Mary Dickinson, or Chellamuttu (meaning precious pearl) was married in 1863, to Cyrus T. Mills, who is now a practicing native physician, at Manipay. He being of higher rank than she, in the caste scale, met with great opposition from his relatives. His mother

came and wailed at the church, when the banns were published, and Mills himself kept hid some days before the marriage.

A few days since, I saw them in their own house at Manipay, so well behaved, so contented, so happy, so christian—it was a joy to see them. Mrs. Chellamuttu Scott Mills was rocking a babe in a very nice and truly civilized cradle.

The next house was that of Mrs. Thomas Scott's mother, now a great-grandmother, and it was the thought of her nine children and their families, that first prompted me to write of the christian families at Batticotta. Her name is Rachel, and of the nine children, all but one are living. The one deceased was the second wife of Mr. Nevins, before alluded to. Her husband whose baptized name was Jacob, and Tamil name Kunthen, was for many years an assistant at Batticotta, in purchasing supplies for the Seminary. He died in October, 1864, having united with the church in Tillipally about thirty-five years before. Four married sons and four married daughters remain. Sabbath afternoon, at a late hour, with Mr. Howland, I attended a family prayer meeting at her house, conducted by her son, B. H. Rice, who is head teacher in the Mission Training School at Batticotta. Three daughters, a son and son's wife, and fourteen grand-children, were present with the aged grandmother. Verses from the Bible were repeated by the children, prayer was offered for the absent, and, altogether, it was such a joyful and scene as are rarely witnessed in this land. Of the three absent sons, one is a native clergyman in the Church Mission in Jaffna; one is in a responsible position, with large pay, as School Inspector in Tinnevely, India, and one is a trader. Of Rice, so high an estimate is placed upon him, that he is now licensed as a preacher, and he will probably ere long be a native pastor. Of the three sisters, besides Mrs. Scott, two are married to useful teachers in the Church Mission, and one to Nathan Parker, an educated physician in government employ. With eight such children, thirty-nine grandchildren, and two great-grandchildren, how is the blessing of God resting upon the seed of Jacob and Rachel.

It is a sorrowful fact that during the last ten months, and especially the last three, cholera has prevailed in Jaffna, carrying off hundreds and probably thousands even, and that among its victims are several of Rachel's family. The wife of Nathan Parker was very ill, but God was pleased to spare her, while he took four of her seven children. Also a son-in-law of Rachel (one of the useful teachers in the church mission, as above mentioned,) and his little son were taken, and yet others, so that we may without much of figure, use the language of the Bible and say, that among the christian families in the north of Ceylon, "was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for children, and would not be comforted, because they are not."

The present is the JUBILEE YEAR of the American Ceylon Mission, (began in 1816,) and it is very pleasant, very encouraging, if we look only at the results wrought on earth, by God's blessing, on the agency of the American Board; but if we think of unending joy in heaven, and of souls rescued

from eternal perdition, how much occasion has every friend of Christ, and lover of the cause of missions, to thank God and go forward. Reader, are you doing all you might and ought, for the work of Christ among the heathen, as it is carried on by the American Board? How much stock have you in God's bank? I am yours sincerely,

THOMAS T. BURNELL.

Melur, South India, December 24, 1866.

The Want of Employment among Hawaiian Females.

That man will prove himself a genuine benefactor of the Hawaiian people who will introduce some industrial employment among the females, which will encourage them to work. We have noticed some neatly braided hats, executed by the natives on Molokai. In *braiding*, they resemble the *Panama* style of hats. Now, what seems to be wanted is a suitable material from which the hat can be manufactured. Cannot the genuine *Panama* material be introduced? We have applied to Dr. Hillebrand for information upon the subject. He says that for years he has been endeavoring to introduce the *Panama* material, but has hitherto failed. He has kindly called our attention to the following paragraph to be found in a work by Berthold Seemann, who is so well known among scientific naturalists:

On the 6th of October, during the night, the *Herald* and *Pandora* proceeded up the coast, and on the 7th anchored off Salango Island, which, possessing an extremely moist climate, bears a most luxuriant vegetation. We found but few inhabitants; they employ themselves in plaiting Panama hats, for the hats known by this name are not all made in the Isthmus of Panama,—by far the greater number, and those of the best quality, are manufactured in Manta, Monte Christi, and other parts of Ecuador. The hats are worn throughout nearly the whole American continent and the West Indies, and would probably be equally used in Europe, did not their high price, varying from two to a hundred and fifty dollars, prevent their importation. They are distinguished from other straw hats by consisting only of a single piece, by their lightness, and by their flexibility; they may be rolled up and put into the pocket without injury. During the rainy season they are apt to get black, but by washing them with soap and water, then with lime-juice or any other acid, and exposing them to the sun, their whiteness is easily restored. So little is known about these hats that it may not be deemed out of place to insert here a notice of their manufacture. The plant, the leaves of which are used for this purpose, is commonly called "Jipijape" or "Portorico," and by botanists *Carludovica palmata*, Ruiz et Pav. It has the appearance of a palm, and is found along the western shores of Nueva Granada and Ecuador, extending over twelve degrees of latitude. The "straw" (*paja*), previous to plaiting, undergoes several processes. The leaves are gathered before they unfold, all their ribs and coarser veins removed, and the rest, without

being separated from the upper end of the leaf-stalk, is reduced to shreds; after exposure to the sun for a day, the straw is tied into a knot, and immersed in boiling water until it becomes white; it is then hung up in a shady place, and subsequently bleached for several days. The straw is now ready for use, and in this state is sent to various places, especially to Peru, where the Indians manufacture it into beautiful cigar-cases, which sometimes fetch as much as £6 a-piece. The hats are made on a block placed on the knees, and they require to be constantly pressed with the breast. The plaiting is troublesome; it commences at the crown and finishes at the brim. According to the quality, more or less time is occupied in their completion: the coarser ones may be finished in two or three days, the finest take as many months. The best times for plaiting are when the atmosphere is moist, as in the rainy season and the morning hours; in dry weather, and in the middle of the day, the straw is apt to break, which, when the hats are finished, is betrayed by knots, and diminishes their value.—*Narrative of the voyage of H. B. M. S. Herald during the years 1845-51.*

Should these remarks fall under the notice of the master of some whale ship, touching at those countries here mentioned, and bound to Honolulu, he will confer a great favor by bringing plants of "Jipijape" or "Portorico."

GEORGE FRANCIS TRAIN ON WHISKEY.—George Francis Train withdraws from the canvass as a candidate for Territorial delegate in Congress from Nebraska, for reasons which are thus set forth:

"I am told to-day that money is wanted for carriages to bring up the voters, and to scatter among the beer shops and groggeries. Any spare money I may have I prefer to devote to education and Christian charities. Purchasing votes debases the franchise and demoralizes the people. I have lectured too often for the Irish Father Matthew societies to go back on them by treating the voters. No wife, no little children shall have reason to complain of a drunken husband or father on election day on my account. Whiskey is the curse of our time. It is ruining our young men, and hurrying our old men into the grave. Rich and poor, high and low, alike, are being destroyed under its blighting influence. When we have fewer breweries, fewer distilleries, and more Christian churches, more universities, and more schools, the law courts and jails will be less patronized, and the world the better for it."

THE UPAS TREE.—The story that the Upas tree of Java exhales a poisonous aroma, the breathing of which causes death, is now known to be false. The tree itself secretes a juice which is deadly poison, but its aroma or odor is harmless. Strychnine is made from the seeds of a species of Upas tree. The story that there is a poisoned valley is true. Such is the name of a district, the atmosphere of which produces death. This effect is not occasioned by the Upas tree, but an extinct volcano near Batar, called Gueva Upas. From the old crater and the adjoining valley, is exhaled carbonic gas, such as often extinguishes life in this country, in old wells and foul places.

THE FRIEND.

JUNE 1, 1867.

EDITOR'S TABLE.

TRUBNER'S AMERICAN AND ORIENTAL RECORD.—There is no periodical laid monthly upon *Our Table*, which we read over with more interest. It contains a list of new works published, or in course of publication, in America, North and South, in India, Egypt, China, Japan, and many other countries. We have just received the number for January, 1867.

From this number it appears that Cairo in Egypt is the great publishing centre of books in the Arabic language. Poems, Sermons, School-books, Commentaries on the Koran, &c., are continually issuing from the press.

The list of Japanese books is full of interest. A new Japanese Sensation Drama, in ten volumes, illustrated, is to be found in the list. A work describing Yeddo and Miaco, appears in twenty volumes. A work of Auguries in seven volumes, Discussion on Mental Philosophy in ten volumes. A hundred Poems by one hundred Poets, in nine volumes, illustrated.

We lately noticed the fact stated in an Oriental publication, that recently a Japanese ordered one dozen copies of Webster's Unabridged Illustrated Dictionary, from a book-seller in Yokohama.

A new monthly publication has been started at Hongkong, entitled "Notes and Queries on China and Japan."

THE PROTESTANT CHURCHMAN.—This is a new weekly, eight-pages, religious newspaper, published in New York, and edited by a number of Clergymen of the American Protestant Episcopal Church, who are strictly evangelical and anti-ritualistic in their opinions. We have received two numbers, and find they contain articles headed "Hawaii and the Gospel." From their tenor, we infer they were written by the Rev. F. S. Rising, who visited the islands during the year 1866, and so thoroughly acquainted himself with their social, civil and religious condition. The writer remarks, "No modern triumph of Christianity has been more satisfactory, encouraging or remarkable, than the labors of American Christians in the Hawaiian Islands." We shall look with interest for additional numbers as they may make their appearance.

A PLEA FOR THE PACIFIC THEOLOGICAL SEMINARY.—This is the heading or title of a sermon preached by the Rev. Dr. Stone of the first congregational church of San Francisco, advocating the establishment of "a school of the prophets," in California. We hope his efforts and those of his associates may result in the founding and endowment

of a Seminary, vieing in usefulness with those of Andover, Princeton, Auburn and those of the Eastern States.

CATALOGUE OF CHICAGO THEOLOGICAL SEMINARY.—We are glad to receive a catalogue of this promising and rising institution. It has already been endowed with funds and officered with an able corps of Professors. Forty-six young men, are now enjoying its advantages preparatory to the Christian Ministry. This seminary, is designed to educate young men, as Pastors for the Congregational Churches of the great valley.

MISSIONARY HERALD.—This ancient and venerable Missionary periodical, now having entered upon its 63d year, has been vastly improved in its internal and external appearance. It has something more than renewed its youth! Hereafter, each number will be accompanied with some map, cut or portrait, illustrative of the foreign missionary enterprise. The officers of the American Board have at their command at thier rooms, on Pemberton Square, a richer store of missionary intelligence and literature, than is to be found in any other place in America, and they ought to publish a Monthly Periodical, containing the very "cream of missionary intelligence." The April number contains, the likeness of the Rev. D. C. Scudder, who was drowned, in India, November 19, 1862, only one year after entering upon his missionary life. A memoir has been published by "Hurd and Houghton" of New York, and a copy has made its appeaance at the islands. We hope soon to notice it in our columns.

FINAL REPORT of Gen. J. F. B. Marshall, as Paymaster General of the Commonwealth of Massachusetts, has been received. As General Jackson wrote "O. K."—"Oll Korrekt" on a document, so we have no doubt "O. K." might be written upon this report of Gen. Marshall.

ANNALES DE LA PROPAGATION DE LA FOI, for January, 1867.—We are always glad to receive numbers of this publication. For this number we are indebted to the kindness of Bishop Maigret. From the May number for 1866, we learn that the Parent Society at Lyons, in France, devotes as follows for the various Catholic Missions in Polynesia:

Sandwich Islands,	- - - - -	45,000f.
Marquesas,	- - - - -	38,000
New Zealand, Auckland,	- - - - -	32,000
" " Wellington,	- - - - -	30,000
New Caledonia,	- - - - -	46,000
Central Oceanica,	- - - - -	62,541
Tahiti and Pomotou,	- - - - -	42,100
Fiji,	- - - - -	31,171

326,812f.

Thus it appears, that the Catholic Missions in Polynesia are supported by contributions in Europe, amounting to 326,812 francs, or about \$65,000, annually.

CATALOGUE OF ANDOVER THEOLOGICAL SEMINARY.—We are glad to receive the annual catalogue of this venerable institution. From it, we learn that Mr. James Daly, well-known in Honolulu, is a member of the Senior Class. One hundred and two students are now members of this Seminary gathered from among the graduates of 19 colleges, in various parts of the country. Only one Professor remains, that lectured at Andover in our student days. We refer to the Rev. Prof. Parke, whose ability as a lecturer is unsurpassed by any in the United States. We learn from this catalogue, that the Rev. Dr. Anderson will deliver annually a course of Lectures on Foreign Missions, before the students of this institution.

EVERY SATURDAY.—We are more and more pleased with this Hebdomadal. The selections are generally good and choice. It is published by Ticknor & Fields, of Boston, who publish also the "North American Review," "Atlantic Monthly," and "Our Young Folks."

FRENCH WITHOUT A MASTER—in six easy lessons—by A. H. Monteith, Esq. He also has written several other pamphlets, professing to instruct any one to learn, German, Spanish, Italian and Latin, in six lessons, without a teacher. They are published by Peterson & Brothers, of Philadelphia. This method of learning a foreign language is styled the Robertsonian. It may succeed in other parts of the world, but will not certainly in any part of the world which it has been our privilege to visit. The idea of a new beginner learning a foreign language in six lessons, is perfectly absurd. Edward Everett, is reported to have learned Spanish in six weeks, and Dr. Spring of New York, the French in one month, but that Mr. Monteith can teach any foreign language in six lessons, is what we do not believe. The only conceivable method by which a youth could learn a foreign language, in six lessons, would be, by means of a galvanic apparatus. Suppose the types made of zinc, and then the wires convey the language, by a powerful "shock" to the brain. In some such method, Sydney Smith supposed a dull and stupid fellow might be made to appreciate a joke! The witty parson even thought it would be necessary to *trepan* a Scotchman, in order to make him appreciate an Englishman's humor! Perhaps, if Mr. Monteith should persue this method, with a boy, he might learn French in six lessons, but not otherwise!

RIVERSIDE MAGAZINE.—This is one of the most fully illustrated and costly printed Magazines for the young, which has ever been issued from the American press. It is published by Hurd & Houghton, of New York. We notice that Jacob Abbott is one of the contributors. This number contains an interesting journal of the Rev. Mr. Benjamin, a Baptist Missionary, in Greece.

New Book.

CONGREGATIONAL INDEPENDENCY.—In Contradistinction to Episcopacy and Presbyterianism—the Church Polity of the New Testament. By *Ralph Wardlaw, D. D.* Glasgow, Scotland, and Toronto, Canada. 1864.

This is the title of a book of 354 pages which indicates the character of the volume. So it appears, that there is one Divine, even in Presbyterian Scotland, who thinks that the Congregationalists of America and the Independents of England, may trace their system of Church-Government to the New Testament, rather than to "A certain man named Brown," a follower of Calvin, who lived "about the year 1600."

It is not our present design to comment upon and review this book, but to remark that a gentleman, by the name of Andrew Hamilton, residing in Toronto, Canada, has forwarded and presented a copy of the above named book to each clerical member of the American Mission on the Sandwich Islands. It appears from the titlepage, that he has also published an edition of the book at his own expense. There is no doubt that he is a most firm believer in the Divine authority for "Congregational Independency." We think this would be good book for those to read who are so strenuous for the theory of Apostolic Succession and the Divine Right of Presbyterianism!

The Rev. Mr. Hamilton also has sent out a good supply of tracts, upon such as the following subjects, "Congregationalism, its character and claims." "Letter from a Congregationalist to a Churchman." "The Lord's Supper, its nature and design."

DEDICATION OF THE FOUNTAIN.—The Temperance Legion has caused to be erected a Drinking Fountain at the corner of King and Bethel streets, on the Bethel premises—a neat and ornamental fountain. It costs \$300. Mr. Osborne is the architect and builder. The structure reflects much credit upon his ability in designing and his skill in workmanship. It is as firm and durable as brick and cement can make it. The Government has manifested its friendliness towards the enterprise by granting a perpetual supply of water, *gratis*. The dedication of the Fountain will take place on Saturday, the 15th instant, when there will be a Union celebration and procession of the native and foreign Sabbath schools of Honolulu. "Free to all" is the motto. As God manifests his goodness to all, by sending the rain upon "the just and the unjust" and causing his sun to rise upon "the evil and the good," so the friends of Temperance would cause a Fountain of pure water to flow through all coming time, where all may drink.

Many thanks to Mrs. Dominis and Dr. Gulick, for donations of books and pamphlets for seamen.

BLIGHT ON THE COCOANUT TREES.—We regret to learn that the blight has made its appearance on the cocoanut trees on Fanning's Island. The blight has seriously affected coffee, oranges, guavas, and many other trees and their fruits, but we did not imagine that the hardy and stately cocoanut would be injuriously affected. This year the company collecting oil at Fanning's Island, are entirely dependent on nuts from Washington Island to keep their manufactory in operation. The blight appears to settle upon the *flower*. Our reporter says that recently when touching at Fanning's Island, he could scarcely obtain nuts to eat, where usually there were *millions* of nuts. We are glad to learn that the blight is passing off the coffee trees at Kona, but we fear the orange must continue to suffer.

P. S.—Since the above was written, we learn from Mr. Titcomb, of Kauai, that the very old natives inform him respecting a similar blight seventy or eighty years ago. Can any one furnish definite facts upon the subject?

GOOD FORTUNE.—Many in Honolulu will remember the visit of the Russian war ship *Morge* to Honolulu in 1862 or '63. Lieut. Arsenieff, attached to that vessel, well known in Honolulu, has recently been promoted to the rank of Post-Captain in the Russian Navy, and instructor of one of the sons of the Emperor. A palace and ship-of-war have been placed at his disposal, and all the necessary accompaniments of royalty. He is also Flag-officer of the Emperor. We remember Lieut. Arsenieff from the fact that when in Honolulu he spared no pains to acquaint himself with our religious, educational, political and social condition. He was particular to enquire respecting the change or emancipation of the "serfs" of Hawaii, to the condition of land-holders and voters. Our Sabbath schools particularly attracted his attention, and we furnished him specimens of our Scriptural Question Books, &c. We have learned respecting the promotion of Lieut. Arsenieff from Capt. Lutke, of the Russian ship *Gornostoy*.

THE NEW ATLANTIC CABLE TO FRANCE.—A New-York correspondent thus writes us, under date of March 5th:

"Here we are, surprised before breakfast to know what they were doing in London, Paris, and everywhere else, last evening. More, we are talking over the same matters the same evening; and as we don't go to bed quite so early, we digest and settle matters just under discussion, while they are experiencing their first nap! And as we have not information enough to keep all our mills agoing, a Bill is now before the Legislature for a cable to connect this city with France—a cable that shall speak the French and all its cognate languages."

DR. HEPBURN'S NEW JAPANESE DICTIONARY.—This gentleman has been for several years preparing a Japanese and English Dictionary, and we are most happy to learn that his labors are drawing to a close. At last accounts he had gone from Yokohama to Shanghai, to superintend the printing of his Dictionary, at one of the Mission presses. While there engaged in his work, his health became so much impaired that he was compelled partially to lay aside the work of proof-reading, but fortunately his wife was able to continue the publication. This is another instance wherein one of our fair countrywomen has rendered important aid to her husband in the higher works of scholarship and translation. We have now lying before us a proof sheet of this Dictionary. The first part will contain 600 pages, viz., the Japanese and English; and the second part, the English and Japanese, about 400 pages. Dr. Hepburn is laboring under the auspices of the Missionary Board of the Reformed Dutch Church of the United States.

REPAIRS ON THE BETHEL.—Once more this building has been painted and fitted up to render it a suitable and desirable place for public worship, and carry out the original design of those who erected it in 1833. It was the first church edifice, for the preaching of the gospel in the English language, in all Polynesia, or the Pacific. Seldom has a Sabbath passed since its first dedication, that its doors have not been open to welcome the worshipper.

The Chaplain would assure those gentlemen, who have recently carpeted the Chapel, that he truly appreciates their efforts and contributions to render the Chapel inviting. The following additional items of expense have been incurred, and "free-will offerings" will be gratefully received:

Painter's bill, - - - - -	\$116 00
Mason's bill, - - - - -	19 00
Incidental, - - - - -	7 00
Hymn Books, and duties on the same, -	44 66

\$186 66

We hope our seafaring visitors will not forget their duty to assist in sustaining the Chapel.

ANNEXATION OF RUSSIAN-AMERICA.—Our neighbors the *Advertiser* and *Gazette*, have devoted so much attention to the annexation-scheme lately consummated, that we shall not be expected to discuss the subject. We can readily foresee that the Americans have gained much by this purchase, in the final settlement of all questions relating to the fisheries on the Northwest coast. Americans are a *fishing* people, and, depend upon it, they will improve the new fishing grounds to good advantage. We have no idea that they will establish many settlements in Russian-America. We shall look with interest for the reports which will soon be published respecting the new Territory.

Keep Clear of Christmas Island.

Some days since we met Capt. Cleaveland, of the *Niger*, whom we had not seen for years. Almost his first words were—"I must have some more of your *Friends*; they kept my ship, the *Cherokee*, and Capt. Crosby in the *Euphrates*, from being wrecked on Christmas Island, which is laid down 45 miles to the eastward of its true position on Norie's and Blunt's charts." It was upon this island that the whaleships *Mozart* and *Maria Helena* were wrecked in 1847, and the *J. C. Fremont*, a lumber vessel, in 1857.

Capt. Smith, clerk of the Harbor-master, in Honolulu, has furnished us the following memoranda respecting the true position of Christmas Island:

DEAR SIR—I send you the position of Christmas Island from the mean of the best of the observers I can come across.

CHRISTMAS ISLAND—S. E. Point—
Latitude, $1^{\circ} 40\frac{1}{2}$ N.
Longitude, $157^{\circ} 14'$ W.

S. W. Point—
Latitude, $1^{\circ} 52'$ N.
Longitude, $157^{\circ} 39'$ W.

N. W. Point—
Latitude, $1^{\circ} 59\frac{1}{2}$ N.
Longitude, $157^{\circ} 30'$ W.

Samarang Islets, about 15 in number. (about 15 miles in circumference,)—according to Scott, 21 to 24 miles in circumference, and to others 30 miles; say about 21 miles—very dangerous, with strong westerly currents in their vicinity.

West Islet—Latitude, $4^{\circ} 55'$ N.
Longitude, $162^{\circ} 22'$ W.

Yours, very truly, DAN'L SMITH.

A NEW RIG FOR FURLING AND SETTING SAILS FROM THE DECK.—There is now on exhibition at No. 104 South street a working model of a full rigged ship on Peterson's plan for setting and furling the sails without leaving the deck. The inventor of this rig, Mr. Charles Peterson, of San Francisco, Cal., a practical seaman and sailmaker, has been engaged for the last seven years in bringing his plan to perfection; and having tested it fully four months on board the brig *Industry*, in the Pacific coasting trade, he claims for his invention the following merits: That by its means all the sails of a full-rigged ship, including the jibs and staysails, can be furled from the deck in ten minutes, with the employment of one-quarter less men than are required with the rig now in use, and at the same time dispensing with four ropes to each sail. The ropes he employs occupy the same positions on the deck and are called by the same names as the old ones, so that no difficulty will be found in teaching the sailors their use, and the new rig can be applied to the sails of any old-rigged vessel. The sails are rolled up from the bottom, and can be made secure in a gale of wind without a man leaving the deck. The expense of rigging a vessel is considerably lessened, and the wear and tear of sails and rigging reduced. The model works well, and the plan seems to be well worthy the attention of shipmasters and owners.—*N. Y. Times*.

It is not the sphere in which we move, but the spirit which moves us, that makes life vulgar or heroic.

A Romance in Real Life.

A TRUE STORY.

The family of Tichborne is one of the oldest families in our northern country. Its estates lie in the County of Hants. These lands have been in the possession of this ancient family ever since the Norman Conquest, and long before that time. How long ago is that? Look in your English history and see; or, if you have none, get it from the library and read it. For you ought to know the history of England almost as well as the history of the United States.

Up to the year 1620 the chiefs of this family were knights—not noblemen, but of the rank between peers and commoners. At the death of Queen Elizabeth, Sir John de Tichborne, the representative of the house, on his own responsibility, proclaimed James the Sixth of Scotland the lawful king of England, under the title of James the First. This bold act greatly pleased King James; and as soon as he sat on the English throne he created Sir John a baronet and knighted his four sons.

This title descended from generation to generation. The last of the Tichbornes who bore it was Sir Alfred Doughty, of that name. He died a few years ago. He was a wild and reckless prodigal. His net income—that is, his spending-money, after paying all expenses—was £75,000 a year. You can't imagine what a great sum of money this is. It is quite equal to half a million dollars in currency. Yet, large as it was, he spent it all, and got into debt. His extravagance was amazing. One of the first things that he did, for instance, was to order five hundred of the best breech-loading rifles, for his own private use. He could not use more than one or two; but the fool and his money are soon parted, you know; and this was one of the ways in which he squandered his means. Then he bought a yacht, which cost him \$70,000. The Jews loaned him all the money he wanted, at a heavy rate of interest, as they thought that there was no heir to the estate, and they knew that it would sell for more than they loaned him. You may have heard of the law of primogeniture and entail in England. By that law, no matter how many debts a nobleman may have, when he dies, they cannot be collected by the sale of his estate, which descends without mortgage to his heir. But, as Sir Alfred had no heirs, his estates were mortgaged, and the Jews expected to sell them at his death.

But, on last Christmas, an heir landed in England. He had come from New York, and this is his strange story.

The chief of the Tichborne family who succeeded to the estates in 1853 had two sons at the time—Roger Charles (the eldest), and Alfred, the prodigal baronet of whom I have been speaking. Roger Charles was 24 years old and Alfred 14 when their father became the heir to the estates. The old man died in 1862. But, some time before his death, Roger Charles left England, with the intention of traveling in America and Australia for the benefit of his health. Some time before his father's death, the sad news came to England that he had been lost at sea off Cape Horn, with all the ship's passengers and crew. He was then bound for

Australia. Nothing was heard from him after this time. So at the father's death the younger brother was declared heir of the Tichborne estates.

But now comes the story of the elder brother's escape and adventures. It was true that the ship in which Roger Charles sailed was lost, with nearly all on board. But he and four others saved themselves. They scrambled into a boat and lived among the icebergs of the Cape for four days and nights. They were discovered by a passing vessel, picked up, and landed at Valparaiso, in South America. All that the heir of the Tichborne family owned at this time consisted of a suit of clothes and a borrowed hat. A Spaniard took pity on him and aided him to make a comfortable living. After gaining a knowledge of the people among whom he had been thrown, he traveled in the other South American states. When he was at Callao, he became acquainted with a sea-captain in the Australian trade, and offered to go with him as a ship's steward. He was accepted, and in due time he landed in Melbourne, Australia. Out of gratitude to the Spaniard of Valparaiso, he took his name, and was everywhere known as Thomas de Castro.

After leaving the ship, he went into the interior, and got work as a shepherd. He was faithful to his employers, and soon made hosts of friends.

About this time he learned, through the English papers, that his father Sir James, was dead, and that his title and estates had been assumed by his younger brother. As he was very much attached to this brother and was fond of his new mode of life, he thought he would make no claim, but let Alfred enjoy the estates for a few years. Indeed, as he enjoyed good health in Australia, he made up his mind to settle in the country, and let the people at home continue to imagine that he was dead.

Year rolled by. The eccentric nobleman prospered in business, and finally became the proprietor of a butchering establishment in Walla Walla, near Sydney, New South Wales. He was esteemed by every one as an excellent butcher, and an honest man into the bargain.

He married the daughter of a plasterer, but never told her a word of his previous history, until a few months ago. Mrs. De Castro, as she supposed herself to be, presented her husband with a daughter. He heard at the same time of the death of his brother and the news that the estate was to be sold.

He then told his wife that she was a titled English lady, and sailed for Great Britain at once.

He was recognized by his mother and the tenantry; but the Jews will try to prove that he is somebody else. The case is in the hands of the lawyers. UNCLE JAMES.
—*New York Independent*.

NAVAL.—The Russian gunboat *Gornostay*, arrived on the 22d ult., 26 days from Callao. We are indebted to Messrs. Hackfeld & Co. for the list of officers:

Commander—Count Lütke.
Executive Officer—Lieut. A. Palmgren.
Second Lieutenant—T. Amosoff.
Sub-Lieutenants—P. Turieff, and —Taboulevitch.
Master—D. Petroff.
Engineer—Von Woonhaas.
Doctor—Skirment. Crew—82 men.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7½ P. M.

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P. S.—Having purchased the Portrait Negatives from Mr
Weed, duplicate copies can be had by those persons wishing
for the same. 568 2m **H. L. C**

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PUBLISHED AND EDITED BY
SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 4.00

MR. G. F. SEWARD, LATE U. S. CONSUL-GENERAL IN CHINA.—A correspondent thus writes us from Shanghai, under date of Feb. 6th, 1867: "Mr. G. F. Seward, nephew of W. H. Seward, Secretary of State, goes as passenger per *Colorado*. He has filled the post of Consul-General in China for about five years, with an ability and uprightness one does not often witness in our officials to the East. He seems universally regretted by his fellow-countrymen and colleagues."

We hope the day may come when all officials of the U. S. Government abroad, may sustain characters which entitle them to such testimony from their fellow-countrymen. If there is anything which makes an American abroad blush for shame, it is to have his country represented by men whose conduct tends to bring reproach upon the model Republic. We have known such men sent to the Sandwich Islands, but a brighter day has dawned!

THE GENERAL MEETING.—The Annual Meeting of the Hawaiian Evangelical Association will commence its sessions early next week. The Rev. Mr. Pogue preaches the Annual Sermon on Foreign Missions, and the Rev. C. B. Andrews the Sermon on Home Missions.

LATE RAINS.—Reports from the other islands and evidences meeting the eye in all directions, make manifest that this year the farmers and planters will not complain for the want of rain. The country is looking finely. Seldom have we witnessed such verdure and greenness on the first of June.

GENERAL HEALTH.—We have seldom known so few strangers and seamen sick in Honolulu, as at the present time. Only five foreign patients are at the Queen's Hospital and eleven at the U. S. Hospital.

The annual meeting of the Ladies' Stranger's Friend Society will be held on Thursday afternoon, June 6th, at the residence of the Seamen's Chaplain.

AN INDIAN MISSIONARY.—We saw, and conversed with on Thursday morning last, an Indian of the tribe, or association of tribes known in California as "The Diggers," from their subsisting a portion of the year on roots, dug from the ground. The present specimen of that much abused race came to these Islands in 1850, with the late Mr. Wm. Johnson, on whose ranch he had been living, on the Sacramento river, and with whom he continued to live at Kona, Hawaii, until Johnson's death. During the past three years, he has been at school with one of the American missionaries on Hawaii. While there, his conduct is said to have been correct and religious, and he studied hard, with the intention, as it now appears, to become a missionary of the gospel to his own people. He went in the *Comet*, and while he bid him God-speed on his mission, we indulge the hope that he may in some measure be the means of checking the "no quarter" war which is now going on between the whites and reds on this side of the Rocky Mountains.

"Lo, the poor Indian, whose untutored mind,
Sees God in Trees, and hears him in the wind,"

is now being shot down "on sight," by white men, merely because he is an Indian. It sounds queer, that Hawaii nei, so recently in a state of barbarism, should send a missionary to California. Our Indian's name in his own country, is *Moonoo*, in Hawaiian, *Makani*, either of which has the same meaning in English—Wind.—*P. C. Adv.*, 25th May.

DR. R. W. WOOD.—A letter has been received from this gentleman, dated Paris, March 11th. He was then about to leave the city, in company with C. Brewer, Esq., and family, for a tour through Italy and Germany, to return to Paris about the 1st of August. He refers to the immense preparations being made for the "Grand Exposition." Representatives from every nation on the globe were there, building huts, houses, pagodas, temples, churches, school-houses, and fitting them up, each in his own peculiar style of architecture and fancy. He refers to the Commissioner from the State of Illinois being unable to procure tools or workmen in Paris, and being compelled to send off to England. We hope some of our island visitors at the "Exposition," will occasionally furnish us with a letter.

JOHN S. MCGREW, M. D., Physician and Surgeon.

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MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- April 29—Tahitian wh bark Norman, Snyder, fr Tahiti, clean.
May 1—Br. sloop Isabella, Hopkins, 31 days from Tahiti.
3—Am wh ship Niger, Cleveland, 7 mos. from New Bedford, with 200 bbls sperm.
4—U. S. S. *Lackawanna*, Reynolds, from French Frigate Shoals.
4—Am bark Comet, Paty, 14 days from San Francisco.
6—Am bark Cambridge, Brooks, 18 days from San Francisco.
7—Am brig I. B. Lunt, Bills, 21 days fr San Francisco.
8—Am wh bark Martha, Thomas, from cruise, with 100 bbls sp oil.
11—Am barkentine Jane A. Falkenburg, Gragg, 20 days from Portland, Oregon.
12—Am bark Ethan Allen, Snow, 18 days from San Francisco.
16—Am ship George Green, 20 days from San Francisco.
18—Am bark Rainier, Hayden, 23 days from Tahiti.
19—Am bark Kutagoff, Robinson, 42 days fr Puget Sound.
19—Am barkentine Constitution, Tuttle, 16 days from Navara River.
19—Haw'n bark Kamehameha V., Stone, 18 days from Fanning's Island.
20—Schr Malolo, Bent, for French Frigate Shoal.
22—Russian gunboat Gornostoy, Capt. Count de Lutke, 34 days from Callao.
23—Haw'n bark Lono, Howard, 36 days from Victoria.
26—Am bark Camden, Mitchell, 25 days from Teakelet.
30—Am brig Hesperian, Wood, 13 days from Tahiti.

DEPARTURES.

- April 27—Am wh ship Nile, Long, to cruise.
27—Br. ship Stewart Lane, Gulliton, for Baker's Island.
29—Am ship Hyren, Morse, for New Bedford.
29—Schr Alberni, for Victoria, V. I.
May 1—Am schr Caroline Mills, Nichols, for San Francisco.
2—Am bark D. C. Murray, Bennett, for San Francisco.
3—Am wh ship Niger, Cleveland, for cruise.
3—French wh ship Norman, Shrider, to cruise.
8—Br. ship Sea Chief, Laws, for Baker's Island.
9—Haw. Sloop Hukulele, Wood, or cruise westward.
9—Am wh bark Martha, Thomas, for cruise.
10—Am brig I. B. Lunt, Bills, for Ochotok Sea.
13—Am brig Woodland, Nankin, for San Francisco.
22—U. S. S. S. *Lackawanna*, Reynolds, for Kauai.
23—Am bark Comet, Paty, for San Francisco.
27—Br ship Geo. Green, Kirby, from Baker's Island.
27—Am barkentine Constitution, Tuttle, for Teakelet.

MARRIED.

- HAMILTON—MASON.—In Hamilton, Canada West, Jan 16, at the residence of the bride's father, by the Rev. C. H. Drinkwater, M. A., Rector of St. Thomas' Church, Mr. Henry M. Hamilton to Augusta Penna, daughter of J. J. Mason, Esq.
WILCOX—VAN METER.—At Oroville, Butte Co., Cal., Feb. 20th, 1867, Mr. C. H. Wilcox, of Waloli, Kauai, to Miss F. A. Van Meter.
GIBBS—VAUGHN.—In Honolulu, on Sunday evening, May 26th, by the Rev. Father Hermann, Mr. John E. Gibbs to Mrs. Mary J. Vaughn, all of this city.
New York and San Francisco papers please copy.
BROWN—KERUA.—In Honolulu, May 27th, by Rev. S. C. Damon, Mr. Robert Brown, of Koloa, Kauai, to Kekua, of Honolulu.

TEMPERANCE LECTURE.

By special invitation, Dr. A. C. Buffum has consented to give a lecture on the "Effects of Alcoholic Drinks upon the Human System," next Thursday evening, at the Bethel Vestry. Per Order.

MEMORANDA.

Capt. Reynolds, of the *Lackawanna*, communicates the following for publication:

Notice to Mariners.

French Frigate Shoal is crescent shaped, with its bow to the eastward and its horns to the west, enclosing a large lagoon-like basin of shallow water. One rocky islet of small area, about 200 feet high, rises nearly midway between these horns, and a number of sand banks, some just awash and others of 12 to 15 feet elevation are scattered about the reef.

The horns are about 16 miles apart, and bear from each other S. E. by S. and N. W. by N. A band of green water, with soundings from 6 to 17 fathoms, reaches across between them, bulging out a little to the westward, over which the *Fenimore Cooper* and the bark *Gambia* passed, in exploring the shoal. These vessels anchored under the N. W. end of the reef, to the northward and a little to the westward of the islet. On the sand bank east of the islet, the crew of the *Daniel Wood* encamped, and on coming away left some pigs there. Their flagstaff remains on this bank, and there is another on the islet, two try poles are also on the *Wood's* bank.

The S. E. extreme of breakers, according to the *Fenimore Cooper*, is in Long. 166° 09' W., and the N. W. extreme 165° 27' W. The Latitude of the north edge of breakers, 23° 57' N. The Latitude of the south edge 23° 39' N.

The observations of the *Lackawanna* confirm these positions. British Admiralty chart No. 2464, sheet 6, corrected to 1863, has the shoal laid down correctly as to Latitude, but has it about 34 miles too far to the eastward, placing its eastern extreme in 165° 39' W. and its western edge 165° 50' W.

PASSENGERS.

- FOR BORTON—Per Hyren, April 29—Miss Monastat.
FROM SAN FRANCISCO—Per Comet, May 4—Mrs J P Crowell, M. Fallon, G. Melchers, H P Baldwin, W. Glascon, A. Asck, Wesley Burnham, and 4 in the steerage.
FROM SAN FRANCISCO—Per Cambridge, May 5—S F Noble, E. H. Flagg, T. Sanders, D S Frame, P. Fodriga, Joe.
FOR SAN FRANCISCO—Per Woodland, May 11—G Rhodes and wife, Capt Richmond, E. L. Reeves, Messrs Weed, Danile, Phillips, and 22 others, part Consul's men.
FOR SAN FRANCISCO—Per Woodland, May 13—Mr and Mrs G Rhodes, E. L. Reeves, W. Weed, B. Dastle, P. Phillips, A. W. Allen, 25 Consul's men—32.
FOR HONGKONG—Per Ethan Allen, May 14th—Mrs Frazer, Rev Mr Sheephanks, J. Banks—3.
FROM SAN FRANCISCO—Per George Green, May 17—Major J A Star, H R Hitchcock.
FOR SAN FRANCISCO—Per Comet, May 23—F Mount, D H Bookmann, Mr Hall, J. Lawson and wife, Mr Fallon, Joseph Brewer, T. Edwards, J. Fisher and son, Mrs Hopkins and 2 children, M. S. Grinbaum, Miss Ibbotson, Mr Drescher, P N Makee, Miss W Makee, Miss J Makee, Mr and Mrs A Campbell and 5 children, Miss P. Paty, Mr and Mrs T. Kehoe and 4 children, J. Williams, S P Greenhoff, C. Coffey, E. Harkins, I. Leavitt, F W Scotchell, J. Mason, B. Lenley, G. Foster, Chas Burgess, C W White, B J Hayes, John—40.
FROM VICTORIA—Per Lowe, May 23—Capt Loudon, Milne de Orny, C. Parker—3.
FOR BAKER'S ISLAND—Per George Green, May 27—F A Star, A. Edwards—2.
FOR TEAKELET—Per Kutagoff, May 30—J McOlinis, I. Kasalin, Tupad—3.

DIED.

NELSON.—At the Sailor's Home, in Honolulu, John Nelson, aged 40 years. The deceased was born in Russia, and from Archangel. When a boy, he left in a Russian vessel for London, and from thence found his way to America, where he was kindly and humanely cared for by a gentleman in Baltimore, by the name of Henry Markin, connected with the firm of Clark & Kellogg. During the past 17 years, he has been attached to the U. S. Navy. A few months since he was discharged from the Revenue Service in California, on account of sickness. On coming to the islands, he made his home at the Sailor's Home, where he was nursed kindly and by Mrs. Crabbe. He received aid from the "Lackawanna," and Stranger's Friend Society. His patience, and gratitude for favors received, during his sickness, were ample reward to those administering to his wants. As life slowly ebbed away and his strength failed, his faith in the Father of winners gathered strength, and his dying testimony was very clear and bright. In his last moments, he remembered with gratitude the kindness of friends, when he landed in America, "A stranger in a strange land."

MATHER.—May 23, at U. S. Hospital, Honolulu, John H. Mather, a seaman discharged from the *Sea Breeze*. This young man, some two or three months ago was injured by a fracture of his leg at sea; on his arrival an operation was performed, but being sick of consumption he died before his leg had fully recovered. The deceased was about 35 years of age.

JAMES.—At Whitesboro, Oneida County, N. Y., Feb. 24, 1867, Sarah F. James, wife of Dr. W. W. James.

Mrs. James is well remembered here by her maiden name, Sarah F. Beecher. After her return to the United States, she was married to Dr. James.

CHAMBERLAIN.—At Eureka, Dec. 1863, Richard R. Chamberlain, late of Hilo, Sandwich Islands, aged 53 years.

REYNOLDS.—At the Queen's Hospital, May 26th, William Reynolds, a native of Norwich, Ct., but has friends residing in Franklin, Ct. He has been an inmate of the Hospital 11 mos.

HALL.—At the Queen's Hospital, April 28th, Daniel C. Hall, a native of Boston. He left New York as a seaman on board British ship *Oliver Cutts*, and left her sick at one of the Guano Islands. He was supported by the British Consul.

REYNOLDS.—May 26th, on board U. S. S. *Lackawanna*, at Honolulu, Kauai, James Reynolds, a seaman, having served 40 years in the U. S. Navy. He was about 60 years of age. Buried on land.



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THE FRIEND.

JULY 1, 1867.

The Month of June in Honolulu.

The month just closing has been crowded with anniversary meetings, school examinations and public gatherings, which have occupied almost every day. The various missionary and benevolent societies hold their anniversary meetings during this month. The most prominent is the "Hawaiian Evangelical Association." Fully two weeks the Association held daily sessions. These meetings are full of interest to all who look to the spiritual welfare of this Kingdom. During these meetings the sermons upon foreign and home missions are preached. This year the Rev. J. F. Pogue preached the sermon upon Home Missions, a sketch of which will be found on another page. The Rev. C. B. Andrews preached a sermon upon Foreign Missions, and we hope to present a sketch of the same.

During the month of June, Oahu College holds a public examination, which is continued for two days. These examinations call together very large audiences, and the public interest thus manifested in the cause of academical and collegiate education, is highly commendable. Our young College is something of which we feel quite proud. The professors and teachers labor hard, and the result of their labors is manifest in the proficiency of their numerous pupils. In an-

other column will be found the report of the Examining Committee.

The crowning exercise of the gatherings at the College is the exhibition. On that evening the whole town appeared to have turned out. It was at the season of full moon, and the weather being uncommonly bland and pleasant, it was a most delightful evening excursion for the town's people to visit the College premises. Everything passed off to the satisfaction of all.

The Royal School and other Government schools close their year during the month of June. Examinations are held, when many of the citizens, both foreign and native, are present.

On Friday, June 28th, Mr. Beckwith held an examination of his Select School under Fort Street Church. He is assisted by Miss Atherton, an experienced teacher from the Boston public schools. This school numbers about fifty pupils, and on the day of examination they appeared remarkably well.

All the free native schools hold a public examination during the month of June in Honolulu. This year the examination was conducted in the Rev. Mr. Smith's church. Large crowds were present.

In addition to the other public anniversaries, this year was held one of unusual interest. We refer to the Sabbath-school celebration and picnic. This took place on the 15th of June. The foreign and native Sabbath-schools united. The day was favorable, and the assembly large. The procession passed through the principal streets of the city. During its progress it passed by the Bethel, where the friends of temperance assembled to dedicate the drinking fountain erected by the Temperance Legion. In another column will be found the address of H. A. P. Carter, Esq. The singing in English was conducted by R. Andrews, Esq., and in Hawaiian by the Hon. Mrs. Dominis. Everything connected with the dedication of the fountain was highly gratifying to the friends of temperance. The good cause has thereby re-

ceived an onward impulse, which is indicative of good to the community.

Our Catholic neighbors, on the anniversary of "Corpus Christi," turn out in full regalia and make a great display. Banners, flags, music, flowing robes, and numerous other accessory aids, render the procession quite imposing. Bell ringing—that never-failing element of Catholic worship and display—adds its attraction. Priests and nuns, young and old, swell the grand procession. We can well imagine that processions of this nature, in really Catholic countries, must be quite imposing.

In the midst of our anniversary scenes, the *Morning Star* arrives with good news from the Marquesas Islands. An interesting report of the late voyage of this missionary vessel has been issued in the form of a supplement to the *Friend* for this month. We think our numerous readers, on land and sea, will be interested in the journal of the Rev. T. Coan.

EXCHANGE OF SEEDS AND PLANTS.—From a copy of the *Daily Sacramento Union* for April 28th, we learn that J. Q. A. Warren, Esq., who visited the Islands in 1865 and '66, is now in Sacramento, engaged in exchanging seeds and plants. He has various kinds of rice, which he is willing to give away to those applying. He is also introducing some of our shade trees into California, such as the algeroba, tamarind, guava, etc. This is a method of usefulness which we rejoice in seeing practiced. Capt. Cook found these Islands comparatively barren of fruits and vegetables, whereas now Dr. Hillebrand, who has just returned from a voyage to China, India, Java and elsewhere, declares that we are even now better off for fruits than the inhabitants of those countries. In a very few years we may hope that our Islands will become the Eden of the world. It is now the Paradise for the lovers of water-melons, so much so, that a certain California editor speaks of these Islands as "a water-melon patch in the great Pacific."

**Sketch of a Sermon on Home Missions,
Preached at Fort Street Church, June
9th, 1867, by Rev. J. F. Pogue.**

"Ebenezer, saying, hitherto hath the Lord helped us."—1 SAM. 7: xii.

In every age, and in all lands, men have been accustomed to erect monuments by which to perpetuate and hand down to posterity great events which may have taken place upon earth. Our text is an inscription placed upon one of these monuments. Upon these Islands a monument is being erected more glorious than any monument ever erected by the art of man's device. This monument is made up of living stones, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone—the church of the living God. This church has a work to perform. This work is said to be "the evangelization of the spiritual needy portions of the population of these Islands, and the supply of their religious necessities by means of divine truth preached, and otherwise disseminated."

1. Who are the agents to be employed in using the means mentioned for the evangelization of the spiritual needy upon these Islands?

2. And what are some encouragements to excite these agents to prosecute the work to completion?

My object will be to answer these two questions, and to their consideration I now invite your attention this evening.

1. Have we agents in this independent christian community who may engage in this work, and where may they be found? These are not wanting. They are numerous, and well adapted to engage in the work. Who are they? Not among the missionaries are we to look for these agents. These will be expected to do their part of the work, but not upon them alone rests the responsibility of carrying it to completion. "Bear ye one another's burdens," is the command of Paul. Hence there are other portions of this community who must aid in bearing this burden. These are the disciples of Christ gathered into what are termed "foreign Evangelical churches" in this land. There is, however, another part of this christian community upon which this work has special claims. I mean the descendants of those who first brought the light of the gospel to these shores. These are located upon all parts of the Islands, and come in contact daily with the people in their secular, intellectual and religious pursuits. Upon them rests the responsibility of completing the work commenced by their fathers. This responsibility they cannot ignore, and remain innocent.

There is another class who must not be omitted in this enumeration, viz: the native converts. Many of these are doing, and will do a good work in helping forward the cause. These, then, are the agents to be employed in this work. Men redeemed by the blood of Jesus Christ, regenerated and sanctified by the Holy Spirit, are prepared to be co-workers with the Head of the church in ushering in the time when the top stone may be placed upon this monument shouting, "Grace, grace unto it."

2. Having seen the agents by whom this work is to be done, let us now look at some things which may encourage these agents in performing their work.

Discouragements in the way are numerous, and to those who are disposed to look upon the shady side their name is legion. But is there no sunny side—nothing to inspire hope, excite zeal, and fill the heart with strong resolves that the work can, shall, and must be done? In my opinion these are many, and mighty enough to nerve us for the battle.

1. The first encouragement which I would mention is founded on God's providential dealings with the nation in preparing the way for its evangelization.

Evangelization upon these Islands has a history—a history of efforts put forth by feeble instrumentalities, but made by the Holy Spirit, attending their efforts, the power of God, and the wisdom of God, to the salvation temporal and spiritual of multitudes. Before the arrival of the missionaries God had united the Islands into one kingdom, and under one king. The *kapu* system was abolished. The first message which greeted the ears of the pioneers was, "Kamehameha is dead. Liholiho is King. The *kapu* system is abolished." The high priests of the old religion were ready to welcome them to their work. Contention, strife and persecution came, but they went fearlessly on, and soon churches, schools and knowledge spread throughout the group. God crowned their labors with success, and multitudes now in heaven, as well as many upon earth, were turned from the power of Satan to God, from death to life.

2. The success which has attended the labors of the Hawaiian Board since its formation is calculated to encourage these agents.

This Board is the working power of this christian community. When this Board commenced operations there were only three Hawaiian pastors upon the Islands. Now we have twenty-seven. There were upon the Islands at that time twenty-two churches, seventeen of which were supplied by foreign pastors, and two by natives not ordained. Now we have forty-six churches—fifteen supplied by foreign pastors, and the rest, say thirty-one, by Hawaiians. Our schools for females have increased in numbers and efficiency. The issues from the press have been multiplied. The lambs of the flock have not been neglected. Our Sabbath-schools are prosperous, and many of the children of the old missionaries are found in them laboring for the salvation of the race. Besides all this, more than twenty-five thousand dollars have been contributed during the year 1866 by these churches for the work of saving a lost world.

3. Another source of encouragement may be derived from the fact that we are not laboring alone for the present population of these Islands, but for posterity.

These valleys and hills will be cultivated; this soil will yield its increase to enlarge the wealth of the world; commerce with her winged messengers, will make this a stopping place between two continents; manufactories will spring up, and in due time the land will be covered with thriving villages, and it may be, cities teeming with men, women and children. What will be the character of these depends much upon the efforts now put forth.

4. The great encouragement to prosecute this work is yet to be mentioned, viz: *God is with us.*

We are engaged in the same work for which the Father gave his Son, and for which the Son gave his life. He who gave Moses his commission and was with him in all his labors, has said to us, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Had we not one of the encouragements which we have to urge us to duty—were our enemies a thousand times more powerful than they are—yet with this blessed promise, "I will be with you," we ought to gird ourselves for the battle, and as the conflict waxes hotter and hotter, march with our conquering King to conquest and to victory. When this victory shall have been achieved—the top stone placed upon this monument—the nation emancipated from Satan's rule and saved—with joy will we inscribe upon it, "Ebenezer—God our help. Not unto us, but to thy great name, O Father, be the praise for ever and ever."

Pitcairners on Norfolk Island.

We have received a letter from one of the old Pitcairn Islanders, now residing on Norfolk Island. The writer's name is Buffett. This person visited Honolulu over twenty years ago and wrote a series of articles upon the history of the Pitcairn Islanders, which were published in the *Friend* during the year 1846. It will be recollected by our readers that all the inhabitants (about two hundred) of Pitcairn's Island were removed by the British Government to Norfolk Island, after that island was abandoned as a penal settlement. So much dissatisfied were some of these people that they chartered a schooner and returned to their old home on Pitcairn's Island, where they are now living. Among those who remained on Norfolk Island was our correspondent, Mr. John Buffett, who married a daughter of one of the original mutineers of the *Bounty*. This letter was written February 7th, 1867.

* * * * We are now getting on very well. We obtained about two hundred and forty barrels of humpback oil this year, and last year about three hundred and fifty barrels. We export cheese and butter, and should get on very well if they would leave us alone; but they want to civilize us, and we find it a great deal better to be semi-civilized, as we do not find so much roguery in the latter as in the former state. When we came here we were officially informed that the land, with the exception of seven hundred acres, as glebe land, was ours, and the sheep and cattle also; but we soon found to the contrary, for the sheep were taken from us, and all the cattle we had not marked, and we now understand that a thousand acres of the best land on the island is sold, or to be sold to the Bishop of Melanesia, and we have nothing to say in the matter. Some time ago we advocated that the Bishop should have a branch school on the island, we supposing that at most he would not want more

than two hundred acres, but judge of our surprise when we heard of his having a ninth part of the island.

You may have heard or seen the reports published in the *Sydney Morning Herald*, where our community was scandalized as sunk in utter indolence, as being too lazy to do anything for ourselves, etc.—in fact, making us to be worse than the savages in the interior of Africa. No doubt it was done with the intention of degrading us, that others may have the credit of raising us in the scale of civilization. John Adams and myself have endeavored to refute the slander. Our reply has been published in the *Sydney Empire*, and the editor of the *Empire* has kindly given his opinion on the subject, which agrees with ours. I wish, most reverend Sir, you may see the publication, but I can assure you it is a most slanderous and disgusting account of our character.

I hope some day to land on Pitcairn's, and then I shall be nearer to you, and have the pleasure of communicating with you. In the meantime, dear Sir, if you will kindly do what you can to assist in forwarding communication between us and Pitcairn's, you would greatly oblige us.

I remain, dear Sir,

Your obedient servant,

JOHN BUFFETT.

P. S.—Reading in the *Friend* an account of the South Sea missions, I noticed the remark that two young men belonging to our community were killed at Santa Cruz by the natives. I would inform you, Sir, that one was a son of Rev. Mr. Nobbs—the other a dear grandson of mine, Fisher Young, whose mother and father, Simon and Mary Young, are now on Pitcairn's. We know not yet if they have heard of their loss, but there is one thing that consoles me. It was my dear daughter's first-born son, and at his birth, she, like Hannah, gave him to the Lord, and we hope that He received him, and that he now wears a martyr's crown. They were both engaged in the missionary cause, not as sailors, but teachers, and I believe they are the first who fell in the Melanesian missionary cause. They were both young men, born at Pitcairn's, and had they been spared, the one would have succeeded Mr. Nobbs, and the other, I think, would have been chaplain at Pitcairn's. But it has pleased the Lord to call them in the morning of life, and I hope and trust that they are enjoying "that rest which remains for the people of God."

J. B.

For the Friend.

Remarks on Acts 28:4.

The rain was falling and the weather was cold, when Paul and his shipwrecked companions reached the shore of Malta. To build a good fire was doubtless their first thought, and for this purpose Paul collected a bundle of sticks and threw them on the fire already kindled by the barbarians. Just then a viper darted from the heat and fastened on his hand. The viper is a venomous serpent, from twenty inches to three feet in length, and its bite causes speedy death. Vipers become torpid as soon as the temperature falls sensibly below the mean temperature of the place they inhabit. They are accustomed also to dart at their enemies several feet at a bound, and thus the one men-

tioned could reach the hand of Paul as he was standing near the fire.

When the inhabitants of the island saw the viper hanging to Paul's hand they exclaimed, "No doubt this man is a murderer whom, though he hath escaped the sea, yet vengeance suffereth not to live." So certain were they that vengeance had overtaken him at last that they spoke of him as already dead.

The nations of antiquity had some very correct notions of God, and especially of his justice in punishing the guilty. This knowledge had probably been handed down through successive generations from Noah and his sons; but as they did not like to retain the knowledge of God (see Rom. 1:28), it became more and more mingled with fables. From conscience and observation they had retained a more correct notion of God's justice than of his other attributes; but this attribute they personified—that is, they regarded it as a goddess whom they called Nemesis, or Dike. Dike was the name used by the barbarous inhabitants of Malta when they saw the viper hanging on Paul's hand. "This man must surely be a murderer, for although he has escaped the dangers of the sea, yet Dike has not suffered him to live."

One of the orphic hymns—hymns supposed to have been composed by Orpheus—is addressed to Dike. "I sing the eye of all-seeing, bright-robed Dike, who sits upon the sacred throne of Zeus—or Jupiter—the king, from heaven surveying the life of mortals." Hesiod represents Dike as the daughter of Zeus, sharing his throne, and noting the evil disposition of men.

By Aeschylus, Dike is portrayed with a balance, ready to weigh the good and evil deeds of men. The passage may be thus paraphrased: "The swift balance of Dike is ever watching its opportunity to descend. To some it comes in the broad light of day. The retribution of other crimes awaits the dark twilight of life, and by delay crowds of woes are gathering. Others are reserved for the eternal, never-accomplished night."

Plutarch associates Dike with Nemesis and Erings as the punishers of guilty mortals, and they exercise their functions in both this world and the next.

THE MAIN CAUSE OF THE MAORI WAR.—In a recent Auckland (New Zealand) paper, we notice the report of a Temperance Society meeting at that place, at which much attention was drawn to the demoralizing effect of strong drink upon the Maories. It was stated that there was a great outcry or protest from the more Christian and civilized natives at the opening of places for the sale of drink around them. The Chairman of the meeting gave a tribute of respect to William Thompson—one of the principal leaders in the Maori "rebellion"—who, he said, had become disaffected to British rule, because he could not have the power granted for preventing drink being conveyed up the Waikato; hence his desire to have a king and laws of their own, so that the Maori race might not become extinct by the partaking of strong drink. Many tribes of aborigines were instanced who had become or were daily becoming extinct before the white man's drink. It was declared that the only way to preserve the noble race of New Zealanders was to keep strong drink from them. These observations will, in many respects, apply to the Hawaiians, a kindred race. The native members of the Legislature have invariably, almost to a man, been in favor of stringent laws against the sale of intoxicating drinks, but, unfortunately, the laws they have enacted have, in a great degree, proved inoperative, and strong drink, combined with other causes, is fast doing death's work. It is stated that the Maori war has cost the British Government over three millions of pounds or \$15,000,000!—*Advertiser*.

The Grand Exposition.

We have received the following lines from a venerable gentleman of Northampton, Mass., now in his eighty-fourth year. He was a delegate to the Grand Peace Congress in Paris, in 1849, at which Victor Hugo presided, and is now the oldest member from Massachusetts of the A. B. C. F. M. The lines, as our intelligent readers will perceive, are in the poetical measure of the celebrated Franciscan monkish hymn of the 13th century, called "Stabat Mater." They are probably the first short poem in that measure in the English language:

I.

Is not France now symbolizing
What the world must deem surprising—
Of the "Prince of Peace" the sway,
When all kings shall bow before Him,
And all nations shall adore Him—
Whom the fiercest shall obey?

II.

For proud France a new position
Is to-day this "Exposition"
In the bloody "Champ de Mars;"
Showing what she deems most glorious,
Good o'er evil now victorious—
Fruits of Peace, not pomp of Wars.

III.

In this field behold the wonder—
See that pile of Bibles yonder,
Missiles not of deadly strife—
Weapons fatal to all error,
Striking guilty hearts with terror,
Yet bestowing endless life!

IV.

Book of Life to every peasant,
That, O France, were noble present,
Filling every cot with song;
War's dread engines then discarded,
Arts of peace by all regarded,
Jesus' rule o'ersways all wrong.

V.

When God's Book all tribes are reading,
As for all God's Son is pleading—
Triumph grand of Charity!
That will be "Earth's Exhibition,"
That the "unequaled Exposition,"
From the stars they come to see!

—[Bible Society Record.

W. A.

HAWAIIAN MUSIC.—It is something to hear of Hawaiians, who but a few years ago, as a nation, possessed no other songs but the semi-barbarous *Meles* of their ancestors, and no other music than the monotonous "ah—ah,—o—oo—u—uu," of former years,—it is something new to have to note the appearance of a neatly lithographed sheet of music for sale in the bookstore, both the words and music of which were composed by a Hawaiian lady Hon. Mrs. Dominis. The title describes the sentiments expressed in the composition—"He Mele Lahui Hawaii," or, in English, "A Hawaiian National Hymn." The words are not rhyme, but read smoothly, with the euphony characteristic of the Hawaiian tongue, and the music is very sweet, the first few bars resembling those of the popular song of "Hazel Dell." When sung by a full choir of natives, many of whom, male and female, have well managed voices of peculiar sweetness of tone, the "National Hymn," expressing as it does both piety and patriotism, cannot fail to become popular. The lithography is very creditably done at Newcomb & Co's book-binding. We subjoin a translation of the words:

Almighty Father, bend thine ear,
And list the nation's prayer,
That lowly bows before thy throne,
And seeks thy fostering care.
Grant thy peace throughout the land,
O'er each sunny sea-girt isle;
Keep the nation's life, O Lord,
And upon our Sovereign smile.

Guard Him with thy tender care;
Give Him length of years to reign
On the throne His Fathers won,—
Bless the nation once again.
Give the King thy loving grace,
And with wisdom from on high,
Prosperous lead his people on
As beneath thy watchful eye.

CHORUS—Grant thy peace, &c.

Bless, oh Lord, our country's chiefs,
Grant them wisdom so to live
That our people may be saved,
And to thee the glory give.
Watch thou o'er us, day by day,—
King and people—with thy love,
For our hope is all in thee;
Bless us, thou who reign'st above!

CHORUS—Grant thy peace, &c.

—Advertiser.

THE FRIEND.

JULY 1, 1867.

EDITOR'S TABLE.

BEECHER'S NORWOOD, OR VILLAGE LIFE IN NEW ENGLAND.—There was a time at no very distant date, when novels were *tabu* to some of the good people of America. A change has come over the minds of many upon this subject. Seeing "Norwood" advertised in the New York *Observer*, we presumed it would not be wrong to read it, so for the first time in our life, we bought a copy of the New York *Ledger*. Report says the publisher of the *Ledger* pays Mr. Beecher \$10,000 for this serial, which will make its appearance in the successive numbers of the *Ledger*. The scene of "Norwood" is laid in the valley of the Connecticut. "Look," says the writer, "with my eyes, good reader, upon the town of Norwood, that refusing to go down upon the fat bottom-lands of the Connecticut, daintily perches itself upon the irregular slopes west, and looks over upon that transcendent valley from under its beautiful shade trees, and you will say that no fairer village glistens in the sunlight, or nestles under arching elms. It is a wonder that Norwood was ever allowed to venture so near the low grounds of the Connecticut—for it was early settled, not far from thirty years after the Pilgrims' landing."

This paragraph takes us again to the scenes of college life, when on vacation and festival days, we rambled over the hills of Hampshire County and along the banks of the beautiful Connecticut, under those "arching elms." We have visited Norwood, or some similar town in that beautiful region. Hadley, Hatfield, Northampton, Sunderland and Greenfield are all sister towns to Norwood. We thank Mr. B. for transporting us to that delightful region of Massachusetts. Nearly six years we spent in Amherst, looking forth upon the very spot where "Norwood nestles under arching elms."

We shall follow Rachel Liscomb and Abiah Cathcart as they settle down to life's labors on the old Templeton farm. We have visited many such farms, and looked down many "old-fashioned wells of mysterious depth," and drank from the old oaken bucket, "spurting out its contents on every side, and filling the well with a musical splashing sound, reserving hardly enough to serve for a good drink."

We shall be disappointed if Mr. B. does not furnish his readers with many a bright page descriptive of New England life. His descriptions are life-like. Abiah Cathcart's horses we have seen a hundred times, and "the great golden-speckled rooster" we heard crow more than thirty years ago, as he "drew up with magisterial dignity."

Whether Mr. B. has really struck that rich mine of golden ore that lies embedded under the angular and somewhat stiff exterior of New England character, remains to be seen. But that there is a rich mine there, is a fact that some future Scott or Irving will yet disclose. The world has already heard much about New England, but the reading world may rest assured the story of New England life, habits and character has not yet been fully portrayed. We shall anxiously wait to see whether Mr. Beecher has been endowed with the "Divine gift" to unfold and portray New England life and character.

THE "SPARKLER."—This is the attractive name of a monthly journal of art and literature published by the Pithanologian Society of Columbia Grammar School, New York city. Three numbers have been received, and they indicate wit, taste and ability on the part of the youthful aspirants for editorial fame. The two sons of Dr. G. A. Lathrop, formerly of Honolulu, are contributors to the columns of the *Sparkler*. When they resided in Honolulu, these boys were "brim-full" of Young America, and we should infer that the same spirit still animated their minds. We notice some poetical effusions and translations from the French in the *Sparkler*. Success to the conductors. We shall be happy to exchange.

YOUNG LADIES' SEMINARY, BENICIA.—This institution, under the efficient management of Rev. Mr. and Mrs. Mills, with its eleven teachers and one hundred and twenty pupils, (eighty-one of whom are boarders,) appears to be in most successful operation. A catalogue has been received. We are fully confident its advantages equal those of any other female seminary this side of the Rocky Mountains. We notice among the graduates this year that there are two from the Islands—Miss Clara and Miss Marion Rowell, of Kauai.

STRANGER'S FRIEND SOCIETY.—The ladies of Honolulu, interested in sustaining the Stranger's Friend Society, met on the 6th of June at the residence of the Seamen's Chaplain. From the report of Mrs. A. E. Austin, the Treasurer, it appeared that the Society had assisted fifteen sick and indigent persons belonging to five different nationalities, viz:

1.—American.....	\$21 00
2.—British.....	05 00
3.—German.....	11 00
4.—Portugal.....	24 00
5.—Portugal.....	6 00
6.—German.....	23 50
7.—American.....	8 00
8.—American.....	12 50
9.—American.....	25 00
10.—British.....	10 00
11.—British.....	2 50
12.—American.....	16 50
13.—Russian.....	18 00
14.—American.....	18 00
15.—British.....	61 50

Total amount expended.....\$319 50

From the Treasurer's report, it appears that there remains unexpended \$40.15, besides the fund of \$2,000 invested in Government bonds.

THE REV. JAMES DALY.—This young man graduates at Andover Theological Seminary this year. He has already left for a tour through Europe, expecting to visit Palestine and Egypt. During his travels he will correspond for the Boston *Congregationalist* and the *Pacific* of San Francisco.

Oahu College.

The annual examination and exhibition of this institution have taken place during the past month, and been well attended. Indeed the hall was crowded on each occasion to its utmost capacity. The number of students has increased the past year, and the catalogue shows that 74 have been in attendance. Considerable improvement was noticeable in the various classes examined, and the readiness with which the scholars answered all questions showed that they had been well drilled. The hall was decorated with thirty-five specimens of colored drawings, evidencing the skill of the pupils in this branch of their instruction. The report of the examining committee, which we insert below, is so full that more from us will not be necessary.

We may here state that the institution was founded in 1841, and is consequently twenty-six years old. Its total endowment fund amounts to \$35,205, including four thousand dollars recently given by James Hunnewell, Esq., of Boston, which makes the total of his gift \$10,000. We sincerely trust that some special efforts will be made to increase the fund to one hundred thousand dollars, as the College needs more teachers and buildings, and with ample provision in these respects, it might accommodate two hundred students.

REPORT

Of the Committee Appointed to attend the Examination of the Oahu College, on the 11th, 12th and 13th of June.

With the school year just closed, Oahu College entered upon its second quarter of a century. It is interesting to notice the change in the relative position of the institution indicated by the Catalogue of Pupils, in which there are only fourteen out of seventy-four names who are children of American Missionaries, while six are of purely Hawaiian parentage. This institution was commenced with reference to the whole English-speaking community of these islands; and it is gratifying that it has, thus early in its history, developed so successfully in the direction intended by its founders. The crowded attendance upon the examination and exhibition gave full evidence that our community is not wanting in appreciation of the plan of the institution, and of the mode in which it is being carried out.

The compression of the examination into a day and a half was productive of increased interest, and did not detract from its real value. A very marked improvement was apparent to those who could make the comparison, over the examinations of the last few years, in the distinctness of utterance on the part of the pupils. We would exhort both teachers and scholars not to remit their endeavors in this very important matter.

An inspection of the records of the year, exhibiting the standing of each scholar, shows a very marked and high rate of good deportment and of scholarly attainments; and it is, in fact, so uniformly high that we would suggest to the teachers a more rigid and discriminating mode of marking. Such records lose very much of their value, unless kept with perfect impartiality; and we would recommend that the decimals, in the first records certainly, be discontinued.

We were much pleased with the general manner in which the examinations were conducted, and there was a very satisfactory certainty on the part of the pupils. It would be an improvement, were there no voluntary prompting of one pupil by another; and we would urge it should not be allowed in the ordinary recitations of the institution, as it is in them that this unnecessary and bad habit is formed.

The practical turn given to the studies examined was very satisfactory—as in the classes of Greek and Latin, physical geography, chemistry and familiar science. We were particularly gratified with the attention paid to the Hawaiian language, and with the fact that the Trustees will, the coming year, offer a prize to the individual making the greatest advance in each class pursuing this study. The Hawaiian may well become one of the special features of a course of study at Punahoa.

The exhibition on Thursday evening was interesting and encouraging. Greater attention might, however, we would suggest, be devoted to the art of elocution. It was interesting that D. Male, a native Hawaiian, should appear to so good advantage in this very particular.

We thank the teachers for their laborious attention to the intellectual and moral advancement of the minds under their care during the year past, and would assure them that their very pains-taking labors are fully appreciated by a grateful public.

WM. REYNOLDS,
JNO. S. MCGREW,
W. P. ALEXANDER,
L. H. GULICK,
Committee.

Death of John Byrns, Lay Missionary to Seamen on East River, New York.

Late New York papers, as well as private letters, announce the death of this earnest laborer in the seamen's cause. Some of our readers may remember a long article published in the *Friend* of last September, entitled, "A Wandering Sailor brought home to God." That sailor was Mr. John Byrns, whose useful career has now been brought to a close. Mr. Byrns had become well known in New York as one of the most successful laborers among seamen. He had been a soldier in the British army, and afterwards served as a sailor on board an American man-of-war. He was a native of Ireland. Several years ago we read a letter written by Mr. Byrns and published in the *Sailor's Magazine*. From this letter we copy the following paragraphs:

In February, 1854, I entered the United States navy, and in July following sailed for the Pacific, rejoicing that I was where my relatives would never see me again, and purposing when I reached some foreign port to run away from the service. But God's mercy was leading me in a way I knew not. Four days out from Rio Janeiro we were overtaken by a storm. The waves rose mountain high, the thunders rolled, and the lightnings played. In the twinkling of an eye our mizzenmast went by the board, and shortly after our mainmast. We expected the foremast to follow. All hands were called to save ship—the signal gun proclaimed distress and called for relief. Terror was on every countenance, and hurried thoughts of dear parents, of wives and children whom they might never see more, wrung many hearts with anguish. But these thoughts did not trouble me. My past sins rushed up before me, God's gracious spirit resisted. His long suffering provoked, and now I thought the barren fig tree was about to be cut down. I exclaimed, "well, I'm damned for ever, and justly too. The Lord called and I would not obey, and now he is going to destroy my soul." My sainted father's last prayer came up to my view, and I saw his raised hands praying even in death for his poor wandering child. I lifted my heart to God, and said, "O Lord spare me but once more, and I will serve Thee." I cried to Him for Jesus' sake to save me. He heard my prayer, and we were delivered from death. I continued to pray for a time, morning and night, but did not leave off drinking rum, a ration of which was served out to us daily.

Soon after it pleased God to lay his afflictive hand upon me. I was seized with inflammatory rheumatism, which deprived me of the use of my hands and feet, and so racked my whole body with pain, that I often wept as I lay on the deck, and wished I had never

been born. I continued in this state for ten months, under the discipline of God's tender love, designed to bring me to repentance. I bless His name for the chastising rod.

Being unable to perform duty, I was invalided home, and transferred to the sloop-of-war *Vincennes*, bound for New York. We touched on our way at Honolulu, and being somewhat improved in health, I obtained liberty to go on shore, having promised the doctor that I would not get drunk; but I fell into bad company and broke my promise, and while intoxicated fell over a spare mast near the gang-way of the ship, and would certainly have been killed, had not one of the men seized hold of me. He told me of it the next morning. I sat down on the deck and asked what will become of me. I thought of the vows I made in the hour of danger to my long suffering God. I thought of the many perils I had escaped, and the many times I had been delivered from death. My poor father's last prayer for me came more forcibly to my mind than ever, and as I leaned over the side of the ship I wept where none could see me, but Him who despiseth not the tears of the contrite. I felt the influence of the Divine Spirit working in my soul, and my heart was softened. Rev. Mr. Damon, the seamen's chaplain, came on board with books and tracts. I went to him and said, "Sir, will you give me a Testament?" He did so, and I commenced to read and study it, but the more I read, the more I felt condemned. I thought I had gone too far to expect forgiveness, and as my burden increased I knew not what I should do. I roamed about the deck; I could not eat, nor remain five minutes in one place. Where, thought I, shall I now go? My sin has found me out. God will cut me down now, and I shall be in hell for ever. Still I felt and acknowledged his justice in so doing. I remained in this wretched state four or five days. I did not know that there was a christian on board, but thinking that a very moral young man with us might be one, I made my case known to him. He replied, "You must not give way so; pray a little in the morning and at night, and if you are sorry for getting drunk, God is good and will forgive you; so think no more on the subject. You are weak in body, and if you feel so, your health will give way. So come John, cheer up and help us sing 'Poor Dog Tray.'" "Ah," said I, "shipmate, 'Poor Dog Tray' can't give me any comfort now; the arrows of the Almighty are fast within me, and unless He restores my soul nothing else will." He replied, "I hope you are not going to extremes." "I am going," said I, "to begin in earnest and seek God. O that I knew where I might find Him!" I continued to read my Testament, but the more I read the greater was my burden.

I was soon called to meet severe persecution. Wherever I went through the ship, I met mockery and scorn; but Jesus was with me, and stood by me. In the night my hammock was let down by the men while I was asleep, and I fell across a large chest. I was not much hurt, but somewhat stunned, and holding on to a stanchion, I knelt down and prayed to my God not to lay this sin to their charge. I was asked the next morning if the Lord did not visit me during the night. Yes, said I, blessed be His name, and if you do

not repent, He will visit you in an hour when you think not.

They threatened to burn my Bible. Ah, said I, that might do in my poor priest-ridden country, but, thank God, I am sailing under the stars and stripes now, and Antichrist cannot hold its deluded victims in slavery here. The laws of America protect my rights, and no one, I say it with respect and love to my officers, shall prevent me from reading God's word, and praying and praising Him.

After a little while the mouths of the revilers were stopped, so that I could walk up boldly and speak to any of the crew about the welfare of their souls. I continued to pray for my shipmates, and soon had the comfort of seeing a boy about sixteen years of age come out on the side of the Lord. He was next the mark for ridicule, but He who never forsakes His children stood by him, and delivered him from their snares. Seeing this dear soul rejoicing in God, I felt much encouraged to persevere in my efforts for the salvation of my shipmates. We both united in covenant to serve the Lord. Never shall I forget that night, when under the bow of the launch we knelt together, and gave ourselves away to Him who had loved us. This dear boy was much tried by the wicked men, but nothing was able to move him. One officer on board tried to stagger his faith; he used to send for him in the only times the boy had to study and improve his mind, and ask such questions as this: "E—, where did Cain get his wife?" "Sir," he replied, "I am ignorant. The only answer I can give you is, my God knows where Cain got his wife, and I did not ask him this question when I felt the burden of my sins, but I cried, God be merciful to me a sinner."

At Tahiti the crew got liberty to go ashore, and for four or five days abandoned themselves to intemperance. During this time I had much abuse to encounter, but I strove to bear up under it, looking to that Saviour who endured the scoffings of poor vile men. I was much comforted by those words of his, "learn of me."

On reaching New York, being still afflicted with lameness, I was sent to the hospital in Brooklyn, where I remained two months happy in the Lord. My health having improved, I obtained my discharge and left the service. I have since been in the *Sailor's Home* in this city, where I have received much kindness from Captain Tracy and his wife, and had the joy of seeing several of the boarders hopefully brought to Christ. The welfare of the sailor is very near my heart, and I cannot but pray and hope that the time is at hand when the abundance of the sea shall be converted to God.

NEW BOOKS ON THE HAWAIIAN ISLANDS.—We learn that W. T. Brigham, Esq., of Boston, who visited the Islands two years ago, is preparing, and will very soon publish, a memoir on the geology of the Hawaiian Islands; and that his companion, Mr. Mann, will publish a work upon the botany of the Islands. Some few pages of Mr. Mann's work have already been received by Dr. Hillebrand. We are glad to know that men of science are laboriously toiling to investigate the natural history of the Islands. Persons competent to judge inform us that much yet remains to be explored.

Hawaiian Evangelical Association.

The Hawaiian Evangelical Association has been in session the past month, and engaged each day in discussing questions of vital importance to the moral and religious well-being of the Hawaiian people. The reports from the various stations throughout the islands all corroborate the fact that vice, immorality and drunkenness are rapidly on the increase, and unless soon checked by the stern authority of law, the Hawaiian race will ere long be numbered among the past.

The attendance of missionaries, native pastors and lay delegates from the churches is larger than ever before. The association numbers not far from seventy or eighty members, comprising among them the most educated of the Hawaiian race, and some really able native speakers, whom it is a pleasure to listen to. One can notice from year to year a decided advance among them in all the qualities that go to make leaders and teachers of the people.

On June 13th, Captain WILLIAM REYNOLDS, of the *Lackawanna*, was present, and made a few remarks to the association, which we are permitted to insert. No one is more competent to state the facts which he does, as in 1839-42 he accompanied Lieutenant Wilkes in his Exploring Expedition, and visited nearly every group of islands in the Pacific, saw the natives in their own countries, under various forms of religious teaching, and from *personal observation* makes his own comparisons. Coming from such a source, the following statements will carry weight wherever they may be read in any part of the civilized world:

ADDRESS OF CAPT. WM. REYNOLDS.

MY FRIENDS—

It is not as a stranger, nor as the Captain of a ship-of-war recently arrived, but rather as one whose recollections of these islands go back to more than a quarter of a century ago, and who subsequently made his home among you for many years, that I venture to say a few words on this interesting occasion of the annual meeting of the American Missionaries to the Hawaiian Islands, at Honolulu.

So long ago as 1840 it was quite evident that American influence, both lay and clerical, was the predominant agency at work in shaping the religious, social and business relations of this people, and to my brother officers and to myself it was most gratifying to find that, under the auspices of our countrymen, a very satisfactory state of things prevailed here, in marked contrast to what had been observed at the southern groups in this ocean.

I will endeavor to state briefly the prominent points which then came under my notice, and which subsequently became more apparent to me, and to offer in passing, a slight contrasting allusion to the condition of matters in the South Pacific.

The relations between the foreigners residing here and the Hawaiians were then, in the main peaceful, and this unusual but happy condition has continued to this day. Acts of violence between individuals of the two races have been almost unknown, and, if I am not mistaken, it is only within a few months that the life of a white man has been taken by a Hawaiian since the advent of the American Missionaries in 1820.

The Hawaiian people have been generally educated in due regard to their capacity and needs, inasmuch that the bulk of them have been able to read and write, and a fair proportion qualified to conduct such business as pertains to their modes of life. Hawaiians have had seats for many years in Parliament, have served as judges and jurors, and have engaged in the practice of law and in various other callings and occupations.

They possess the advantages of newspapers in the Hawaiian language, and they are very much given to writing letters to and fro by the post.

The marriage tie was early established among them, and the family relation encouraged with an improvement of their moral condition as remarkable as that of their intellectual advancement.

Churches have been erected in every hamlet and the Sabbath has been as reverently observed as it is at home.

The Bible was long ago published in the Hawaiian language and distributed by the American Mission, extensively among the people.

For all these advantages the Hawaiian people are indebted to the generous kindness of American friends, who, 48 years ago, when the rest of mankind were indifferent to the welfare of the Hawaiian race, founded a Christian Mission within this group, and who have sustained that Mission with unflinching zeal and liberality up to the present day.

To the labors of these American Missionaries, the Hawaiian people owe their written language and all the literature they possess, as well as the education by which they are enabled to read and write, and to take a part in the affairs of life.

A college, a high school, divers boarding schools, and a system of common schools, after the New England model, have been the means by which the American Mission have so successfully elevated the Hawaiians above the ignorant state in which they were found in 1820, and so early was this process of instruction inaugurated and so successful was its operation among the people that, when in later years, Missionaries of another creed sought to establish a footing here, they found it necessary to set aside their usual practice of non-education, and to enter into competition with the American Mission in the matter of instructing the natives, in order to maintain their ground at all.

Another wise and thoughtful act of the American Mission was the establishment of a boarding school for the children of the chiefs, in an excellent family of the Mission, which gave to them the inestimable advantage of the influence of a good New England home during their tender years, in addition to the educational opportunities thus provided for. This school was in successful operation in 1840, and was one of the most gratifying examples of the liberal and judicious measures of our countrymen for the benefit of the Hawaiians that then fell under my observation. The present King, as well as the late King, were members of this first Royal school.

I am not aware that any cotemporaneous Mission in the Pacific, or any Mission established at a later day in this ocean, has had so great a measure of success attendant on their efforts, as has been the case with the Hawaiians under the instruction of the Missionaries from the United States.

At Tahiti, in 1839, the difference in favor of the Hawaiians was very manifest, although an English Mission had been established there at that time for more than forty years, and over twenty in advance of the American Mission here. Since then events have placed Tahiti out of the comparison.

At the Tonga Isles, a civil and religious war was prevailing in 1840, encouraged by the English missionaries of that day as stated by Captain Wilkes, in the narrative of the U. S. Exploring Expedition; and at the Navigator Group, where is also an English mission, civil and religious wars have prevailed of late years, adding largely, of course, to the other causes at work, in depopulating those islands.

At New Zealand, the newspapers of the day are boasting of having the longest war on hand ever known, between the English and the New Zealand people. At these islands an English mission has been established for more than fifty years, and has the benefit of a bishopric or two, in its support, a sacerdotal aid which is the one thing needful, according to modern opinion in certain quarters, when the conversion of a primitive people from barbarism to Christianity is to be undertaken. Yet mission results in New Zealand, even with such a potent priestly agency at work, have not had the highest success or produced the most gratifying results. Only last year a coasting schooner was cut off by the natives, and an English missionary particularly selected and put to death, and afterwards eaten; a little transaction which certainly does not exhibit the most affectionate relations as existing between the natives and their pastors.

Bishop Williams of Waipā, New Zealand, has published an account of Christianity among the New Zealanders from 1805 to 1865, on which an English critic remarks as follows: "One of the most recent acts of the New Zealanders in connection with Christianity was to eat a missionary or rather a missionary's brains, and the Bishop of Waipā may well say that it may seem a most unfavorable time for publishing a book on Christian missions, but more particularly one which professes to give an account of Christianity among the New Zealanders. However, the Bishop is not altogether dissatisfied with the results of missionary labors and seems to think that if Satan, in the form of Romish priests, could be cast out, true Christianity would make great progress."

That Bishop therefore finds Satan in the form of Roman Catholic priests in the way of his making the

New Zealanders true Christians, after 50 years trial, whereas another Bishop nearer at hand and newly entered upon the mission field in the Pacific, finds the obnoxious American Puritans (according to a recent catechism, descendants of one Brown and his followers who, settled New England after cutting off the head of Charles the First, and it may be inferred that these descendants came here to cut off the heads of all the Kamehamehas) to be his Satan in the way of making the Hawaiians true Christians, and makes no mention of the Romish priests who have been here for many years, as impeding in any way the good cause of religious conversion.

These two prelates disagree so decidedly upon such a vital point, that it is not likely that either of them can be correct, and it is to be hoped that Bishop Williams is as unjust, and as wide of the truth, in throwing upon the Romish priests at New Zealand, the onus of thwarting the conversion of that martyred race, of whom, out of a very large population, but 40,000 are reported to be now left alive, as the Hawaiian Bishop is in pronouncing the American mission at the Hawaiian Isles, after an existence of nearly half a century, to be a failure; and, in charging it with making the people worse morally than they were in their heathen days. It is with a sense of shame for my kind that I feel compelled to allude upon this occasion to such an extraordinary statement, coming from such a source. If it could be true, or even near the truth, the cause of missions might well be abandoned all over the earth; but the common phases of Hawaiian life give to it a denial, the mission of the *Morning Star* in carrying Hawaiian pastors to evangelize other isles gives it a denial; the scenes of yesterday and of to-day give to it a denial; turn which way you will, there is nothing to be found in its support. Indeed the wickedness of this assertion is only to be equalled by its folly. Puritanism and immorality have never been allies in any shape, and all the assertions of all the Bishops of Christendom cannot make it appear that the American missionaries at these islands have afforded an exception to the rule. The most complete defence of this American mission, if it needs one, is to be found at this day in these facts: that an Hawaiian Monarch is still upon the throne, with his people and some thousands of foreigners living together in peace and security, while the Marquesas, Tahiti and New Zealand have long since lost their native kings,—that the Hawaiians are an educated people, and the churches and schools fully attended throughout the group, that many Hawaiians are in the ministry; that some are at work as missionaries at other isles, to the South and to the West; that others are successfully teaching their younger kindred in the schools of the kingdom; that the moral and social condition of the people corresponds with the advancement of their education,—that no civil or religious wars have taken place since the advent of the American mission in 1820, and that, as is fully apparent to any truthful observer, the Hawaiians generally love and respect the American clergymen and teachers who have devoted their lives to the improvement of the Hawaiian race.

I do not for a moment suppose that you, my countrymen, of the American mission, require a word of support from me; you can safely rely upon your position, which is impregnable as it stands upon the sure foundation of truth and cannot be disturbed by the slanders of your enemies; but as it is my good fortune to be present upon this interesting occasion, as I have been for so many years a witness of your good deeds and an observer of their excellent results, I could not say less than I have said. I will close with the hope that you will neither be dismayed nor discouraged by opposition from any quarter, and that still faithfully supported by the American Board of Commissioners for Foreign Missions, and sustained by the admiration and by the best wishes of all good men of your own, and of every country, you will persevere in your Christian work unto the end.

☞ The following facts indicate that the English people are sensible. Who would not prefer to see a drunken man whipped to a poor horse abused?

Lord Francis Russell, who was lately fined in England for abusing his horse, has just been acquitted on a charge of punishing his coachman. The judge ruled that as the man was drunk, the master had a right to thrash him.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

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sold 18,560, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.

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PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

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For the Friend.

Will you meet me there?

Far from our dull mortal eyes,
Way beyond our earthly sight;
Where the eternal city lies
Clothed in robes of endless light;
Where the saints and angels dwell,
Holier far than tongue can tell;
Where the blight of sin ne'er fell.
Will you meet me there?

When life's battles all are o'er,
And we sleep within the tomb;
When we leave this earthly shore
Then to meet our final doom;
When we've fought the christian fight,
And our souls have taken flight
To that world of pure delight,
Will you meet me there?

Far beyond the shores of time
Where our pleading Saviour stands,
In that holy, sinless clime,
With His wounded side and hands,
There will be the ransomed blest
Leaning on their Saviour's breast;
There we'll find our long sought rest;
Will you meet me there? L. K.

[REPLY.]**I hope there to meet you.**

In loving our Maker who sent us His Son,
That, dying for sinners, we might be thus won,
And pleading His merits for me to atone,
Go cast all my cares upon Jesus alone,
Who ever is ready to plead, and help save
The vilest of sinners from death and the grave:
That with Him in glory we all may appear,
To worship the Father through Eternity's year.
In hearing the sentence, "Come enter thy rest,"
I hope there to meet you among all the blest.

Though darkness encompass, and weak be our faith—
Though Satan assail us, remember He saith,
"We're tempted no more than we're able to bear,"
And ever He's ready to hear a faint prayer;
He'll help us at all times to overcome sin,
That we may be holy—a crown thus to win.
How gladly I welcome Him unto my heart,
And pray that all evil from me may depart:
That by His free grace, I enabled will be
To triumph o'er Satan, and meet there with thee.

Yes, there with the ransomed I hope we will meet,
For there we may kneel at our dear Saviour's feet;
And there, after life's stormy seas have been crossed,
In rapturous pleasure we all will be lost
In praising our Maker, that mercy He gave
Where wrath was deserving; He stooped us to save.
Oh! there with the angels and saints we will be,
Enjoying a life where from sin we'll be free—
Where troubles, and trials, and temptings shall cease,
And all through eternity, perfect our peace.

June, 1867.

T. G. T.

THE REV. THEODORE GULICK.—From a copy of the *Christian World* lately received, we learn that Mr. Gulick is under appointment to go to the city of Mexico as a missionary of the "American and Foreign Christian Union." He will leave New York as soon as he considers it safe to enter the country.

RETURN OF GENERAL McCook.—After an absence of six months on a visit to California and Washington, we are glad to welcome the American Minister on his safe return to Honolulu with his family.

☞ **The Rev. E. Corwin** will deliver the oration on the 4th of July at the Stone Church, before the American residents, and all others inclined to assemble on that occasion.

THE REV. E. JOHNSON.—We understand that Mr. E. Johnson, missionary at Waioli, Kauai, has gone in the *Morning Star* as the delegate to the Mission churches in Micronesia.

Address by H. A. P. Carter, Esq.,

Delivered at the dedication of the Drinking Fountain in Honolulu, June 15, 1867.

GENTLEMEN OF THE HONOLULU TEMPERANCE LEGION: By your favor the pleasant duty devolves upon me to congratulate you to-day upon the completion of your Fountain. I am happy so to do, and to felicitate you as well upon the prompt and liberal response which an ever generous public made to your appeal for the necessary means; upon the cordial co-operation of His Majesty's Government to enable you to carry out your design, and upon your happily chosen site, under the shadow of those walls within which the friends of Temperance have so often gathered. I congratulate also this assemblage and the public, generally, upon the acquisition to our public works of one at once so ornamental and so useful.

My friends, this day marks a new era in the history of Temperance Societies in this place, and I hail its brightness and glory as auspicious omens for their future. To-day, the friends of Temperance assemble to dedicate the first structure erected solely in the cause of Temperance in this city, and so long as this stands it will be your protest against the vice of intemperance, and the musical splash of its falling waters will be your invitation to all to partake of its benefits. Happy shall we be if, by its clearness and purity, it shall prove suggestive to all of that purity of life and thought which the practice of Temperance promotes.

The distinctive feature of your cause, as typified by this fountain, is its freedom to all. While, on the one hand, you use every means in your power to check the flow in our midst of the dark stream of Intemperance, with all its horrid train of evil influences—its saddened homes, its blighted hopes, its dishonored graves—here, you open up a fountain of that element which, from Eden's day, has been God's purest gift to man, and which, gathered from a hundred rills in yonder smiling valley, you lead hither to continually pour out its tribute to the happiness and comfort of your fellow men.

We hail with peculiar satisfaction and joy the presence of these children, with their beaming faces, and the bright-voiced banners of the Christian associations they represent. We would early implant the seeds of Temperance in their young hearts, for it is our earnest hope that when the mantles of their fathers have fallen upon them, and to their hands have been committed these works of Faith and Love, that they will remember the bright June morning when they gathered with us to celebrate the dedication of the first drinking fountain of Hawaii nei, and that, remembering this, they will, with pride and joy, carry on the cause we represent.

Gentlemen of the Legion: It is our trust that this outward dedication is but symbolic of the dedication of your hearts and efforts to the great cause you have espoused, and as this is to be a monitor and an invitation, so you are to stand steadfast in your lot, and with increasing numbers and efficiency, persevere until, not here alone, but in many a disconsolate home and despondent heart, you will have reared imperishable monuments of Temperance and Love to bear witness to your fidelity and zeal. Your cause is an undying one—founded upon the highest moral needs of man. No legal code is complete without a recognition of its rules; no moral code is sufficient without an incorporation of its principles; no human character is perfect without practising its precepts. It challenges the highest study of the Statesman and Philanthropist. Its need is felt in all the ramifications of society. It should reach to the utmost limit of humanity, and sound the very depths of human woe. You are its recognized exponents here, and your inspiration should be equal to your good cause. It is in this trust that we here dedicate this Fountain to the immortal cause of Temperance.

SAILING OF THE "MORNING STAR."—This vessel sailed for a long cruise among the Micronesian Islands at 3, P. M., on Monday, July 1. It is expected that she will touch at several islands hitherto unvisited by any missionary vessel. Her cruise will necessarily be protracted, so that she may not be expected to return in less than five or six months. Just before the hawser was cast off, the Missionary Hymn was sung, and prayer was offered in English by the Rev. D. Dole, and in Hawaiian by the Rev. B. W. Parker.

"Joy to the world! the isles that ages saw,
Vassals of sin, now wait Messiah's law.
Forth to their toil the missionaries go,
Gladly to lessen human guilt and woe.
God goes before them, freely to prepare
A way in pagan lands,—Salvation's highway there."

Information Wanted,

Respecting *Edward St. Germain*, of Lansingburgh, New York. Any information will be gladly received by the editor of the *Friend* or *Gazette*.

DIED.

HATHAWAY.—In Honolulu, on the morning of June 21, Frederick H. Hathaway, aged 49 years.

LAVAL.—In this city, on the 27th of June, Geo. Wood Laval, aged 63 years. Mr. Wood was a native of Bordeaux, France, and has been a resident of these islands 42 years.

CONSTANTINE.—In San Francisco, on the 16th of May, 1867, at his residence on Montgomery street, J. Constantine, a native of Geneva, Switzerland, aged 67 years. The deceased was the father of Madame de Varigny, of this place.

DAYLEY.—In Oakland, May 13th, 1867, James C. Dayley, a native of Salem, Mass., aged 32 years. The deceased was a son of Capt. Jas. Dayley.

Card.—The undersigned would most respectfully acknowledge the honor conferred upon him, by the Subscription of \$50, by twelve gentlemen of Honolulu, to constitute him an Honorary Member of the "Queen's Hospital Association."
S. C. DAMON.

MARINE JOURNAL.**PORT OF HONOLULU, S. I.****ARRIVALS.**

June 2—Am schr San Diego, Tengstrom, — days from Howland's Island.
4—Am clipper ship Magnet, Crosby, 18 days from San Francisco.
5—Am ship Nightingale, Dexter, 16 days from San Francisco.
7—Haw'n bark Bernice, Cathcart, 14 days from San Francisco.
9—U. S. S. Lackawanna, Reynolds, from Kauai.
10—Am brig Morning Star, Bingham, fr Marquesas Is.
13—Am ship Sumatra, Kinsman, 15 days from San Francisco.
21—Bark D. C. Murray, Bennett, 12 days from San Francisco, with mdse and passengers, to Walker & Allen.
23—Am brig Advance, Perry, 14 days fr San Francisco.
26—Am clipper ship Bengal, Ingersoll, 16 days from San Francisco.

DEPARTURES.

June 1—Am brig Heperlan; Wood, for Humboldt.
4—Am ship Magnet, Crosby, for Hongkong.
4—Russ. gunboat Gornostay, Lutke, for Japan.
4—Am bark Cambridge, Brooks, for San Francisco.
6—Am barkentine Jane A. Falkenburg, Gragg, for Portland, Oregon.
6—Br bark Eastfield, Watts, for Valparaiso.
7—Am bark Camden, Mitchell, for Teekaleet.
8—Am ship Nightingale, for Japan.
14—Ship Sumatra, Kinsman, for Hong Kong.
14—Am schr San Diego, Tengstrom, for Howland's Is.
15—Haw. brig Kamehameha V., Stone, for Baker's Is.
22—Am bark Rainier, Haydn, for San Francisco.
24—Am brig Advance, Perry, for Japan.
28—Haw. bark Bernice, Cathcart, for San Francisco.

MEMORANDA.

REPORT OF THE MORNING STAR.—The *Morning Star* sailed from Honolulu for the Marquesas Island March 23th, via Hilo. Among the passengers were nine Marquesans who had been, under the instruction of Mr. Bicknell the last two years. The *M. S.* reached Hilo March 31st. On the 24 April the people of Hilo gave her a public welcome. On the evening of the third she resumed her voyage, taking on board Mr. Coan. Messrs. Parker and Coan went as delegates of the Hawaiian Board. On the eighth a Marquesan woman died, and was buried at sea. We crossed the line in 169° West Longitude, and made Upou on the 27th. Lay off and on all night, and were off Hakaheku in the morning—the station of Rev. Samuel Kauwealoa. Sailed on the 30th of April for Nuhiwa, and anchored in the harbor of Taihoa. The next day sailed for Uahuna and thence to Hivaya and Fahu-hiva. On the last the general meeting of the Marquesas Mission. We lay at anchor one week, and after returning the missionaries to their homes, set sail for Hilo May 23d, reaching that port June 6th. Lay at anchor two nights, and reached Honolulu June 10th. H. BINGHAM, JR., Master *M. S.*

PASSENGERS.

FROM SAN FRANCISCO—Per Bernice, June 7—F Brown, M R Buckanan, Master Buckanan, A Morrison, A Lausence, H Pritchard, T H Jordan, J J Paulsen, D J Hauld—9.
FOR SAN FRANCISCO—Per Cambridge, June 4—Lady Superior, Miss Sellen, Miss Chambers, Miss Ella Dudoit, Miss Lysaght, 3 children, J Halstead, T Halstead, Mrs Clark, John Davis, Mr and Mrs Gough, J Noble—15.
FROM HOWLAND'S ISLAND—Per San Diego, June 3—G Reiners, 9 Hawaiians—10.
FOR VALPARAISO—Per Eastfield, June 6—J Estall, Mrs Estall and 5 children, John Hunt, James Wright, James Black, R N Beebe—11.
FROM SAN FRANCISCO—Per Sumatra, June 13—Mr Phillips.
FOR HONGKONG—Per Sumatra, June 14—Alai, Akeau, Youngcheong, Quin Ki, Ahsee.
FOR GUANO ISLANDS—Per Kamehameha V., June 15—A J Kerney, John Fletcher, and 9 Hawaiians—11.
FOR SAN FRANCISCO—Per Rainier, June 22—E Hoffschlaeger, J C Pierce, E Damon, Prof W D Alexander, W Cornwell, J Sheldon, F W Wise, H Halstead—8.
FROM SAN FRANCISCO—Per D. C. Murray, June 21—Gen'l McCook, wife and svt, Miss W. Dawson, Miss F. Coombe, Mr J Callahan, Messrs. H. Devrill, A. Devrill, Lidgate, Hyman, W Schronstadle, A. M. Preston, Robt. C. Loud, Kupuhi.
FOR SAN FRANCISCO—Per Bernice, June 28—C Ringe, F W Brown, Thoe Frei.

MARRIED.

ARMSTRONG—MORGAN.—On Wednesday, April 10, at All Souls Church, New York, by Rev. Dr. Bellows, William N. Armstrong to Mary Frances, youngest daughter of the late Captain E. E. Morgan, all of New York.

WEAVER—ARMSTRONG.—On May 1st, at the residence of Lucius Hopkins, Esq., 126 Fifth Avenue, New York, by Rev. Dr. Hopkins, President of Williams College, PHILLIP L. WEAVER, of San Francisco, and ELLEN E., daughter of the late Rev. Richard Armstrong of this city.

BULKLEY—DEXTER.—In Honolulu, June 8th, by the Rev. S. C. Damon, Col. Charles S. Bulkley, Agent of the American Russian Telegraph Company, to Miss G. Dexter, of Martha's Vineyard, and daughter of Capt. Dexter, master of the clipper ship Nightingale.

SUPPLEMENT TO

THE FRIEND.

New Series, Vol. 18, No. 7.

HONOLULU, JULY 1, 1867.

{ Old Series, Vol. 24.

The First Missionary Trip of the New "Morning Star."

By Rev. TITUS COAN.



My Second Voyage to the Marquesas Islands.

MISSIONARY PACKET "MORNING STAR,"
HILO, HAWAII, April 3, 1867.

We left Hilo this day on a missionary voyage to the Marquesas. On board: Rev. H. Bingham, Jr., master, and wife; Frank H. Wise, chief mate; Warren Morse, second mate; six seamen, a steward and cook; Rev. B. W. Parker and T. Coan, delegates of Hawaiian Board; Misses Carrie D. Parker and Maria O. Kekela, B. H. Nagle, and nine Marquesans, passengers—twenty-six all told. We also have the corpse of Joseph Tiickai, a Marquesan chief, and one of the first converts to christianity on the islands, who died at Honolulu, and is being returned for sepulture to his native Fatuiva.

April 8.—At 4, A. M., Mero, a Marquesan female, died. She came on board at Honolulu sick. During the day the corpse was prepared for its watery grave, and at 4, P. M., by order of the master, our noble packet was arrested in her foaming track through the sea, and she lay quietly upon the waters. Remarks were made, prayers offered, and tears shed, when the remains of our Marquesan sister plunged into the dark waves and passed from our sight. Again the *Morning Star* took the wind into her wings and rushed

through the waters at the rate of nine knots an hour. It was a solemn season, and the sudden arrest of the ship in her pathway through the deep, and all the attendant circumstances of committing a fellow being to a lone grave in this vast waste of waters, seemed to impress us with the worth of man, when the winds, the waves, the inanimate ship, and all surrounding objects seemed to pause in their career, and, with rational and immortal beings, to bow in silent awe to the high behest of Him who remands our bodies to the earth and calls our spirits before His bar.

Sleep, sister, in thy deep and dark tomb. The "Dayspring from on high" dawned upon thee ere thou wast called away, and we have hope for thee, that when the sea shall give up her dead, then thou wilt appear an angel of light among the ransomed and joyous throng, which come up from all nations, and kindreds, and peoples and tongues.

Sabbath, April 21.—"Land ho!" rang from our decks at dawn this morning. Light winds, calms and a three-knot current have set us far west of our course, and we are among the Paumotu group, named by Bougainville "Dangerous Archipelago." Two beautiful islands are within two miles of us, called King George's Isles, but in the vernacular, Taroa and Taputa. The larger is fifteen miles and the smaller twelve miles long, and separated by a channel four and a

half miles wide. They were discovered by Le Maire and Schouter in 1616. They are low coral atolls, belonging to a group of nearly one hundred, lying between the Marquesan and Society Islands; and they are well named Paumotu, which means "A cloud of islands." Different islands of the group were discovered at different times and by many navigators, as Quinos in 1606; Le Maire and Schouter in 1616; Roggewein in 1722; Byron in 1765; Wallis and Carteret in 1767; Cook in 1769, 1773 and 1774; Bougainville in 1763; Boenecheo in 1772 and 1774; Edwards in 1791; Bligh in 1792; Wilson in 1797; Turnbull in 1803. Later and more careful observations have been made on the group by Kotzebue in 1816, Bellingshausen in 1819, Duperrey in 1823, Beechey in 1826, Fitzroy in 1835, and Wilkes in 1841. Wilkes supposes the population to be ten thousand. The inhabitants are in a degraded and, mostly, in a savage state. Nearly all the islands are low, and of coral formation, builded by that silent and wonder-working architect, the zoöphyte.

The sight of King George's Islands on a bright Sabbath morning was truly charming. The shores are one continuous belt of white coral sand, kissed by the blue rippling wavelets. Within this encircling zone is a bright garland of evergreens, composed of the coconut, pandanus, kou, and various shrubs and grasses, so intertwined as to form a beautiful

coronal of tropical emerald on the brow of Neptune. Enclosed by this fadeless wreath is the quiet lagoon, bathed in silver sunbeams and rippling upon its crescent shores.

After an enchanting view of this gem of the Pacific, the *Morning Star* went about and stood off from the land, and in a short time the beauteous islets, with their white shores, their silvery lagoons and their green chaplets, sunk below the horizon and disappeared. We looked with a sigh for the dark dwellers on these bright islets.

Hakahekau, Sabbath, April 28.—We beat up to land this morning, and at 10, A. M., the Rev. S. Kauwealoha, who is located at this station, came off to us in a boat. He was overjoyed to see the new *Morning Star*, and to meet old and new friends. Two years without a visit from Hawaii had created an ardent desire to see the missionary packet.

Hakahekau, Monday, April 29.—This day was spent in landing Kauwealoha's supplies, and in taking in ballast, coconuts, breadfruit, sugar-cane, pigs, fowls, &c., all of which Kauwealoha gave us in generous abundance.

This is a beautiful valley, some three miles long and one-quarter of a mile wide, with one lateral valley running off to the left. A sweet babbling brook runs all the length of the valley. The vale is rich with luxuriant vegetation. Here is the royal banyan, the noble breadfruit, the waving coconut and palm, the South Sea chestnut, the hibiscus, the pandanus, the kou, the ironwood, the koaii, the candle-nut, the guava, banana, castor-oil, and many other trees, shrubs, plants, vines and grasses, filling the whole valley with perennial verdure and wanton luxuriance.

The ridges and hills which enclose the valley, except the narrow opening at the sea, are grand and magnificent. Near the head of the valley, and on its right bank, from two to three miles inland, is some of the sublimest scenery in nature. Within a vast amphitheatre of rugged hills which send down their serrated spurs to the shore, buttressed by bold and lofty precipices, are eight remarkable cones, two hundred to three hundred feet high, and fifty to one hundred feet in diameter, rising in solitary grandeur from their rocky pedestals, and standing as everlasting columns against the sky, giving the great amphitheatre the appearance of a castellated fortress. They are landmarks which may be seen far at sea, and which mark the bay of Hakahekau, on the north-west of Uapou, without mistake. The fantastic forms produced by the force of ancient volcanic fires, and by the abrading action of winds, rain and chemical agencies on these islands, are amazing.

The population of Uapou, Adam's Island, when Kauwealoha first occupied it, was more than one thousand, but in 1863 the small-pox swept off the larger part, leaving only three hundred. Hakahekau Valley was nearly depopulated. Only thirty to forty people remain. This was disheartening to the missionary, breaking up his school, and preventing the erection of a permanent meeting-house, after most of the materials, as lime, lumber, &c., had been collected. Meanwhile the sand-fly became numerous and intolerable in the valley, and Kauwealoha, in self-defense, built him a house in Hakanahi, a pretty little nook two miles north-east of

Hakahekau, but without inhabitants. From Hakanahi he visits valleys on the north, south and east, and thus communicates with the people. There is one French priest at Uapou, and he has a neat and well-kept chapel, of native material and architecture, with altar, pictures and bell, at Hakahekau.

It was mournful, as we strolled up this beautiful and rich vale, to mark the silence and desolation that reigned there. After leaving the little cluster of huts near the shore, not a living soul was seen, not a voice of man heard throughout all the central and upper portions of the valley. The trees were burdened with breadfruit, coconuts, guava, papaia, &c., but there were not hands enough "to pluck the wanton growth." Untenanted houses were in a state of rapid decay, and solitude and silence reigned in the old heiaus and dancing grounds, where midnight fires once burned; where dark forms moved in the gloom; where human sacrifices were offered to demons; where the lascivious dance and the wild orgies of cannibals once made the deep groves resound; where the dead beat of the hula drum was heard the livelong night, and where the craggy rocks, the beetling cliffs and the lofty hills echoed to the shouts and the "midnight howlings" of blood-thirsty savages.

These howlings have ceased, these baleful fires are extinguished, these dancers sleep in death, and these fierce warriors are silent in the dust. Their bloody trophies no longer hang in their houses, and the hills no longer echo with their infernal howlings.

Tuesday, April 30.—Having finished our work at Uapou, we took our anchor and cast off our moorings at 10, A. M., and, taking Kauwealoha on board, we sailed for Nuuhiva, twenty-two miles due north. The island was in full view on our bows, with Uahuna, Washington Island, on our weather bow, and Uapou receding from our stern. At 4, P. M., we were at the entrance of Taiohae, or Port Anna Maria, the principal harbor of Nuuhiva. Here we took a French pilot, Mr. Bruno, who brought us to an anchor at 5, P. M. Two English gentlemen, Mr. Lawson and Mr. Morrison, came on board and spent the evening. A French bark, the *Tampico*, had come in the day before from the Paumotu group, where, it is said, the captain went to procure laborers for Tahiti plantations. The captain set his flag and fired us a salute of one gun. The latter compliment we were unable to return, as we have not seen fire-arms or smelt powder on board the *Morning Star*.

Taiohae is a noble bay and safe harbor, some two miles deep and one mile wide. It is bell-shaped, being narrower at the neck, or entrance, and expanding as you proceed inward. The entrance is between two lofty headlands, and at the foot of each is a rocky islet. The water is deep, and the distance from head to head is about half a mile. The harbor is surrounded on all sides, except the narrow entrance at the south, with a grand panorama of hills, diversified with lateral ridges, spurs, cones, dells, glens, valleys and mounds, all clothed in living green. The highest peaks of the island rise three thousand eight hundred and sixty feet.

The picture of this bay and its surroundings is enchanting. Almost every rock and pinnacle is carpeted with grasses and mosses,

or festooned with tropical vines. Even on the perpendicular walls of precipices, shrubs and patches of verdure, like green velvet, are seen to cling. The tenacious and plume-like ironwood covers and fringes the lofty caves and pointed rocks; and down from the dizzy heights dash the merry cascades, in lines of molten silver, from their rock-ribbed fountains of three thousand feet above the sea. Along these lofty pinnacles the cloudy pavilion of Jehovah moves upon the winged wind, or hangs in soft drapery when the aerial chariot stands still. This is the harbor where Capt. Porter, of the United States frigate *Essex*, revealed in 1813, and from this bay the gifted young Melville, with his friend Toby, absconded to the hills, whence he made his devious and toilsome way to the valley of the Taipis (Typee), from which, with all its paradisaical beauty and its bewitching enchantments, he was but too glad to escape. We saw the valley he threaded, the ridge he bestrode, the cane-brake through which he struggled, the jungle where he concealed himself, and the towering ridge over which he passed; but he lost his track and his reckoning at the same time. Taipi—the Typee of Melville—is only four hours walk from Taiohae, and from ancient times, there has been a well-known trail from the head of one valley to the other. The distance is some five miles, and men walk it in from three to four hours. Hapā, or Hahpah of Melville, is between Taiohae and Taipi, and only two or three hours walk from the former. These valleys are on the same side (south) of the island as Taiohae, and the author of Typee and Omoo was, during all his sad four months of captivity, only four or five miles from the thronged harbor he left.

The above-named valleys, with one or two adjacent ones, were once full of inhabitants, and echoing with wild and savage revelry. They are now nearly depopulated, and a sleepy silence broods over them. The French authorities have recently sold them to Stewart & Co., a company of English, French and others, who, it is said, are about to commence plantations of cotton and coffee, articles which grow luxuriantly in the valleys and on many of the hills of the Marquesas. Already a considerable amount of cotton has been grown upon the different islands, and our vessel was offered a full cargo on freight to Honolulu. We hear that Stewart & Co. intend to introduce several hundred laborers upon their plantations on Nuuhiva. That a large amount of excellent cotton and coffee may be produced on this group is certain.

Taiohae has a small population—a few Frenchmen, a few English and Americans, a Chilian and a few other foreigners, with a reduced number of aborigines. In fact, the whole island contains but a few hundreds of inhabitants, whereas it once swarmed with its thousands. The French forts and arsenals are abandoned; two *gens d'armes* alone are quartered in the barracks, and these act as a town police. The jetty, the fort, the magazine, the military road, sweeping in a graceful curvature around the head of the bay, and shaded by two rows of large hibiscus trees—the bridges, and in fact all the former works and improvements of the French, are fast going to decay. Ornamental and fruit trees, both indigenous and exotic, flourish in luxuriance. Among these we noticed the ban-

yan (*ficus indica*), the ironwood, cocoanut, candle-nut, breadfruit, hibiscus, palm, vi, fig, orange, citron, lemon, lime, South Sea chest-nut, guava, and numerous other trees and shrubs. Three streams of considerable volume came roaring down the precipitous highlands, dashing along their rocky beds, and tearing their way through the beach of shingle, sand and boulders into the sea.

We visited the spot where Messrs. Armstrong, Alexander and Parker, with their wives, lived in 1833. Brother Parker had not seen the place since it was abandoned by our missionaries in the above-named year. We found tamarind trees planted by them. I measured a banyan tree, and found its circumference to be eighty-five feet, while its umbrageous boughs covered a circle of some six hundred feet.

Why we Visited Nuuhiwa.

1. It was almost directly in our track from Uapou to Uahuna.

2. We had heard that the French authorities there were offended that the old *Morning Star* in 1865, by request of Mr. Bicknell, took about twenty Marquesans to Oahu, without permit on the part of the French, or explanation on the part of Mr. B. We therefore went prepared by facts, to show that the *Morning Star* and the Hawaiian Board took no part in that transaction, and bore no responsibility in the case; that his Honor J. Li and Rev. J. Bicknell alone purposed and executed the plan, and that they only were responsible. The French Governor had been irritated by the act, but before our arrival, it had been so explained to him by Mr. Lawson and other friendly gentlemen, that he was appeased, saying: "It was all very well to take Marquesans to Hawaii for education, to be returned; but the error was in not informing the French officials."

We called on the Governor, who is a lieutenant in the Imperial navy, and a pleasant gentleman, of about thirty-five years of age. He received us all (captain and three ladies, with the delegates) politely, and after a chat through our interpreter, Mr. Bruno, we bowed our farewell. Nothing was said about the taking of the natives in 1865, as the whole matter had been previously dropped.

3. We wished to learn what we could about the schools of the French missionaries, their modes of instruction, degree of success, &c.

From the Governor's residence we went to the palace of the Bishop, in a cosy little dell, surrounded with tropical luxuriance. The Bishop, with one *curé*, received us kindly, and answered all our questions politely and satisfactorily. He estimates the population of the whole group at eight thousand, giving Hivaoa five thousand, and dividing up the balance among the five other inhabited islands.

The French have ordained several wholesome laws for the islands, among which are those forbidding wars, murder, cannibalism, sorcery, &c. On the leeward, or north-west islands, embracing Nuuhiwa, Uapou and Uahuna, these laws are beginning to take effect. Criminals and offenders are sometimes called to account, and a salutary fear checks the violence and ferocity of the savages. On the windward islands, Tahuata, Hivaoa and Fatuiva, or Christina, Dominica and Magdalena, especially on the two latter, the power

of law is little felt or feared, and a wild and defiant independence marks the pagan tribes.

Visit to the Nunnery.

Taking Mr. Bruno and Mr. Lawson, who kindly gave up the day to us, we walked one mile to the western part of the valley to visit the Sisters' boarding-school, or convent. The houses consist of two main buildings, some sixty feet long, with wattled sides and thatched roofs, and floors neatly matted with braided bamboo or cane, and smaller houses for cooking and other purposes. In one of the large buildings are the reception-room, the rooms of the Lady Superior and of the two Sisters, the dining-room and the chapel. In the other the dormitory of the scholars, and also two convenient school-rooms. An expensive stone church, or cathedral, is also in process of building on the premises. All are surrounded with an enclosure, and the ample yard is planted with potatoes, bananas, papaya, and with shrubbery and trees. It is shady, rural, tropical and pleasant.

The Lady Superior received us with great urbanity, and entered into conversation with all the ease and fluency of an educated French lady. She is a large woman, of fair complexion and dignified mien, and the two Sisters were as neat as alabaster and as white as Alpine snow. All of the ladies were examples of scrupulous neatness, without "spot or wrinkle" in any of their garments.

The school was not in session when we arrived, but some thirty of the girls were about the premises. They looked healthy and cheerful, their ages ranging from four to sixteen. We visited their dormitory and school-rooms, examined their books and writing, and were shown specimens of their sewing and embroidery. There was an air of neatness and order about the whole establishment, and the influence on the girls must be of a taming character. The Lady Superior told us that the school now numbered sixty, and that the average annual expense of a pupil was one hundred and twenty dollars.

There is also a school of about forty boys, under a French secular teacher, in Taiohae. Time failed us to visit this school, but we saw the boys marching in double file, with their teacher, to the Sisters' establishment, to attend vespers, at which and at matins the Bishop officiates. As the day drew to a close we all returned to the *Morning Star* with oranges, plantains, &c., given us by Mr. Morrison, Mr. Lawson and others, and ate when we sailed for Uahuna.

Hakatu, Uahuna, May 3.—This island is thirty miles east of Nuuhiwa. We left Taiohae on the evening of the 1st, and beating against a strong head wind, we arrived here this morning. Uahuna is nine miles long and twenty-four in circuit. Like the other islands of the group, it is of igneous origin, high, broken and precipitous, and bristling with mural points.

Hakatu is the station of Laioha and his wife Ewa. There is no harbor here, though vessels may anchor in good weather. The landing is marked by a remarkable laminated lava cone some three hundred feet high and about two hundred feet in diameter, rising like a great pyramid from the deep blue waves, and standing like a marble monument to commemorate the Plutonic fires of past ages. J. W. Laioha came on board in his own boat, and we were soon on the shore.

He lives in a house some twenty by fifty feet, made of native material and divided into three rooms. Most of his people, less than a hundred, live far up the valley at the foot of a high precipice, one mile and a half distant. He blew a horn and soon collected about fifty people, who seemed joyful to see us. Mr. L. has a school of thirty-two pupils—twenty-four females and eight males, fifteen of whom were present on this occasion, and were examined in reading, writing, and in reciting lessons committed to memory. Laioha has been here only thirteen months, and a good impression has been made on the people; so it seemed to us. After examination we held a meeting with the people, when many addresses were made, and Captain and Mrs. Bingham sung "Happy Land" in the Apaiang dialect. This pleased the natives greatly.

At 2, P. M., we returned to the *Morning Star*, taking Laioha and José, a Peruvian convert, who has been at Uahuna for a season, and sailed for Hanamenu on Hivaoa. This José is from Paiti. He has been on the Marquesas Islands seventeen years, and he is thoroughly naturalized. I baptized him at Puamau in 1860, and he has been a firm believer and a patient worker ever since. Four years ago he went to Hooumi, a valley adjoining Taipei, on the south side of Nuuhiwa. Here he labored ardently as an Evangelist without pay—teaching, preaching, and working with his own hands to supply his physical wants. He collected thirty scholars, who were greatly attached to him, and for whose conversion he had hopes. In 1863 the small-pox broke out and raged with fearful virulence over the island. A large portion of the people died. José, who took the name David at baptism, nursed the sick of Hooumi with patient and self-forgetting care. He had forty cases of the disease, over whom he watched. Of these twenty died, and with his own hands he buried them all. Their friends were panic stricken and left them, and he was the only one to care for them in the day of extremity. In 1866 the French, as before stated, sold Hooumi and the adjoining valleys of Taipei and Hapâ, and David José was ordered to leave. He therefore came over to Uahuna, where we found him with Laioha, and where he will return to labor in the valley of Vaipae, three miles to the west of Hakatu. These two are the only inhabited valleys on Uahuna.

Hanamenu, Hivaoa, May 6.—We left Uahuna on the 3d, and although the distance is only fifty miles, yet head winds, light winds, calms and currents have held us back, so that we only reached Hanamenu to-day. This harbor is on the western side of Hivaoa (La Dominica.) It is a small but beautiful harbor, flanked on the north and south by lofty mountain spurs, and protected from the south-east trades, in the rear, by a range of mountains more than four thousand feet high. The island of Hivaoa is thirty miles long, and in shape it is like the letter S. Its population is supposed to be five thousand, or more than that of all the other islands of the group. It has some fifteen to twenty valleys of great richness and beauty, and its arable lands might be made to yield half a million in cotton, coffee and other productions for commerce.

At Hanamenu we landed six Marquesans, residents of the valley, whom Mr. Bicknell

in 1865 took to Oahu for christian and intellectual training. Of these, three were baptized and received to the church at Ewa. All appeared like sincere christians during the voyage, and we bless the Lord that the efforts of our Brother B. to lead them out of darkness into the "light of life" appear to have been so successful; while we mourn that about one-half the number who left the Marquesas in 1865 were buried on Oahu and in the deep. This great mortality was probably occasioned in part by change of climate, of diet, and of habits of life. But man dies everywhere.

On landing with these six returned Marquesans the whole valley was alive, and the beach thronged with people. Fathers, mothers, grandmothers, brothers, sisters, all the "kith and kin" of the exiles, came down to the shore, and the weeping, wailing, rubbing of noses (kissing) and embracing were truly affecting. Soon the breadfruit began to fall, the pigs to squeal, and the ovens to smoke. A feast was prepared with surprising rapidity, and it seemed joyful as at the return of the "lost" and "dead" prodigal.

This valley is three miles deep, the population one hundred. Here the ship *Twilight* was wrecked, and here is the place where the famous Mills, who went to England and the United States in 1855 to obtain a missionary, lived. We saw one of his forsaken children—a poor blind heathen!

School Examination, etc.

Ioba Honiaie was once with Mr. Bicknell on Oahu one year. He then returned a baptized christian to his native valley, where he has taught school and kept up christian service on the Sabbath. He appears well, and we think his influence has been for good among his people. Among his scholars, five read fairly in the Hawaiian Testament, and fifteen in the Marquesan primer. We spent the evening until very late in examining, instructing and praying with candidates for church communion, proposing to organize a church in the morning.

May 7.—Early this morning we organized a christian church at Hanamenu, consisting of ten members—seven males and three females. Of these, four had been baptized by Mr. Bicknell on Oahu, and six were new candidates. The Rev. J. Kekela, of Puamau, was chosen pastor, and Daniel Taoefitu, deacon. After this the Lord's Supper was administered for the first time in this place. The scene was one of deep and tender interest.

At 9, A. M., Captain and Mrs. Bingham came on shore, and at 11 we bade our six fellow passengers from Hawaii, our ten christian brethren and sisters in Christ, and the mixed multitude which gathered around, an affectionate and sincere farewell, and returned to the packet. How faithfully this dear vessel waits on our ministrations and administers to our wants.

From Nuuhiva to this place we have heard rumors of a savage war at Puamau, and of a plot at Omoa to destroy and rob our vessel, on account of the death of nearly all who left Fatuiva for Honolulu in 1865. Our trust is in God.

Puamau, Wednesday, May 8.—Early this morning we were near this large and romantic valley. We all felt solicitude. Kauwealoa and others advised that we should

not attempt to land until Kekela, the resident missionary, came on board, as the only safe landing place had long been in the hands of savage warriors, hostile to the friends of Kekela. After waiting a long time we discovered two sail-boats coming out of the bay—one heading towards us, and the other steering west along the high shore of the island. This soon disappeared, and we afterwards learned that it was the last of a fleet of war-boats and canoes returning from the war in Puamau. The other boat contained Kekela, who leaped on board with tears of joy, and was surprised with delight on finding his daughter, Maria Ogden, weeping on his neck. Miss Kekela is now seventeen years old, and she has not seen her mother for fourteen years, nor had she ever seen the valley where her parents, sister and brother reside. The meeting was affecting.

Kekela told us that the war had just closed; that the last fighting was on the 5th, the Sabbath previous to our arrival; that the last ally from other valleys returned on the morning of our arrival, and that the people who had for months been hid in thickets and rocks and fortresses were beginning to crawl out of their hiding places in the hills, and come down to the shore. This was glad news, and it seemed as Providential as joyful. The door was opened for us among the heathen, and we were invited to enter.

We went on shore with the Captain and all the ladies. Landing near the French Mission, we called on the priest who now occupies the station, and who very kindly offered his boat to Kekela to come on board the *Morning Star*, Kekela being destitute of one of his own. This priest speaks English, and he once lived at Halawa on Oahu. We had dispatches for him from his Bishop at Taiohae. He was very urbane and social, and he received us with much cordiality. In answer to the question how he enjoyed life among these savages, he replied, "It is not very agreeable." On leaving him he sent us a basket of large oranges and three loaves of hot bread.

We walked one-fourth of a mile on the beach, amidst a crowd of rude and garrulous people, who almost frightened our ladies. Many of them had just come out of war, and there was a savage wildness, an impertinent impudence and a ferocious license about them which we had seen no where else. Natives from other islands called them "wild bulls." Their audacious disregard of order had been probably enhanced by the late war. How surely war develops the direst and most diabolical passions of human nature. It makes civilization savage, and savages infernal.

We found Naomi, Mrs. Kekela, well, and overjoyed to meet her daughter, whom she left in Oahu when only three years old. Kekela lives in a good house, built of stone, twenty-two by forty-five feet, with attic and cellar. It is the best house in the Mission, and well adapted for a boarding-school.

War in Puamau.

This arose between two pagan clans occupying opposite sides of the valley, or eastern and western. In the progress of the long struggle, the eastern clan, on the side occupied by the French Catholic Mission, formed an alliance with the tribes occupying four valleys lying west of Puamau, viz: Hanahi, Motuua, Nahoe and Hanapaoa. The allies

sent their contingents of one hundred and fifty warriors, armed with spears, clubs and fire-arms. They all came in boats and war-canoes, and spread terror through the valley. The old, the sick, the women and children fled and hid in the forests and jungle, while the young and the veteran braves kept watch day and night. Had the large force in the eastern part of the valley been bold, they had swept all before them in the western part. But they are all cowards, never fighting in rank or in the open field, but always in ambush, where each man conceals himself, and, like a tiger, leaps privily upon his prey. Still they succeed in killing, wounding and capturing about as many, in proportion to the numbers engaged, as the nations of Europe and America. Nor do they think themselves more wicked than christians in thus fighting one another. When the savages kill two, we call it *murder*. When christian generals slaughter two hundred thousand, we pronounce it *glorious*. Have we not all one father? and will not one God judge all?

Death of Mato.

On the 1st day of May, just one week before our arrival, the famous Mato, the chief who seized and designed to eat Mr. Whalon, was killed by a bullet. Thus his judgment did not slumber. We saw the place where the poor trembling mate was seized and bound, and those whose interposition, under God, saved the agonizing captive.

The war has disarranged all things here. We found no school, no church, and we were informed that no one came to worship on the Sabbath except Kekela's immediate attendants, or family friends and domestics. This seemed sad and painful. Kekela is a good Hawaiian scholar, an intelligent man, and a man of energy of character and diversified capabilities. But he seems to have become discouraged. His hands hang down, and he had even talked of returning to Oahu. His pigs have been stolen, his donkeys and mule killed and eaten, one of his out-houses burned, and a nocturnal effort made to burn his large stone house. This failed by Kekela's being awakened by the snapping of a firelock and the flash of light. He arose, and the incendiaries fled.

We took Kekela and wife, with their four children, and returned to the *Morning Star*, after having preached and exhorted among the natives who collected at the house of the missionary.

Atuona, Hivaoa, May 9.—Atuona is the station of Mr. Z. Hapuku. It is a broad, deep and luxuriant valley, and the surrounding scenery is more grand and diversified, if possible, than any we have seen. The great rampart of rocks in the rear is the highest point of all the islands, and it is usually hung with a cloudy drapery. Like other places described, the lofty spiral centre, the sharp lateral ribs, the broken hills, the columns, spurs, pinnacles and cones—some stratified, some laminated, some round, some angular, some pointed, some truncated, some perpendicular, some leaning, some compact rock, some vesicular, amorphous, crystalline—in all shapes and positions: horizontal, tilted, vertical—with heaps of scoria from the great Plutonic furnace, all bearing the marks of fire, and all revealing their igneous origin.

I cannot cease to gaze, and admire, and wonder, and adore, as I look upon the massive

piles of rock in every state, form and position—piled up, rock upon rock, hill upon hill, ridge upon ridge, mountain upon mountain, serried, castellated, turreted, lifting their lofty points among the clouds, and holding the drapery of heaven upon their pinnacles. How did they rise out of the deep blue sea? and what power gave them these fantastic forms? They are masses of confused harmony, defying all the art of the limner, the pen and ink painter, and the descriptive powers of man.

As no one appeared on the shore at Atuona, we went into the bay in our boat, but the surf being too strong to land, David, our good Peruvian, leaped into the sea and swam ashore. Passing through a dense jungle of hibiscus he found Hapuku, and sent him down to the beach. H. dove into the raging surf like a porpoise, and soon came dripping into our boat. Not being able to land in this bay, he took us into a lateral bay called Haka-kauku, one-quarter of a mile wide and three-quarters of a mile deep, where we run our boat upon a beautiful sand beach at the foot of a sweet valley three miles long, and full of people. Here we landed, and scrambling "on all fours" up a precipitous cliff, and up, up a weary hill, we walked in a burning sun one mile, Mrs. B. and all, to the valley of Atuona.

Atuona is, perhaps, the richest valley we have seen. It is broad, deep, umbrageous and luxuriant, and watered by an ample and limpid stream that runs babbling through the dale. It would seem as if all the surrounding hills had been laid under tribute to enrich and adorn this valley, and as if Providence had shaken the lap of nature into it. The trees are magnificent, and the shrubbery, plants and vines run riot in luxuriance. Cotton plants grow there twelve feet high, and covered with the white staple. Our pathway from the beach to Hapuku's house was an avenue cut through the hibiscus, the cotton and other plants, and impervious to the sun.

School Examination.

Seventeen scholars and about fifty people came out on short notice, and we examined the school in reading, arithmetic and geography. The school was perfectly quiet and attentive, and it appeared well. Several of the scholars sang "Happy Land" and other hymns sweetly. We preached, then baptized three, and three children—organized a church of five, including Hapuku and wife, and returned to the ship, after three hours at the station.

The large valley of Kaaoa lies three miles to the westward of Atuona, and with the eastern one, where we landed, and Atuona, embraces a population of more than one thousand—all accessible to the missionary.

Omoa, Fatuiva, Friday, May 10.—At daylight we were not far from Omoa, but our Marquesan missionaries deemed it not advisable to land until Kaiwi, the pastor of this station, came on board, as we had repeatedly heard that the people here were greatly exasperated at the death of nearly all their friends who went to Honolulu in 1865, nine having died, while two only remained. As the *Morning Star* stood out a distance from land and was nearly becalmed, it was 1, P. M., before Kaiwi's boat was alongside. He was attended by a chief, a brother of Joseph Tijekai, who had married Joseph's widow,

by a son of Abraham Natua, and by several other friendly Omoans. All these assured us that the danger of going on shore was past; that there had been much murmuring, disputing and threatening among the heathen party, but that the christian party, including the friends of the dead, told them that they were unreasonable and wrong; that men died everywhere; that even in Omoa a bowel complaint, dysentery, had just cut off many of their own number; and, finally, that the whole matter belonged alone to the relatives of the deceased, others having nothing to do with it. To this all assented, and so the uproar ceased. The danger was passed. The Marquesan missionaries landed at evening.

Saturday, May 11.—Brother Parker and myself removed on shore this morning and took lodgings in the house of Rev. J. W. Kaiwi, the *Morning Star* having anchored yesterday. By request of friends, the remains of Joseph Tijekai were brought on shore, and at 4, P. M., the funeral was attended in a christian manner at his house. Some of his friends wept and wailed inconsolably, especially his sister. His wife, brother and daughter were calm.

All last night and to-day there has been great wailing in the valley, and many people, especially women, have cut their faces with sharp bamboo, and these are smeared with blood and perspiration.

Sabbath, May 12.—As the Omoa meeting-house is dilapidated and leaky, we met in the house of Kaiwi at 9, A. M. About seventy were present. We preached from Luke 2:10: "Behold I bring you good tidings of great joy, which shall be to all people." Brother Parker and Captain Bingham followed with remarks and exhortations. Mr. Zechariah Hapuku, of Atuona, was then ordained to the work of the ministry, having been examined and unanimously approved yesterday. Rev. T. Coan offered the ordaining prayer; Rev. B. W. Parker gave the charge, and Rev. J. Kekela gave the right hand of fellowship.

At 2, P. M., the congregation reassembled, when seventeen individuals were baptized and added to the church on profession of repentance toward God and faith in the Lord Jesus, and one was received by letter from the church at Ewa. Two children were also baptized.

Of the old members of the church four are dead, and six still live. These, with the eighteen added to-day, make a church of twenty-four members, and, including the pastor and his wife, of twenty-six—making thirty in all from the beginning.

After the admission of the above the Lord's Supper was administered to about forty communicants, representing seven different nationalities. The occasion was one of deep and tender interest. The aged Eve Hipa-hipa, not less than eighty years old, and quite decrepit, was brought in by her friends. She clasped our hands, held them fast, placed them on her silvery head, and welcomed us with much emotion. How we were reminded of the aged Simeon in the temple at Jerusalem. The day closed in peace. It was a good day, and not to be forgotten.

Monday, May 13.—The general meeting of the Mission was organized on the 11th, electing Rev. S. Kauwealoha moderator, and Rev. J. Kekela, scribe. On Monday the business of the meeting was taken up in earnest.

All the brethren read written and full accounts of their stations and labors for the last two years. Some of these reports were deeply interesting. Copies of them all were taken for the use of the Hawaiian Board.

Rev. A. Kaukau, of Hanavave, reported:

Population of Hanavave and Euaeva, - - -	614
Killed and wounded in war, - - - - -	9

Rev. J. W. Kaiwi, of Omoa, reported:

Population, - - - - -	600
Killed and wounded in war, - - - - -	16

He is forbidden to visit Hanavave.

Rev. Z. Hapuku, of Atuona, reported:

Population, - - - - -	700
Killed in war, - - - - -	10
Eaten of cannibals, - - - - -	7

Rev. J. Kekela, of Puamau, reported:

Population, - - - - -	700
Killed and wounded in war, - - - - -	10
Killed of allies, - - - - -	8
Eaten of cannibals, - - - - -	2
Number of allies wounded, not known.	

Mr. J. W. Laioha, of Hakatu, Uahuna, reported:

Population of valley, - - - - -	75
Population of island, - - - - -	250
Killed by robbers, - - - - -	5

Boarding-Schools.

This subject engrossed much attention, and it was resolved to establish at once a boarding-school for girls at Puamau, under the care of the Rev. J. Kekela and wife, and a school for boys at Hakahekau, or rather at Hakanahi on Uapou, under the care of Rev. S. Kauwealoha and wife. For the purpose of carrying these resolutions promptly into effect, the delegates placed two hundred dollars in the hands of the appointed teachers. It is hoped that the schools will be in a great measure self-supporting. The brethren believe that with eight dollars per scholar a year, they will be able to furnish cheap cotton garments, such as will induce boys and girls to live with them and be instructed. These brethren have houses ample to accommodate twelve or fifteen children each, and food in their valleys is abundant. We therefore have high hopes that these schools will soon be in operation. Should this hope be realized, we feel sure that the benevolent ladies and gentlemen of the Hawaiian Islands will rejoice to contribute in cotton fabrics, clothing, cash, &c.—enough to clothe these sons and daughters of the Marquesas, and to rescue them from the fearful darkness of heathen cannibalism. I have rarely seen more perfect specimens of physical organization, or brighter faces and more active minds, than among the Marquesan children. Many of them are beautiful, in spite of their olive complexion and sad surroundings, and it is painful to leave them, bright and blithesome as they are, to the horrors that await them if they are not soon redeemed from the deep darkness which covers them.

School Examination at Omoa.

About forty scholars were present. Twenty read in the Hawaiian Testament; thirty-two answered questions in arithmetic and on the map of the world, and nine sung pleasantly. Many lessons, committed to memory, were recited by the scholars, and one old and blind woman recited the whole of the first chapter of Matthew's gospel without a mistake.

After remarks by the delegates and by Captain Bingham, the services closed by the recitation of the Lord's Prayer in full chorus.

Kaiwi reports sixty-eight scholars and fifty-

four readers for the whole valley. When I was here in 1860, there were fifty-three scholars and thirty-eight readers. Kaiwi is sincere, earnest, patient, discrete and laborious, and he accomplishes much by his persevering efforts for this people.

Pupe.

This man has rendered himself conspicuous as a spy, a robber and murderer. He once came from Hanavave, the valley always at war with Omoa, professed friendship for the Omoans, made friends of Tiiekai and Kaiwi, and lived on their hospitality. After two months he enticed two boys to go with him to the hills for *ohias* (native apples.) When out of sight he seized one boy and cut off his head. The other fled and escaped, reporting the tragedy in the village. Omoa was enraged at the perfidious treachery, but Pupe was out of their reach. He fled to Hanavave, over the hills, and as soon as he appeared upon the lofty precipice that walls Hanavave on the south, he swung the bloody trophy in the air and shouted in exultation to his friends below.

After six weeks this same Pupe returned to Omoa for another reprisal. He first appeared at dead of night at the window of Kaiwi's dormitory and demanded entrance. Kaiwi demurred and refused to open the window. Pupe then opened it himself and attempted to enter. Kaiwi resisting, Pupe drew a large sheath knife upon him, and entered at the window. He then called for food, which was given him. Kaiwi then inquired his errand to Omoa. He replied that there was a great famine in his valley, and that his people had sent him to purchase food of Kaiwi. K. told him that he had a patch of potatoes on the hill towards Hanavave, and that he and his people might eat the potatoes on condition of replanting the ground. This concluded, Pupe asked for testimonials by which he could prove to the people of Hanavave that he had communicated with Kaiwi. K. gave him some books and six sea biscuits, when P. leaped out of the window and disappeared in the darkness. To feel sure that he had left, Kaiwi and his wife then went out of the back door to watch. They soon heard the rustle of his feet among the stones and leaves, and saw his dark form about to enter a house where the only inmates were two old women. He was still thirsting for blood and hunting for human heads. Kaiwi hid behind trees and threw stones near to Pupe, in order to frighten him off and to save the unsuspecting women. The falling stones startled Pupe, and supposing himself discovered, he fled to the north side of the valley and over a water brook. Here was the house of the old blind woman noticed in the examination. Her husband is a Mr. Hawkins, an American, from Portsmouth, N. H., and now acting pilot at Omoa. Mr. Hawkins was on board a vessel that night, and his blind wife was alone. Now, thought Pupe, a head for Hanavave is sure. He entered the house to execute his infernal deed, when a large dog seized him by the *malo*, and in his struggle with the dog the woman escaped, and the neighbors were aroused. Hearing the approach of men, Pupe fled through the jungle, up the precipitous hills, and coming to the potato patch of Kaiwi, dug a load, and returned uncaught over the ridges and valleys,

some five miles, to Hanavave. The expedition was bold, and the escape marvellous.

Thursday, May 16.—This day opened with the flash and rattle of musketry. The whole valley was astir, and the surrounding cliffs and lofty hills echoed with shouts and reverberated with the sound of arms. One discharge followed another from dawn till noon. We were a little startled at first at the thought that war might be at the door, but on inquiry, we were informed that the firing was in honor of Kauakamikihei, a celebrated prophetess, who had recently died. The heathen party had built a house for the goddess twenty-four feet long, twelve wide and forty-eight high. On the top of this house they had placed a target, made of *kapa*, in the form of a moon. At this target the men were firing, and when one hit it the valley rang again with their triumphant shouts.

Hanavave.

As Rev. A. Kaukau, who occupies this station, is to return to Hawaii in the *Morning Star*, Captain Bingham and myself went in our boats to see the station and to bring up his goods. The distance is about four miles, and the coast along which we rowed presents one of the grandest and most magnificent spectacles in nature. Rocky cliffs, towering domes and lofty precipices, rent, grooved and fluted, everywhere charmed the eye. From these bold heights, of hundreds to two thousand feet, rills of pure water came gliding in silvery lines, and leaping in feathery cascades into the sea. Here and there, little covey rocks and shaded dells opened along the rocky shore. Small valleys filled with cocoanuts, breadfruit, hibiscus and other trees, and murmuring with living waters, appeared like enchantment. But these are all desolate. Fierce, bloody war has slaughtered the tenants, or driven them from these Edens of beauty. The lofty and abrupt walls, spurs and headlands of the coast plunge abruptly into the deep sea, and the interior rises, rock upon rock, tower upon tower, ridge upon ridge, in wild and fantastic forms, terminating in the castellated dividing ridge of the island, which seems to rest against the sky. The entrance to Hanavave bay is almost overpowering in grandeur and sublimity. Its portals are the everlasting hills, and its sentinels the towering rocks that frown upon you like lofty minarets, or like the mural towers of a castle. We landed on a beach of sand and shingle, amidst a mixed throng of men, women and children, as noisy as loons. Brother Parker remained at Omoa, and Captain Bingham assisted me in speaking to the people, and in exhorting them to forsake their false gods and come to the Saviour. Hapuku, who went with us, also spoke well to the people, who listened respectfully. After this I baptized a man and his wife by the names of Job and Rebecca—the first fruits of Hanavave unto God. They appeared decidedly well.

The Offering to Kauakamikihei.

Omoa, Friday, May 17.—Another rush and roar of the heathen. Early this morning we were again startled by loud shouts coming down the valley. On looking out we saw a large company of tattooed savages carrying a peculiar canoe to the sea. This canoe was covered with a broad platform of bamboo, on which was erected a small round house, cov-

ered with mats. In the canoe there were a live pig, a dog and a cock, together with poi, breadfruit, cocoanuts, &c. The canoe was ornamented with trappings, and rigged with a mast and sprit, and a sail of *kapa*. With much noisy demonstration it was launched and pushed out through a roaring surf, by naked swimmers, into the open sea. Here the swimmers left it and returned to the shore. The canoe, without pilot, drifted slowly out of the bay; but the wind not favoring, it struck on the northern headland of the harbor—advancing to the rocks and receding by the rush and retreat of the surf like a ram. Seeing the peril, a native ran to the point and shoved off the struggling craft, when it sailed out to sea and disappeared.

I had a long talk with Teiheitofe, a high chief, about the canoe. He said it was a last offering to their god on the death of the sorceress, or prophetess; and that this sacrifice propitiated the god, expiated their sins and closed the *koina*, or tabu, which had then lasted six weeks. During this *koina*, "all servile work and vain recreations are by law (of the pagans) forbidden."

At 3, P. M., we bade farewell to our friends and the multitude and returned to the *Morning Star*, to sail for Hivaoa.

Puamau, Sabbath, May 19.—We are again at this place, having returned here to land Kekela and family. Brother Parker, the native missionaries and myself came on shore to hold service. More than a hundred people collected under the trees in front of Kekela's house, to whom we preached the "gospel of the kingdom." Many came with spears, war clubs, whaling spades, harpoons, sharkspears, axes, muskets, bayonets fixed on poles, long knives, flint, steel, tobacco pouch, pipes, &c., and during service, little circles of three, five or ten would strike fire, light their pipes, have a delicious smoke, and then listen again to the speaker. Some had the head shaven all over; some in zones and belts—vertical or horizontal. Some on one side, some on the other; some with a tuft of hair on the crown, some on the forehead, some on the occiput, and some hanging over the right or the left ear. And thus it was with the tattooing. The wildest taste and the most fantastic and capricious figures were displayed upon the face, arms, lower limbs, and over the whole body. This tattooing makes the males look dark and fearful. Children are not tattooed; females but little. Consequently they often look like another and a milder race of beings.

Before service we had long talks with individuals and clusters of natives. Some were attentive and sober. One old warrior, Meakaiahu, with head closely shaven and heavily tattooed, held quite a debate with me. He said that we should hate our enemies, and kill those who would kill us. When I urged the doctrine and example of Christ, he shook his head and said, "What if I love my enemy and he shoot me?" When I illustrated and urged the reciprocal law of love, how it begets love and *vice versa*, he felt the truth and began to yield. He then said that he had killed five men, and had a bullet in his own body which entered close to the spinal column, but he would listen to me and fight no more. Immediately he requested me to talk with his chief. In doing this, he took my hand, pressed it, looked up into my

face from under a great leaf which screened his eyes, and said with emphasis, "*Kaoha oe*"—"Love to thee." He took me to his chief, a tall old man named Moahau, and he watched our conversation with eager interest. The old man was friendly, but witty and skeptical. He brought up quibbles and objections, one of which was that he was too old to attend to the new doctrines. "Let the children," said he, "go with the missionaries; it is too late for us old folks." When told that Jesus died for all, had prepared mansions for all, *called all*, even the old, the sick, weak, poor, the polluted and blood-stained; that He pardoned, sanctified, comforted and glorified; that in heaven, bullets, and bayonets, and knives, and barbed spears and fire could not hurt the redeemed; that there was no war, or hunger, or thirst, or sickness, or pain or death in that place, he exclaimed, "That will be a good place for cowards and lazy folks who are afraid to fight and too lazy to climb breadfruit and cocoanut trees." The shrewd wit of the old chieftain excited a laugh in the whole circle. But we soon had order and returned to the subject. At length he yielded, and, with the old soldier who sat watching, said he would listen to the gospel, and forsake heathenism. He was serious, tender and earnest. These two took seats together in meeting, and listened with fixed and unabated interest to the preaching. The subject was God's spirituality, and the spiritual and true worship He requires of man.

At the close, both of these chiefs spoke out and urged us to go on. "Why should we," say they, "go home? We are not weary. We wish to remain a long time and talk with you. We cannot go now." This spontaneous gust was reciprocated by nearly the whole assembly. They would not move, but on all sides hands beckoned and voices called, "Come here, talk with me. Come this way and talk with us." The interest was marvellous. We felt that the Lord was there, and we conversed with circles and individuals until near sundown. Kekela was much encouraged, and in the evening he brought forward, for admission to the church, seven candidates in whose piety he had long had confidence. They were all examined carefully and baptized. After which we ate the Lord's Supper with joy and tenderness. Three had been baptized here before—two in 1860 and one in 1862. There is now a church of ten members at Puamau, and, including the pastor and his wife, of twelve. Isaac Tomo, who was baptized in 1860, was full of joy. He spoke feelingly, and the light of heaven shined through his tattooed face.

Monday, May 20.—We hear that a savage gang, from the eastern side of Puamau, came down to our boat while she was for a short time on the beach yesterday, and proposed to seize her. Numbers of friendly natives and the boat's crew being near they refrained from violence, and the boat returned to the *Morning Star*, which lay off and on. These ruffians are of the tribe who seized Mr. Whalton.

Kekela's supplies were sent on shore this morning, and at 11, A. M., we bade farewell to Kekela and family, and to our friends at Puamau, and sailed for Uahuna, to return J. W. Laioha to his station.

We arrived at Hakatu on Tuesday morning, May 21. Kauwealoha and I went on shore with Laioha. Laioha called the people together for service. Several candidates for church membership were presented, examined, approved and baptized—eight in all. One of these was Mr. T. C. Lawson, who with tender emphasis confessed himself a poor miserable sinner, whose only hope was in the Lord Jesus. He seemed deeply sincere, and was received with the Marquesan converts, when fourteen of us sat down to the table of our Lord. Rev. S. Kauwealoha was chosen pastor of this new church of ten members, including Laioha and his wife.

After service we bade adieu to the mission family, the little church, and the interested throng, and Kauwealoha, with one Hawaiian oarsman and myself, jumped into the gig, taking Mr. Lawson and wife with us, and rowed westward along the rock-bound and interesting shore to Vaipae, the residence of Lawson, Johnson, Nagle and one or two other foreigners.

Vaipae is a cosy little harbor, about half a mile deep, opening between two lofty headlands, and terminated by a delfty beach of fine sand, on the east side of which a limpid stream flows into the bay. In the upper parts of this valley there is a large population, and here our friend David, the Peruvian, has resolved to labor for souls without pecuniary reward.

Returning to the *Morning Star*, we laid our course for Uapou, about forty miles south by west, to land our last missionary, Kauwealoha. We came up with the island in the evening, but it being difficult to land in the night, we lay off and on until day, when, after prayers and an affecting farewell, we landed Kauwealoha and his adopted son, Samuel Kekela, at Hakanahi, May 22.

Kauwealoha is a man of great energy and activity, both physical and intellectual, with a great and generous heart. He labors with zeal, and is ready to put head, heart, hand and shoulder to any work which will help others or advance the cause of Christ. His talents are versatile, and their application is miscellaneous. He can work in wood, iron, stone and mortar; can build a good house; construct, rig, row, skull, and sail a boat, or act as pilot in all the harbors of the group. He will work bare-headed and bare-footed, and he can swim and dive in the surf like a porpoise. He is quite intelligent, picking up most of the current news of the age. He speaks and reads English tolerably, and manages to get most of the facts from English papers that come into his hands. He is earnest in prayer, energetic in preaching, and firm in his principles. His mind is of the leading order, and foreigners and natives respect him. He has done much good at the islands, though this might not appear to one unacquainted with all the facts in his missionary life. Many of the fruits of his labors are scattered over the group, and some have been gathered by others. Some eight to twelve of the converts under his ministry have been received to other churches. He labored several years at Omoa, then at Hanatetua, where he built an excellent stone house and gathered disciples. War and ruin drove him from this valley, and he retired to Uapou. Here the small-pox followed and

desolated the island, so that, while he has labored abundantly and been a helper of many, he has no church under his care on Uapou. We hope he may be prospered in a boarding-school.

Having landed Kauwealoha, Capt. Bingham called all hands aft, spoke of the mercy of God in thus bringing our work at the islands to a happy close, and proposed prayer and thanksgiving. This offered, we sung the stanza, "Waft, waft," &c., followed by three hearty cheers; when our sails were trimmed and the noble *Morning Star* turned her prow towards the Hawaiian Islands.

God speed the *Morning Star*
On thy Heaven-directed way;
Bear to the Islands near and far
The Light of rising day.

Our vessel seems to feel the inspiration of heaven, and, like a fleet steed "homeward bound," she makes through the water at the rate of ten knots, dashing the white foam from her head and sides.

We headed northward at 45 minutes past 7 A. M., and at 10½ o'clock we were sailing in smooth water, close under the western shores of Nuuhiva. This part of the island is beautifully verdant—the slopes are gentle and the land good for tillage and grazing.

The Morning Star

Is a noble vessel—well modeled, well built, well rigged, well furnished and well appointed. The cabin is a model one—large, light, neat and airy. I have never seen a more comfortable and convenient one in a vessel of her class. The staterooms are spacious (a comparative term), clean, well kept and thoroughly ventilated. All the other arrangements are in keeping with the above. The vessel sails well, minds her helm, and is sure in the stays. Altogether, she is the neatest and most comfortable vessel of her size in which I have ever sailed.

The Captain,

Rev. H. Bingham, Jr., has shown himself competent and faithful. His reckonings have been correct, and his care and diligence in making passages and in looking after the Packet when among islands and in places of danger, have been unremitting. All our intercourse with him has been courteous, Christian and highly satisfactory.

Mrs. Bingham

Has been as an angel of light to the vessel. Always hopeful, always cheerful, refined and intelligent, and ever caring for the interests of the vessel, and for the comfort of all on board, her presence has added greatly to the comforts of the voyage. She has also been earnest, resolute and patient in going on shore through seas and foaming surf, in climbing hills and precipices, and in laboring over slippery stones and jagged rocks, in order to meet and comfort our lone Missionary sisters and to converse with the heathen. Neither she nor the Captain have spared any efforts to do good among the people, and to aid the delegates, in their work.

The Officers and Crew

Have treated us with uniform kindness, and in all things we have been blessed, greatly blessed, of our Divine Lord and Master, and to Him, be all glory and praise forever.

Statistics of Churches.

Whole number received at Omoa, - - -	28
Whole number received at Hanavave, - - -	2
Whole number received at Atuona, - - -	3
Whole number received at Puamau, - - -	10
Whole number received at Hanamenu, - - -	10
Whole number received at Hanahi, - - -	1
Whole number received at Hakatu, - - -	8

Whole number deceased, - - -	62
Whole number received by delegates in 1867, -	5
Now living, - - -	48
	57

Encouragement.

The Marquesans are among the most fierce, independent and savage tribes of men. They have no settled and acknowledged form of government. Every man is a lord and sovereign in his own eyes. His own capricious will is his only law, and when his passions are up, and lust or vengeance burn within, he little regards the views of others, or looks to the consequences of his conduct. He sends lead or steel to the heart of the one he hates, and no hand stays him. No one reproves. All around him stand aloof and allow his burning vengeance to take effect on its object.

And thus it is with clans. It is difficult for the people of different valleys to live in peace. Causes of contention, real or imaginary, are constantly arising and provoking deadly hostilities. Every aggression arouses retaliation, and thus the law of vengeance reigns and descends from sire to son, from generation to generation. A ridge of rocks—a mountain spur interposing—make perpetual enemies.

The tabu system is the only law which influences them, and the wild sorcerer the only power they fear. By these diabolical enchantments they are bound as in "adamantine chains."

It is, therefore, hard to approach them with the Gospel. All their interests, feelings, tastes, reasonings, associations and habits of heart and life repel it. All the teachings of their progenitors and prophets are exactly opposite to the pure and unselfish love of Christ. And yet they are being approached. As light and warmth act silently but surely—and as many of the most potent laws of the physical universe are unseen and noiseless—so the light and love and gravitating power of the Gospel are moving and permeating the dead masses of the Marquesans. Scores already appear as true disciples of Jesus. Scores can read the word of the living God, and it is a power within them. Hundreds have forsaken the tabus, and hundreds more hold them lightly. Consistent Missionaries and their teachings are respected. Their lives and persons are sacred, where human life is no more regarded than that of a dog. They go secure where others dare not go. They leave houses, wives and children without fear and savages protect them. Everywhere we see evidences of the silent and sure progress of truth, and we rest assured that the time to favor the dark Marquesans has come. Many take pleasure even in the stones and dust of that land of howling savages and echoing hills. Faith and patience, embalmed with love, and filled with "An unction for the Holy One," will "inherit the promises" made to Jesus, that "He shall see of the travail of His soul and be satisfied;" "that all the ends of the earth shall remember and turn

to the Lord;" that "all nations shall serve Him;" that "the wolf shall lie down with the lamb," and that "Nothing shall be left to hurt or destroy," because "the darkness shall flee away," and "The whole earth shall be filled with the knowledge of the Lord," and "all flesh shall see His salvation."

Addenda—Origin of the Marquesas Islands.

This is most evidently *igneous*. Never were the marks of volcanic agency more distinct than in this group. From the bold shores to the loftiest peaks of the mountains, every boulder and rock, every spur and ridge, every cone and needle and pinnacle bears the Plutonic mark. Even the sand and shingle and cobble of the beaches, as well as the basaltic columns, the heap of scoriform matter, the vitrefactions and the masses of conglomerates, testify of their fiery origin.

For ages long past sub-marine volcanic forces lifted the everlasting rocks from their deep-sea beds, and, by successive throes, brought them to the surface of the ocean, and the same unmeasured dynamics raised their lofty piles—heaps on heaps, ridge on ridge, tower on tower—until their grand domes and high peaks pierce the clouds, standing as everlasting monuments of the power that raised them.

The islands rise so abruptly from the "deep blue sea," that the little polypcean workers have found it hard to find places on which to build, consequently there is a very limited amount of coral on the islands. In places where the conditions favor, as in still and shoal water, coral is found.

Position, Discovery, &c.

The inhabited islands are six in number, with as many more small islets, not inhabited. They lie in a northwest and southeast direction, between latitude $7^{\circ} 50'$ and $10^{\circ} 31'$ south, and longitude $138^{\circ} 39'$ and $140^{\circ} 46'$ west.

The southeast group was discovered July 21, 1595, by Mr. Alvaro Mendana, who was sent out from Paiti, Peru, with four vessels and 378 men, by the Marquis de Canete, Viceroy of Peru, and in execution of an order from King Philip II. of Spain.

Mendana discovered but four islands, viz: Santa Magdalena, or Fatuiva; La Dominica, or Hivaoa; Santa Christina, or Tahuata; and San Pedro, or Mohotani. Hood's Island, or Fatuun, is a bold rock, fifteen miles north of Hivaoa. It was discovered by Cook in 1774.

The northwest group was discovered in 1791 by Captain Ingraham, in the *Hope*, of Boston. Captain J. Roberts gave them the name of Washington Islands in 1793. The inhabited islands of the northwest group are Nuuhiva or Marchand; Uapou, or Adams; and Uahuna, or Washington, together with three or four small islets.

Climate.

This is extremely mild. The air is soft, balmy and bland. The valley glades, the trees and shrubbery afford constant protection from the tropical sun, while the cooling breezes from the sea seem to percolate through the dense foliage of the arborescent and dendrolite forests.

Severe storms are rare and hurricanes are unknown at the islands. Few climates in the world are so mild, so equable and so nearly perfect. Of the

Productions.

I do not propose to speak, as I have already dispensed remarks on this subject in the body of this narrative. Suffice it to say, that all the flora, trees, shrubs, plants, vegetables, fruits, &c., of the tropics may be produced here in abundance and perfection.

But what interests us more than the origin, the discovery and the natural history of the group, is the

Efforts to Evangelize the Islands.

These efforts were commenced in 1797—just seventy years ago—when the English ship *Duff* took Messrs. Crook and Harris to the Marquesas as Missionaries. Mr. Harris, through fear or disgust, returned in the same ship to Tahiti. Mr. Crook resided on Tahuata about six months. He then went to Nuuhiva, where he labored six months more, and then returned to England, hoping to return to the islands with reinforcements. He returned at length and joined the Missionaries at Tahiti.

In 1821, two Tahitian converts were sent to the Marquesas, but they returned. In 1825, Mr. Crook revisited the group, leaving two Society Islanders at Tahuata. These soon returned, and were succeeded by others who remained but a short time. In 1831, Mr. Darling, of Tahiti, visited the group and left native teachers at Fatuiva and Tahuata, but these, like their predecessors, soon returned without success. In 1833, Messrs. Armstrong, Alexander and Parker, Missionaries of the A. B. C. F. M. at the Sandwich Islands, with their wives, removed to Port Anna Maria, or Taiohae, Nuuhiva, where they spent eight months in efforts to tame and Christianize these brutal savages. They also returned to Hawaii.

In 1834, Messrs. Stallworthy and Rodger-son, the latter with a wife, arrived from England, and, in company with Mr. Darling, of Tahiti, commenced labors at Tahuata. In a year Mr. Darling returned to Tahiti. In 1837, Mr. and Mrs. Rodger-son sailed for Tahiti, and Mr. Stallworthy remained until August, 1839, when he was joined by the Rev. R. Thompson. At length both these Missionaries left the islands, and the London Missionary Society abandoned the field.

In August, 1838, the French Admiral Du Petit Thouars, in the frigate *Venus*, brought two Roman Catholic priests and one layman to Tahuata. In February, 1839, these were followed by six more priests and one layman.

In May, 1842, Admiral Du Petit Thouars took forcible possession of the islands, and French priests have occupied them, at several points, ever since. They now have one bishop, who resides at Taiohae, seven priests, three sisters, and two laymen. But with long and ardent struggles, their success is small.

In 1853, and in answer to a direct call from a Marquesan chief, Matonui, the Hawaiian Missionary Society sent out four native Missionaries to Fatuiva, and subsequently the Hawaiian Board sent five more Hawaiians, besides the Rev. J. Bicknell, who has labored several years on the group. One half of this number have returned to Hawaii, while five, with their wives, remain at their posts of self-denying toil. Their success has been encouraging, as this journal shows, and we trust, under God, that these naked and fierce savages will yet sit at the feet of Jesus, "clothed and in their right minds."



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THE FRIEND.

AUGUST 1, 1867.

Monument to Kamehameha III.

"Why do not the friends of Kamehameha III.—the Good—erect an enduring monument in marble to him—something which will be as enduring as that in the hearts of all who knew him and his noble deeds?"

We copy the foregoing paragraph from a private letter to the editor, written by J. Hunnewell, Esq., of Boston, and dated Boston, April 29, 1867. This suggestion strikes us favorably, and we should be glad to see it carried out. We are confident if the project was fairly undertaken, it would be consummated in a style becoming a grateful people. There is a vague idea floating in our mind that some years ago, a subscription for this object was started, and several hundred dollars collected. Will not some one give us information upon this subject, if such a project was undertaken?

Let no one imagine that we entertain visionary and impractical ideas upon this subject. We do not call for thousands and tens of thousands, but a moderate sum of one or two thousand dollars would suffice, if no more could be collected. The idea has been suggested that no more suitable monument could be erected than a drinking fountain, surmounted with a bust of his late Majesty. It has also been suggested that this fountain be located in the triangular open lot near the Stone Church, where King and Punchbowl streets intersect. If any one has a better or

more feasible project, let him suggest it. Will not some of our skillful architects visit the spot, and then embody the idea of a fountain, combining the ornamental and useful, the beautiful and the practical? O all ye lovers of constitutional liberty in this nation, think of this, and then honor the memory of the King who enfranchised his serfs, granted a Constitution to his subjects, and gave a fee-simple of the land to the common people. Is not such a King worthy of a monument?

Books, Books.—We cannot say that we read *all* the advertisements of every newspaper which chances to fall under our inspection, but we do confess a fondness for that species of literature. We also confess a fondness for catalogues of books, and of schools and colleges. In late numbers of the *Commercial Advertiser*, Mr. Whitney has published a list of books which he offers for sale. It occupies a column or more, and in our estimation is as well worthy of perusal as much other matter which finds a place in newspapers. Readers of all tastes and fancies can find some books in that list suited to their minds. As long as we have no public library in Honolulu, we are glad that Mr. Whitney keeps constantly on hand a supply of books, old as well as new.

PHOTOGRAPHS OF SCENERY ON KAUAI.—Mr. Valentine, who has been engaged during the last few months in photographing scenes on the island of Kauai, left in the *Murray* for San Francisco. Before sailing he disposed of his negatives to Messrs. Crabb and Meek, who are now prepared to furnish sets or single views. Some of these are very fine, and well worthy of the attention of the friends of the beautiful art of photography.

A FINE BOAT.—The brig *China Packet*, which arrived from Hongkong on the 23d ult., brought a beautiful barge for His Majesty the King, built to order in China, of teak and camphor woods. The rowlocks, rudder-yoke, etc., are of brass. She is thirty-two feet long, ships two masts, and has a very handsome model.—*Adv.*

The Millennium.

For the Friend.

1. First, the faithful publication
Of the Gospel of the Son
Must be made to every nation
Ere the glorious end shall come.
2. And its wonder-working leaven
Must transform with mighty power,
Ere glad voices shall from heaven
Shout the advent of that hour.
3. Then the Saviour's reign millennial
Shall, to bless our world, appear;
Lo! a river's stream perennial
Shall God's holy city cheer!
4. To False Prophet and Beast Papal
None shall bring their offerings then;
For the Lord's blest tabernacle
Shall forever be with men.
5. More increased their joy for sadness
Than in time of corn and wine!
Lo! with cheerful feasts and gladness,
Bow all nations at His shrine!
6. The rapacious wolf and leopard
Then shall dwell with kids and lambs,
And shall kindly act the shepherd
In the absence of their dams.
7. Side by side upon the heather
Both the cow and bear shall feed;
And their young lie down together—
Them a little child shall lead.
8. Yea, the lion change his diet,
And for flesh eat straw and hay;
And the wearied child, in quiet
On the serpent's den shall play.
9. Thus the Prophets we rely on—
Speaking with prophetic ken:
Great thine horror, then, O Zion!
Great thy peace, Jerusalem!

NEW HAWAIIAN FAMILY BIBLE.—At a late meeting of the American Bible Society in New York, the announcement was made that the new electrotypes plates were completed.

Peculiar interest attaches to the foreign department of the work. *The plates of the Hawaiian Family Bible are completed.* It is expected that the plates of the Arabic Standard Bible, and of the voweled New Testament and Psalms, will be completed, and the Bible be in print by the 15th of July. The work on the Bulgarian and Slavic New Testament is also very far advanced.

New Book by Rev. W. Ellis.

MADAGASCAR REVISITED, describing the Event of a New Reign, and the Revolution which followed. By the Rev. W. Ellis, (p. 502.) London: John Murray.

This is the title of the new volume written by Mr. Ellis upon Madagascar. In the London *Friend* for January 1, 1867, we find the following extracts, which we are confident many of our readers will peruse with interest. His previous book on Madagascar was entitled "Three Visits," &c., during 1853, 1854, 1856. Since that time there has been one terrible persecution, which the reader will find described in the following paragraphs. In that volume the author, after relating his departure from the capital in 1856, remarks in reference to the legal status of Christianity:

"The laws against the Christian religion are not repealed, and may, for purposes to us inscrutable, be allowed by the all-wise and all-merciful God to be again enforced."

Before this remark was printed, or probably written, a storm of persecution as fierce and sanguinary as any which they had suffered burst upon the Christians. As this storm, though not arising in the first place from political causes, was doubtless intensified by them, we include in our extract the resume of these given in the work:

Twelve months before my visit in 1856, M. Lambert, a French trader, or planter, from Mauritius, visited Antananarivo, expressed much sympathy with the Christians, and gave them some relief. He also with M. Laborde, a Frenchman long resident in the country, entered into a kind of agreement with the prince to attempt the change above adverted to [to set aside the queen, and place the prince upon the throne.] In furtherance of this object, M. Lambert had visited France and England, proposing to their respective governments to send out troops to effect this change in the sovereignty of Madagascar. His proposal, however, had been refused, and he had been recommended to seek the improvement of the country by extending commercial intercourse, rather than by attempting a revolution.

Early in 1857 M. Lambert returned to Antananarivo, accompanied by Madame Ida Pfeiffer, whom he had met at the Cape of Good Hope. They were received in the most friendly manner by the Government, and although the attempt to obtain force from France and England had failed, Messrs. Laborde and Lambert, in association with the prince, and relying on some of the officers and troops said to be favorable to their object, determined to attempt its accomplishment. It was proposed to seize the palace by a sort of *coup d'etat*, arouse the city by the firing of cannon, proclaim the prince king, and force the queen to retire, retaining her titles, her liberty, and the undisturbed possession of all her property. Before any opportunity occurred for executing this plan, the prince withdrew, and endeavored to persuade the Frenchmen to relinquish the attempt. But they appear to have thought they might still succeed. At length, a month

or so after their first movement in this business, the queen having heard of the proceedings of the French, returned all the presents which M. Lambert had brought out, and sent officers with her orders, declaring that in consequence of their treasonable attempts to change the Government, and their having encouraged the Christians, &c., M. Lambert, M. Laborde, and other French gentlemen, the priests, and Madame Pfeiffer, were to leave the capital forthwith, under an escort to Tamatave, and were to depart from the country by the first ship. They set out the next morning, but were more than fifty days on the journey, and suffered from fever, which was probably intended to be part of their punishment.

More than a month before the sentence of expulsion pronounced against the French, a traitor among the Christians accused a number of them of being Christians, and practicing Christian worship. His name, which he has since changed, was then Ratsimandisa. He had been educated by the former missionaries, and had associated with the Christians, though I never heard that he had suffered in any of their persecutions. He wrote out a list of the names of the principal Christians in the capital, and gave it to one of the officers to deliver to the queen. The officer, before delivering the paper to the queen, took it to the prince, who instantly destroyed it. The queen was, nevertheless, soon informed that there were a number of Christians in the capital; and on the 3d of July, 1857, a Kabary was delivered, requiring all who had been guilty of any act of Christian worship to come and accuse themselves, as in such case the punishment might be diminished. Few, if any, did so; a number fled, and the soldiers and others were sent to scour the country in all directions in search of the Christians, whom they were ordered to seize and bring bound to Antananarivo. All parties testify to the unremitted endeavors of the prince and the commander-in-chief to intercept accusations against the Christians, and prevent the capture of the fugitives. They said that the Christians, if near, fled to the house of the prince, and that when, breathless and palpitating with fear, and ready to sink with exhaustion, they reached his door, he welcomed and encouraged them, saying, "Don't be afraid; take courage; God will protect you; conceal yourselves as well as you can;" and that if he could not give them shelter, he would tell them where they might perhaps find it, endeavoring, if opportunity offered, to send their pursuers in contrary direction that the Christians might escape.

A large number, notwithstanding, were apprehended, some in the capital, but the greater part among the villages, at their own residences, or in other places where they had sought concealment. They were charged with being Christians, and with offering Christian prayer. In an affecting account furnished to me by the brother of one of them—an active, intelligent, and enterprising man, in good worldly circumstances—it is stated, that when the officer found his retreat, a cavern in the side of a rocky mountain not far from his dwelling, and told him he must take him as a prisoner, the Christian said, "What have I done? I am not a murderer nor a traitor; I wronged no one!"

The officer replied, "No; it is not for that, but for praying that I must take you." To this the Christian replied, "If that is the impeachment, it is true: I have done that. I do not refuse to go with you."

Similar charges were preferred against all who were denounced to the Government; and no one, so far as I heard, when so accused, denied the charge. I was not able to learn the exact number arrested, and condemned to different penalties, but they exceeded two hundred, and most of the punishments were extreme. Fourteen were stoned to death at one place, and others afterwards. Fifty-seven were banished in fetters, of whom more than half died. The Tangena, or poison, was administered to about fifty, of whom eight died. Sixteen among the larger number reduced to slavery were redeemed at high prices; and six devoted leading men among the Christians who were condemned to death, and had effected their escape, remained in concealment until the accession of Radama, a period of four years and six months.

This persecution was the most severe and fatal which had yet fallen on the infant church in Madagascar. Those who were stoned to death suffered at a rocky place called Fiadana, to the west of the south end of the city, and about a mile and a half from the martyrs' precipice, and from Ambohipotsy. When the fourteen were taken in broad noonday to the place of execution, Andriamanantena, the honored Christian leader, whose arrest in the cavern I have already mentioned, offered unto God in those last moments, and before the assembled multitude, a brief but solemn prayer, imploring mercy for their queen and their country, and committing their spirits in love and trust to the hands of their Almighty Saviour. The victims were then bound to the stakes, and the crowds who had been summoned to the scene gathered round to witness, or take part in the stoning—the most revolting, barbarous and brutalizing of the modes of taking away life. Most of the sufferers soon obtained relief in death; but some, after being apparently dead, revived, and were again battered with stones, or mercifully decapitated, the heads being afterwards fixed on poles.

My heart sickens even now at the remembrance of the hardening and demoralizing exhibition presented to the people on the sanguinary day of the stoning to death, as related to me by some of my own servants and others who were spectators, though not Christians then. There were, however, among the crowd, some whom affection and sympathy had drawn into fearful proximity with the penalty to which their faith exposed them. These men marked the exact spots where friends and loved ones were bound, battered and fell; and when night and darkness covered the scene, and while hungry dogs held carnival there, they stole in silence, equipped with heavy clubs, or poles, and carrying large matting sacks, to the bloody field, and groped among the slain for the bodies, but especially the heads of their friends. Driving away the dogs from their prey, they put the bodies into the sacks which they had brought, bore them away to the nearest Christian dwelling, and then hastened back to recover more of the mortal remains of those who had that day fallen in love, and trust, and loyalty to Christ.

Most of the sufferers were men above the ordinary class of their countrymen, not in rank, possessions, or authority, but in character, ability and influence. Their wives, with scarcely an exception, were involved in the same condemnation, though their punishment was different. Some were sentenced to drink the Tangena, an ordeal of poison, but the greater number to be loaded with fetters. Sixteen were so bound on the day after the executions at Fiadana. Fifty more, at least, were so punished.

I brought home with me some of the fetters fixed on the bodies of the Christians at this time. The ring round the neck is composed of a rugged piece of iron, six inches in diameter, passed through an aperture at the end of a heavy bar of iron, nearly three feet long. The ring was bent round the neck of the Christians, and fastened by a large rivet. Two other rings, somewhat less ponderous, were fixed in the same way, one on each ankle, the weight of the whole being more than fifty-six pounds. Loaded with these fetters, the Christians were sent away to distant parts of the country where the fever prevailed, in order that the pains of the fever might be added to the torture of their fetters, and that the gradual approach of death might be rendered more physically agonizing to themselves, and more appallingly terrible to others. One party of them went to Ambohobahazo, a hundred miles distant to the east; another party was sent to the north-east to Ambatondrazaka, in the country of the Antsianaka; another to the west, on the borders of the Sacalava country; and some were sent to the south. The irons were not put separately on each individual, but the Christians were fettered together, like felon gangs of five, or seven, or more, and thus chained they were sent to distant parts to die. The irons were never to be removed. When death released a victim—and many of them died before the first twelve months were passed—the soldiers in charge of them ruthlessly cut off the head, and slipped the ring over the neck of the corpse, and then cut off the feet, and slipped off the ring from the ankles, leaving the corpse either to be devoured by dogs and birds of prey, or buried by some attendant or friend. But this cutting off the head and feet was a kindness; for sometimes, when one of them died, there was no one to separate the dead from the living. The ring which I brought home had been worn round the neck of an eminent Christian. His father was a Christian, and died in chains. Two of his sisters also were Christians, and they died in a similar manner. His brother also wore such fetters for four years, and through the mercy of God survived, the only one out of a whole family of martyrs who lived through the ordeal. I have seen some of these surviving sufferers, helpless, emaciated, bedridden, with scars and wounds in their flesh, but with peace, hope, joy, glory in their souls. I never heard from them a single expression of vindictive feeling, or of any wish for evil to come to those who had inflicted all this torture upon them. They might have averted all this suffering in the beginning, if they would have renounced the name of Jesus Christ, and they would have been clothed with honor, enriched with gifts, and raised to distinction. At any period of their sufferings, at any hour they might, on

these conditions, have been instantly relieved; but they refused relief at such a price. They suffered on and on, month after month, and year after year, until death brought them deliverance, "enduring as seeing Him who is invisible," and "not accepting deliverance," that they might obtain a better and more glorious resurrection."

The Cross, and the Doctrine of the Cross.

The following extract from a sermon of Dr. McNeile, shows the distinction between the cross and the doctrine of the cross with great force and clearness. Speaking on John xix. 25-27, Canon McNeile said:

In holy Scripture the cross is used literally and metaphorically. Literally, it means the instrument for capital punishment used by the Romans. Metaphorically, it means the doctrine of atonement for sin, made by the death upon it of our Lord and Saviour Jesus Christ. Literally, it signifies the most ignominious of gibbets. Metaphorically, it signifies the most glorious of truths.

It is no wonder that some confusion should have arisen from the use of the same word in such very different meanings. On the one side, unbelieving Jews, identifying the metaphorical with the literal, the doctrine with the gibbet, have enlarged on the disgrace and degradation of the Crucified, and thrown it contemptuously in the teeth of His disciples. On the other side, superstitious Christians (so called), identifying the literal with the metaphorical, the gibbet with the doctrine, have elevated the material figure into the place of the spiritual truth, and enlarged on the glorious cross, the holy cross.

Thus Judaism and Romanism are as the poles on this great subject. Christianity is in the middle, distinguishing between the gibbet and the doctrine; degrading the gibbet as low as any Jew can desire, for it was indeed vile, even the accursed tree; and elevating the doctrine as high as any Christian can desire, for it is the saving truth of God. The doctrine is seen to be more and more glorious, as the gibbet is seen to be more and more ignominious. Behold what manner of love is this in Him who first loved us, that, being found in fashion as a man, He humbled Himself, and became obedient unto death; and not only so, but *even, even* to the death of the cross, the most barbarous, cruel, and disgraceful of all deaths.

When St. Paul wrote about the cross, this distinction was clear. His language about the gibbet was what we have just heard—worse than ordinary death, even the death of the cross, the vilest of vile things. Humiliation could go no lower. His language about the doctrine was, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Christian faith and love could go no higher.

Had the cross continued in use as the instrument for the capital punishment of the vilest criminals, it is difficult to conceive how it could ever have become an idolized Christian ornament. Had it continued in use as the Roman gibbet, all its associations would have been with the enemies and murderers of Christ, and not with Christ himself. All allusions to it would have been similar to that

of St. Paul, "even the death of the cross." And thus the unspeakable condescension of Him who consented to be nailed on it, would have been magnified by the contrast with the vile thing itself.

But when its use as a gibbet was abolished, and criminals were executed in some other way, then all its horrors gradually faded from men's memories, and the hateful thing itself would have been utterly forgotten, and become as completely an unknown thing as any other special custom of Imperial Rome, but for the fact that Jesus of Nazareth had suffered on it. This rescued it from oblivion. And thus, losing its original associations of horror and degradation, it became associated with the memory of Him, and the affection felt for Him, and the veneration paid to Him, until the original distinction between the cross and the doctrine of the cross was lost sight of; and the instrument itself, instead of being as at first contrasted in its ignominy with the condescending love of Christ who died upon it, was magnified in remembrance of Him; and in process of time, and through the idolatrous cravings of human nature, the figure of it was reproduced, of all sizes, and of all materials, and set up as an object of worship.

As the doctrine of the cross was more and more corrupted, the figure of the cross was more and more idolized; until the language of Scripture, which connects a curse with it, was utterly rejected and contradicted, and the accursed tree was addressed as the holy cross. And now, so egregious is the confusion, that the language of St. Paul glorying in the doctrine, is quoted in defense of the worship of the image.

Observe these distinctions, my brethren, and be not confused or disturbed in your minds. The cross, understood literally—the image, the figure—is a monument of the barbarity of Roman law, and to be associated with Pontius Pilate, the time-serving Roman governor. The cross, understood metaphorically, is a symbol of redemption, and to be associated with our blessed Lord and only Redeemer, Jesus Christ. We preach the cross metaphorically, glorying in the Crucified. Thus to glory in the *faith* of the Crucified, and to worship Him, is Christianity; but to glory in the material image, and to worship it, is senseless idolatry.

THE REV. F. S. RISING.—At a meeting of the American Board of Foreign Missions held in New York city May 10th, an address was made by the Rev. F. S. Rising. The New York *Observer* remarks as follows:

Rev. F. S. Rising, Secretary of the American Church Missionary Society (Episcopal), bore testimony to the value of the work of the American missionaries in the Hawaiian Islands from personal experience. He paid a high tribute to the character and influence of the missionaries. Whatever of good there is in the Hawaiian race is due under God to these missionaries. He disowned any connection or sympathy for himself or his Church with the Reformed Catholic invasion, and presented a very detailed and interesting view of the real state of public, social and Christian life in the Islands.

Human reason is not God, as some pretend.

THE FRIEND.

AUGUST 1, 1867.

EDITORIAL CORRESPONDENCE.

Among the Cane-Fields and Groves at Makawao.

Change is agreeable when a passage of thirty-six hours transfers a person from the heated atmosphere of Honolulu to the cool and bracing region of Makawao. Virgil near two thousand years ago noticed this fact among sailors, that the enjoyment of rest after a voyage very soon led them to forget all the hardships and dangers which they had experienced at sea. Landsmen resemble the sailor in this respect. How very soon a person forgets sea-sickness and other discomforts. As we left the wharf at Honolulu, friends wished us a pleasant trip, and just at that moment we saw a beautiful rainbow spanning Nuuanu Valley. "A good omen," we exclaimed. On our arrival at Kahului, just after sunrise on the morning of the 19th, we espied a beautiful rainbow spanning the Wailuku Valley. Good omens appeared to attend our voyage. Thanks to Capt. Wetherby, of the *Ka Moi*, for his kind attentions. Not two days elapsed after leaving Honolulu ere we were snugly domiciled at Grove Ranch, where the cool breezes from Haleakala came sweeping along and inspiring life, vigor and health. Most appropriately has this spot been styled Grove Ranch. The groves in this vicinity are beautiful. Some of these groves of kukui and koa are old and venerable, while several young groves of the Pride of India ornament the ranch and the adjoining plantations. The poet Bryant says:

"The groves were God's first temples."

Surely a beautiful grove is no unfit spot wherein to worship God. While wandering among them, the mind is impressed with the truthfulness of Bryant's address to the God of nature:

"Father, thy hand
Hath rear'd these venerable columns; thou
Didst weave this verdant goof; thou didst look down
Upon the naked earth, and forthwith rose
All these fair ranks of trees. They, in thy sun,
Budded, and shook their green leaves in thy breeze,
And shot towards heaven."

Some one has said, that person is a benefactor who makes one blade of grass to grow where none grew before. If so, does not the person planting and rearing a tree much more deserve to be styled a benefactor? It is gratifying to witness the marked change produced in Honolulu during the last few years. The city has become a grove, and we hope may ere long merit being styled a forest, which is the enlargement of a grove. We hope the Royal Hawaiian Agricultural Society will aid in carrying out this idea. Let a nursery of trees be started, and furnished gratis to all who will adorn the streets, or even their own premises, with fruit or shade trees. We find our thoughts wandering back to Honolulu. Why should they not? Habit

is everything. In Honolulu we have spent nearly a quarter of a century, freely mingling with all classes of its permanent and roving population. Under the kind Providence of God we have there enjoyed as much of earthly happiness as usually falls to the lot of mortals. We have witnessed the growth of one generation. Many of those whom we have known as children, it has been our privilege to see coming forward and occupying honorable positions in life, at the Islands and elsewhere. The very evening before embarking for Maui, it was our privilege to officiate at a scene similar to that which our Saviour honored by his presence at Cana of Galilee. As a friend of man, of society, of State, of Church, and of all that is lovely and of good report, we cannot view with indifference the addition of another family to the sacred fraternity of matrimony.

"O friendly to the best pursuits of man—
Friendly to thought, to virtue and to peace,
Domestic life."

So wrote Cowper, and so says every well-wisher to the human race. "Ah! but you did not drink wine on that occasion," interposes Mr. Carper.

"No," is our reply.

"So you think yourself better, I suppose, than our Saviour, who was present at the marriage in Cana of Galilee."

"By no means; we think no such thing. Without exactly undertaking to argue the question with you, Mr. Carper, we have only to say that on the present occasion they had 'no wine;' and how could we drink? We had not the power to work a miracle as had our Master at Cana of Galilee, where, in the beautiful language of an old English poet,

"The conscious water blushed to own its God."

If our friendly host had produced some wine made from the pure water gushing forth from the springs of Nuuanu Valley, or fresh from 'the windows of heaven,' perhaps we might have been inclined to have sipped a little. We hardly think, Mr. Carper, you can find much wine now a days made from pure water, or even the pure juice of the grape, and until you can, your reference to wine-drinking at the marriage of Cana of Galilee is not very pertinent. On another occasion, Mr. Carper, we should be glad to argue the point with you."

Let us return to Maui. As I look out from the room where I am now writing, the bay of Kahului is to be seen. I seldom glance an eye over its waters but I am reminded of the story of the wreck of the American whale-ship *Lyra*, as told to me by Capt. Howland, in Callao, twenty-five years ago. We were on our first passage to the Islands, via Cape Horn. At Callao we met Capt. Howland, who reported that on a former voyage he commanded the *Lyra*, and while sailing in the night, as he supposed, down the channel

between Molokai and Maui, he was so effectually deceived by the low land between East and West Maui, that he ran his ship square on the shore, and she became a total wreck. We cannot say just how long ago this took place, but it must have been over thirty years since. At the time of the wreck, Mr. Titcomb, of Kauai, Mr. Thompson (late of Maui, and father of Henry Thompson, Esq., of Honolulu), and Capt. Chadwick, if we are not mistaken, were attached to the ship. In this as in several other instances, the foreign population on these Islands has been recruited with some enterprising citizens from the crews of wrecked vessels.

Last Sabbath morning it was our privilege to assemble with the church-going people of Makawao, who gathered at the neat and commodious foreign church for public worship. The Rev. J. S. Green preached an excellent sermon upon the subject of prayer. The singing was conducted by the daughter of the "Pastor of Makawao." It was a delightful privilege to be a hearer in this quiet country church far from the bustle of the city.

Every day since our arrival in this region we have been mounted on horseback, and galloped over the hills and through the valleys of this most delightful spot. The exercise is most refreshing and invigorating. We have in prospect a trip to the summit of Haleakala, and other excursions, which will fully occupy the few brief days which are allotted to our summer vacation "among the cane-fields and groves of Makawao."

REMARKABLE CLIPPER SHIP RACE.—The splendid clipper ships *Prima Donna*, Capt. Herriman, and *Governor Morton*, Capt. Horton, arrived at this port from New York yesterday afternoon. Both ships left New York at the same time, being towed by the tugs out past Sandy Hook within hailing distance of each other, and making sail simultaneously. They crossed the Equator in the Atlantic on the same day, and passed through the Straits of Le Maire, off the coast of Patagonia, the same day, one being a few hours in advance of the other. Both ships were the same number of days from 50 S. in the Atlantic to 50 S. in the Pacific. They crossed the Equator in the Pacific on the same day, in the same degree of longitude, although they did not see each other, and both arrived yesterday, the *Governor Morton* being three hours ahead of her competitor in coming to anchor. The passages of these vessels were made in 123 days, and are among the shortest made this season. In the annals of clipper ship racing the contest between the *Governor Morton* and the *Prima Donna* has no rival, although the clipper ships *Hornet* and *Flying Cloud* left Sandy Hook the same day, and the former anchored in this port after 105 days passage, only 40 minutes in advance of the latter. The last named vessels had no conjunctive passages of portions of the voyage except from place of departure to completion of trip, ending at this port.—*S. F. Bulletin*.

Longfellow.

We have come to a large square wooden house, with nothing especially attractive about it. It stands back from the street, its front in full view, looking over Charles River. Near it, at the sides, a few trees and bushes relieve the open space. This is the house known as Washington's Headquarters; and here for many years has lived Henry Longfellow, the sweetest and most romantic of American poets. The house seems full of him. The spacious rooms are furnished with unostentatious luxury; elegant literature is freely strewn about; pictures, engravings, and miscellaneous works of art, adorn the walls and grace the mantels. The library, on the second floor front, expresses the occupant. It is a large sunny room, filled with books in all languages, that seem to have fallen into their places at the bidding of the muse. Here sits the poet. Mr. Longfellow was always a poet to look at—in form, feature and expression a poet. Lawrence's portrait, engraved for the small blue-and-gold edition of the poetical works, gives an admirable idea of his head and countenance in its finest mood—though not in its domestic aspect. Since the fearful death of his wife the outward man of the poet has altered much. The step is less buoyant than it was, the bearing less joyous, the look less elate. The florid man has matured into an exceeding mellowness of dignity. Ripe and rich-looking he always was—exquisitely neat in dress and exquisitely elegant in person—though always animated by a sentiment that saved him from the suspicion of foppery. But he has attained a wonderful completeness of expression. His aspect is that of a bard in the full affluence of his years and the full wealth of his genius. His silvered hair is long and wavy. His beard grows white and thick beneath his chin, looking more like a deep lace ruff than anything else. His voice is melodious as an organ; and his features, handsome as ever, have been touched with new lines by the action of thought and sorrow. His manners are very beautiful to all persons; and he carries about him that indescribable atmosphere that marks the perfectly cultured gentleman. Longfellow has just finished his work of many years—his translation of Dante. No finer version from one language into another has ever been done. Not satisfied with all that his own admirable scholarship, wonderful wealth of diction and perfect taste in rhythm could achieve, he has called in his friends to pass judgment on his work. Each Wednesday evening through the winter a choice company of scholars and critics have met in the poet's library to hear the divine stanzas read, and to weigh the words as they fell from the poet's lips. There were Holmes, and Fields, and Lowell, and Norton, and Furness, the artist lately deceased, and such others as the hour might bring. Lowell held the Italian copy, Norton the English translation, Furness a translation in German, and, as the new translator read his passages and paused for criticism or remark, the listeners gave the benefit of their suggestions.

☞ Manners may exist without morals, but morals should never be without manners.

RUSSIA.—The following extract is from a St. Petersburg letter in the *Independence Belge*: "Count L——, one of the Emperor's aides-de-camp, was summoned a month ago before a Judge, on the complaint of a tradesman, to whom he neglected to pay a small account. The Count at first refused to appear, but at the third summons, being warned that he risked being condemned by default to an imprisonment of two months, he attended before the magistrate and paid the money, saying, 'He preferred to pay without discussion rather than have anything to do with a tribunal of clodhoppers (in Russian, Kholopkoy Soude).' The Judge arrested him, and sentenced him to a week's imprisonment for contempt of Court. The Count applied to the Emperor in order to escape this sentence, but his Majesty replied that all he could do for him was to intercede with the Judge to change the sentence to six weeks' confinement in his own house, which was done, and the Count is now undergoing it. The second affair happened at Moscow. A rich widow, Madame Mazourine, well known from her ostentatious piety, and for the large sums which she spent in building churches and convents, took it into her head to refuse payment of a small debt, and the matter going before the tribunal, an order was ultimately issued to seize her furniture. The police arrived to carry out the sentence, when they found the door fast, and in spite of their summons in the name of the law it remained unopened. They then attempted to scale the wall, when the mistress of the house ordered a number of savage dogs to be let loose. Seeing this, the police retired, and Madame Mazourine was summoned to appear before the magistrate, and has been condemned to two months' imprisonment."

AN AMERICAN TRIUMPH AT THE PARIS EXPOSITION.—A Paris letter in the *Boston Journal*, dated April 23d, says: The jury on locomotives came to a decision yesterday on the merits of the different machines. The competition is great. England has a large number. France at least a dozen. Austria and Russia have three or four each. The Austrian and French members of the jury took exception to the "America" because it was so light in some of its parts, and also to the amount of polish to the iron work, which they thought was more for show than utility. They claimed that the lightness of some of the machinery was a sacrifice of strength to beauty. But fortunately the English member of the jury is well informed on locomotive engines, and he explained that the railroads in America are of an entirely different construction from European roads; that the country is new, and the roads cheaply built, and the ties subject to displacement from frost; that to ride over rough roads there must be elasticity in the machinery; that American engineers had difficulties to contend with wholly unknown to Europeans; that, taking all things into consideration, the American locomotive was superior to any other in the exhibition. His arguments were so convincing that the other jurors gave way and awarded a gold medal to the "America." This is a great triumph, and it has been achieved through the intelligence and honesty of the English juror.

☞ By the arrival of the steamship *Colorado* at San Francisco, from Japan, news of the loss of the whaleship *Canton Packet*, Captain Fraser, was received. The wreck occurred on the night of 3d of April. Five seamen, including four Hawaiians, were drowned. The following particulars are from the *Alta*:

LOSS OF THE "CANTON PACKET."—We have obtained from Capt. Fraser, late in command of the American whaling ship *Canton Packet*, 217 tons, the following particulars of her loss: She left Honolulu January 4th, 1867; went south as far as the line, where she took fifty barrels of sperm oil. On the night of the 3d, nearing the island, on her way to Hakodadi, during a heavy northeast gale and snow, in latitude 41 N., and longitude 141 E., went on shore. The ship became a total wreck, with the loss of five of the crew. The rest, thirty-two in all, remained on the island for ten days. The Japanese refused to allow them to move until the arrival of Mr. Rice, the American Consul at Hakodadi, who arrived on the scene of the disaster with great difficulty. Through this gentleman's exertions the natives furnished the Captain and his crew with horses and guides. They arrived at Hakodadi perfectly destitute and about naked; but thanks to the kindness of the foreign residents of Hakodadi, they were well taken care of. Capt. Fraser left Hakodadi as soon as possible, and arrived here last night on the *Colorado*. The crew are still at Hakodadi awaiting transportation to San Francisco. The vessel belonged to J. H. Bartlett & Son, of New Bedford, Mass. Of the five sailors that were lost one was James Fairbanks, of Baltimore, the other four were Hawaiians.

COOK'S MONUMENT.—The monument to Captain Cook, which it was proposed to erect at Kaawaloa, was finished week before last. The mason returned by the *Kilauea* on Saturday. The monument is erected as near as possible on the spot where the great navigator met his death, and is built of the lava rock which abounds in the neighborhood, laid up in cement. It is sixteen feet high, and at the base measures eighteen by thirty-six inches, running up to a peak in the form known as the Gambrel or Mansard roof. We understand that plates, with suitable inscriptions for the four sides of the monument, have been ordered from abroad, and when these arrive and are placed in position, we shall probably be enabled to give a more particular description of the structure.—*Adv.*

VALUABLE PORTFOLIO, IN TWO VOLUMES.—Count Bismarck recently presented a faithful but poor secretary with a portfolio bound like a book, in which were deposited five thousand thalers. On meeting his secretary next day, the count asked him if he had perused the volume. "Yes, your highness," said the secretary, "and I am so captivated by its contents that I am waiting the appearance of the second volume with feelings of the greatest interest." The count smiled, but said nothing. A few days afterward the secretary received a second portfolio, bound and filled like the first, and on the title-page of which was the sentence: "This work is complete in two volumes."

☞ The Boston *Traveler* says the United States engineers are astonished at the result of petroleum burning on the steamer *Palos*. It is deemed an event of such importance that it was to be telegraphed to Europe to-day. The *Traveler* says ten years from to-day no coal will be burned in any vessel in use in the world. One hogshead of petroleum will generate as much steam as twenty times the bulk in coals. It will prove of the greatest importance to the Pacific Mail steamers on the China line.

☞ A lie may respect all things, but there is no such thing as a small lie.

[From the New York Sailor's Magazine.]

THE SAILOR.

"The dark blue jacket that enfolds the sailor's manly breast,
Bears more of real honor than the star and ermine vest;
The tith of folly in his head may wake the landsman's mirth,
But Nature proudly owns him as her child of sterling worth."
ELIZA COOK.

There is an air of romance about the life and calling of the sailor—an atmosphere of poetry, which seems to invest the very name with a charm. You have but to mention the word, and troops of memories, hosts of associations, marshal themselves before the mind. Toilsome explorations in unknown seas, marvelous discoveries of peoples strange, deeds of noble derring-do and of hopeless suffering, of shipwreck, and storm and strife; of hunger and thirst, and nakedness and cold; the foundering craft, the white squall, and the iron-bound lee shore—all press forward for recognition, and all give evidence that the sailor is no mere myth, nor his life all poetry and romance, but one of stern reality—a life of sore vicissitudes and garnished o'er with pain. Yet these very vicissitudes are associated with traits of character that seem to be born of the very circumstances of his wild and roving life. All that is noble, generous, brave and free, has been considered as embodied in his calling. In every land he is spoken of as the jolly tar; his very excesses are esteemed only as foibles, and his reckless disregard of himself attributed to his generous nature. His devotion to duty, his contempt of danger, his self-sacrificing spirit; his bravery and patriotism in war; his energy and enterprise in times of peace—these have elevated him to an exalted place in the esteem of all people who are capable of appreciating his sterling worth. His rollicking good nature and love of fun, his sensitiveness to praise or blame, his open-handed benevolence, and the tenderness of heart that brings the tear to his eye when the tale of suffering is told—all these have served to invest his character with a charm of attractiveness as clearly defined as the halo of glory with which art has adorned the head of pictured saint and Madonna.

The sailor is *sui generis*, a class by himself. His dress is peculiar. His trim blue jacket and wide flowing pants, and his low shoes, his tarpaulin hat and loose kerchief, exposing the bronzed neck and breast—all fitting so neatly and setting so gracefully on his well-formed person, as to suggest, together with his rolling gait, the unrestrained freedom with which he moves upon his own chosen element, just as his horny hand and sun-browned visage denote his toil and exposure in foreign climes.

His characteristic peculiarities are believed to be the result of his mode of life. Yet is it true that the germ of these traits of character must exist in the boy before they are developed in the man.

There are well-authenticated instances of boys going to sea, who were parsimonious and selfish, and ungenerous, who, nevertheless, lost these qualities on being associated with the sea and the ship. The philosophy of this change is not easily discerned. Men have different theories on this subject. One thing is certain—it is not the lazy and listless, the nerveless and the stupid, but the earnest, active and energetic boy that runs away to go to sea. The character of such a boy must be developed by association with

the works of nature in her grandest and in her wildest forms. As men who grow up in mountainous regions become free and brave and liberty-loving, like the Swiss, so these men, by holding converse with nature where she displays her works in all the majesty and beauty of her sublimest proportions, cannot but be affected thereby.

Would the reader test this? Let him go forth with the sailor on his own element. Stand beside him when the topsails and top-gallantsails are mast-headed, when the royals are sheeted home, and her white wings are spread to the breeze, and the good ship gathering way runs out into the offing, till the receding shore astern sinks beneath the horizon with the setting sun. Pace with him the deck in his midnight watch. Look up at the concave of boundless blue studded with twinkling stars. Behold the moon, as she mounts the heavens, walking in her brightness, flinging her silvery sheen on the dark blue wave, and paying old ocean with a causeway of light. Now look out on every side, on the limitless expanse; let the eye penetrate to ocean's farthest verge—to that

"Visual line,
Where air and ocean seem to join"—

until that horizon becomes to you the circumference of an ever-moving circle, of which you are the everlasting centre. Then sound the depths beneath you. Follow the lead as it speeds its way thousands of fathoms deep, and think of the boundless realms concealed from human gaze and ken;

The coral caves
Neath ocean's waves,
Where singing sirens sleep;
The treasure trove
Sunk from above,
The riches of the deep.

In other words, look at the sailor from his own point of view. But confine not yourself to the mere romance, the poetry of his life; share with him his perils, participate in his dangers and discomforts.

Behold him now, the sport of mighty seas,
Now bound in calms, and whistling for a breeze;
Now pinch'd with hunger; now exposed to cold;
Now parch'd with thirst; now lavishing his gold;
Now cowering beneath the hurricane's rude blast;
Now nailing firmly his colors to the mast.
Now creeping cautiously along an unknown shore;
Now launching forth the boundless waste to explore;
Now an adventurer, in quest of deathless fame;
And, now, the world in rapture yields her loud acclaim.
His country's idol now, caressed at court;
And now in tears, of cruel fates the sport.

To realize his vicissitudes fully, you must endure with him wet and cold, sleepless nights, and toilsome days. Lay out with him, in the midst of storm and darkness, on the topsail yard, and share with him in his vain endeavors to gather in the struggling canvas, as it flaps and snaps with the fury of the hurricane, and tears itself from his grasp, while the blinding snow and sleet is beating with merciless fury in his face, and his hands are freezing to the stiffened leach. Then come down with him, when wet to the skin, his strength exhausted, and his blood almost congealed in his veins—come down, I say, to the deck and hear the brutal curse with which his exertions are rewarded—and witness the dastard blow from the contemptible, cowardly thing that walks the quarter-deck—in the place of a skillful and manly officer—and who vents his ungovernable passion on the man whose noble efforts to accomplish his task an honorable man would respect. And now, when the duties and dangers of the yard and deck, and the insults of his unofficer-like superior are endured, and he turns to go

below—descend with him into that dark, damp and cheerless fore-castle, where no fire gives out its reviving warmth, and where bed and berth, and chest, with their contents, are alike saturated, and as wet and comfortless as the clothes he has on. What comfort can a man have in such circumstances? Does not his lot demand, and should he not secure our sincere sympathy?

And what is his condition ashore? Alas! his boarding-house is, in many instances, as destitute of comfort as the fore-castle he left. And here he becomes too often the victim of the harpies who seek his destruction. He is drugged or poisoned with bad liquor—then Shanghaed, or taken insensible on board another vessel, where some merciless tyrant, perhaps, may force him through the same round of abuse and exposure, and toil, and watching, and vicissitude. Do you wonder that the sailor is reckless? Is it not a still greater wonder that he does not oftener appear as a criminal before our police courts? The property entrusted to his care, the interests committed to him, the trusts reposed in him, are all protected and preserved with a generous firmness and an unswerving integrity. Notwithstanding his many temptations and his sore abuse, is not this an evidence of his nobleness, his trustworthiness, and his forgiving character?

If seamen, as a class, were the scoundrels and the ferocious malignants that some would have us believe, commerce would become the most unsafe of investments, the sailor the mere corsair of the deep; and America, instead of being, as she is to-day, the first among the nations, would rank with the barbarous rovers of the Algerine coast. If, then, seamen have laid us under so great a weight of obligation, we should endeavor, in some measure, to acknowledge our indebtedness, and to repay them—even if with nothing more substantial—at least with our sincere sympathy. For surely none can lay greater claim to it than the men whose modicum of comfort is too often found in a dark, damp fore-castle.

A REMARKABLE FISH.—In a recent lecture by Prof. Agassiz on the aquatic animals of the Amazon, he described one fish, of which he said: "This fish is remarkable for the faculty it enjoys of leaving the water and walking a considerable distance over the land. Sometimes it is found three, four and five miles from the water, and specimens have been brought to me which I have left on the ground for a day, and afterwards, when put back into water, they were as lively as if they had not been disturbed. That fish has another peculiarity; it builds a nest—a large nest, about the size of a man's hat, with a hole leading to the interior, in which it deposits its eggs; and it is not only capable of creeping on even land, but it can creep on an inclined plane, and I have been told by very trustworthy persons that they are frequently found many feet above the water, on stumps of trees which have fallen down, the trunks of which are so inclined that the fish has reached the branches of the tree, to such a height that the bird and the fish have more than once been brought down by the same shot."

There is no justice in sin, and no sin in justice.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. O. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

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CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

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THE FRIEND:

PUBLISHED AND EDITED BY
SAMUEL C. DAMON.

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GENERAL INTELLIGENCE,

TERMS:

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Two copies, " 8.00
Five copies, " 5.00

RETURN OF THE HOKULELE.—The sloop *Hokulele*, dispatched by the Messrs. Foster and others for the scene of the wreck of the bark *Libelle*, returned on the 29th ult. The *Hokulele* left here on the 9th of May, and arrived at Wake Island on the 31st. A brig fitted from China, (name unknown, as the captain did not wish to be reported,) joined the *H.* in securing the quicksilver, and together secured 495 flasks. The *H.* received 247 flasks as her share, which will pay the expedition a handsome profit. This is one of the few expeditions fitted from Honolulu that has netted a profit, and we heartily rejoice at the good fortune of the parties concerned.

FOREIGN NEWS.

By the brig *Woodland* which arrived on the 24th ult., we have dates from San Francisco to July 13th; from the East to July 10th, and from London to the 9th. We subjoin the most important items.

WASHINGTON, June 29th.—A dispatch from New Orleans states that Maximilian was condemned to death, and was shot June 19th.

It is believed that Juarez consented reluctantly to the execution of Maximilian. He informed the messenger of our Government that he was disposed to spare his life, but the pressure of the Mexican leaders and people was too great to be withstood.

NEW ORLEANS, July 9th.—The *Times'* Houston special gives the details of the execution of Maximilian. The prisoner was not bound nor blindfolded, and no indignity was offered. Maximilian, before he was shot, recapitulated the causes of his being caught in Mexico, and denied the authority of the Court that tried him. He hoped his death would stop the effusion of blood in Mexico. He called the sergeant of the guard and gave him a handful of money, and requested as a favor from the soldiers to aim at his heart. Five balls entered, but this did not kill him immediately, and two soldiers were ordered to shoot him in the side. His last words were "Poor Carlotta!"

Miramón read a paper, stating that the only regret he felt in dying was that the Liberals remained in power, and that his children would be pointed at as the children of a traitor.

Mejía made no address, and met his fate quietly and bravely.

Escobedo presented the sword of Maximilian to Juárez.

Much dissatisfaction and grief were manifested by the spectators.

WASHINGTON, July 9th.—The Mexican Legation have received official information that Santa Anna landed at Sisal by invitation of the Governor, and was arrested and shot. The statement that he was forcibly taken from the steamer *Virginia* is unfounded.

The U. S. steamer *Sacramento* was totally wrecked off Cocononda, Madras. All hands were saved. She was a screw sloop-of-war, of 1,367 tons, carrying seven heavy guns, and commanded by Capt. Collins.

Gov. Wells, the President not having acted in his case, is about to issue a proclamation declaring himself Governor, pronouncing Flanders a usurper, and directing the Sheriff and other civil officers not to obey his orders. He believes this to be the law under the Stansbury opinion, and takes this course by the advice of several lawyers. Private dispatches from New Orleans state that should Wells attempt to exercise the functions of the Governorship, he will be promptly arrested by Sheridan.

Information Wanted,

Respecting Robert Leroy McGinniss alias Hurst, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.

FROM MICRONESIA.—The Hawaiian schooner *Blossom*, Capt. Benjamin Pease, arrived here on the 26th ult., from a cruise among the groups to the westward, after an absence of nearly six months, having sailed hence on the 1st of February last. The written history of the voyage would be very interesting, but we find room only for a brief sketch at present. Arriving at Mille, Marshall's group, 15th February, thence touched at Jeluit, Strong's Island, McAskill's and Ascension. At the latter island, February 16, saw the bark *Peru*, with 120 sperm. Thirty-six whalers had touched at Ascension during the "season," but Capt. Pease can only remember the names of the following: *Florida*, Williams, clean; *James Maury*, 160 sperm; *Nautikus*, 40 sperm. The *Washington*, Baker, went into Strong's Island to cooper—amount of oil not ascertained. Bark *Stella* was at Ascension March 22, 8 months out, with 260 sperm. In lat. 32° 06' N., long. 178° 35' E., the *Blossom* spoke the Bremen bark *Ophelia*, Torjes, 34 days from Hongkong for Callao, who asked to be reported.

From Ascension the schooner sailed for the Marshall Islands on the passage to Honolulu, and touched at the island of Marika, next adjoining Butaritari, where the three Hawaiians belonging to the *Pfeil* were massacred about a year ago. Some white men living on Marika informed Capt. Pease that the legs, arms and breasts of the three men killed had been eaten by the people and chiefs of Butaritari. When warned of the consequences which might result from their bad conduct, the chiefs laughed at the idea that the Hawaiians could do anything to them by way of retaliation—they were kanakas like themselves, and had no men-of-war.

Capt. P. says the natives of the northern groups are a very saucy bad set and ought to be punished. Many vessels have been cut off there and the crews murdered. He saw some relics of a vessel, which was cut off at one of the islands about eighteen months ago, which from the appearance of the relics he should suppose to have been a merchant vessel. No man-of-war has visited them since Kotzebue's voyage, and a wholesome thrashing and the hanging of some of the murderers, who can be identified, would have a salutary effect.

The *Blossom* was 54 days from Marika to port, experiencing light and head winds.—*Adv.*

Harbor of Apia, Upolu, Navigator Islands.

The harbor of Apia, on the island of Upolu, Navigator Islands lies in latitude 13° 51m. 20s. south, and longitude 171° 45m. west, is capacious, well protected, and has a good entrance, with a sufficient depth of water for vessels of any size. An experienced pilot is always at hand.

This port has for twenty-five years been frequented by American whalers, that touch here to obtain water and supplies, while many merchant vessels have had occasion to avail themselves of its advantages. Since the importation of guano has commenced from Baker's, Howland's, McKean's and other islands, many of the vessels engaged in that trade have called at Apia for water and provisions. Supplies, both foreign and native, are to be obtained, while fresh water is close at hand.

Several agreeable and hospitable merchants, of much business experience, are established here, making it the depot of an extensive trade among the various groups of islands in the South Pacific Ocean. These merchants are always prepared to take drafts at reasonable discount, and they are ever ready to oblige those to whom they can render any service.

It has long been the conviction of those well experienced in such matters—persons capable of forming a judgment in this respect—that Apia would make a most eligible depot for guano and steam vessels. A wharf or dock could, in a short time and at a trifling expense, be built, thus rendering every facility for the landing of cargoes.

The attention of merchants, ship owners and masters is earnestly called to the many advantages offered them at this port. It is a well known fact that vessels calling at many of the islands in the Pacific are often times delayed, while the masters are put to much trouble and inconvenience by the desertion of their men. Desertion here is of a very rare occurrence, and when a case of this kind does happen, the apprehension of the party is certain (just for the mere fact that the natives of this port are eager to receive the bounty), thus saving a great amount of trouble to the masters. There is at all times a good supply of wood and water and all other things generally required by vessels. Owners and masters would both find it to their advantage to send or bring their vessels to this port for refreshments.

To those who would emigrate here with a view of settling on the islands, I would say—good land is to be obtained at a fair price, and there are no difficulties whatever attending agriculture. The cotton, which is now extensively cultivated, is of a superior quality and commands a high price in foreign markets. The foreign population is at present increasing, and settlers would be welcomed here with every demonstration of cordiality.

AN AMERICAN.
Apia, Upolu, March 6, 1866.

Information Wanted,

Respecting Edward St. Germain, of Lansingburgh, New York. Any information will be gladly received by the editor of the *Friend* or *Gazette*.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

June 30—Fr. ship Marie Laure, Avril, 56 days from Macao.
July 8—Am clipper ship Messenger, Small, 18 days from San Francisco.
8—Am clipper ship Shirley, Mullen, 24 days from San Francisco.
8—Am bark Comet, Paty, 18½ days from San Francisco.
18—Haw'n schr Alberni, Rathburn, 84 days from Victoria, V. I.
23—Haw'n brig China Packet, Reynolds, 54 days from Hongkong.
24—Am brig Woodland, 11 days from San Francisco.
24—Am clipper ship White Swallow, Knowles, 14 days from San Francisco.
26—Haw'n brig Blossom, from the Kingsmill Islands.

DEPARTURES.

July 1—Am brig Morning Star, Bingham, for Micronesia.
2—Fr. ship Marie Laure, Avril, for Callao.
8—Am ship Shirley, Mullen, for Hongkong.
11—Am clipper ship Messenger, Small, for McKean's Is.
12—Bark Pericles, Snow, for Howland's Island.
13—Am bark D. C. Murray, Bennett, for San Francisco.
24—Am bark Comet, Paty, for San Francisco.

MEMORANDA.

REPORT FROM BARK PERU.—Capt. Smith of whaling bark *Peru*, writes from Ascension Island under date of March 15, that he had put in there to replace his main-top-mast, lost in a gale; had taken 100 bbls sp, since leaving Honolulu. Also, fished up a 2000 lb anchor and 30 fathoms chain. Reports brig Comet at Ascension, clean; Hae Hawaii, 30 bbls sp.; Jas. Maury 150 sp.; officers and men all well.

PASSENGERS.

FROM SAN FRANCISCO.—Per Comet, July 9—R Feuerstein, wife, two children and servant; Mrs Cohn, Mrs Bayley and child, Miss Lottie Smith, Miss Clara Rowell, Mr Whitens, wife and daughter, Mrs Freeman, Miss Helen Freeman, Mr Crockett, wife and child, Wm Love and son, Wm Rice, Capt C White, A G F Maitland, Chas Brinkman, Marcus Benfield, Robert Newcomb, Capt Lambert, F Metcalf, John Fisher, 7 Chinamen, and 4 in forecabin.

FOR MCKEAN'S ISLAND.—per Messenger, July 11—Allen Comstock and 20 Hawaiians—21.

FOR HONGKONG.—per Shirley, July 8—Ahsee—1.

FOR SAN FRANCISCO.—per D. C. Murray, July 13—Bishop Staley, Miss Edith Staley, Leonard Staley, David N Flitner, John Callahan, N Thompson, D Hempstead, S C Allen, James H Stoddard, D C Bates, Mrs D C Bates, Master Frank Bates, Master Geo Walker Bates, John Valentine, E Van Oordt, J Cohn, D Cury, L Adler, W Smith, W Hemenway, James Baxter.

FROM SAN FRANCISCO.—Per Woodland, July 24—J J Taylor, Henry Martin, J H Bauck—3.

FOR SAN FRANCISCO.—Per Comet, July 24—Mrs Crowell, Mr and Mrs Maitland, Mr Logan, Mr Schraubstadter, Mrs J H Black and son, J McColgan, Mrs Freeman, Miss Freeman, Master Freddie McFarlane, Mr Summers, Mr Landers—13.

FROM HONGKONG.—Per China Packet, July 24—Tang Leu, Ong Mow, Oa Wa, Ku Chuan, Chin Chuan, Cheong Pu, and 16 others—24.

MARRIED.

LEWERS—CARTER.—In Honolulu, July 16th, by Rev. S. C. Damon, Mr. R. Lewers to Miss Catherine R. Carter, both of Honolulu.

BENNETT—NAHEA.—In Honolulu, Sunday evening, July 7th, by the Rev. H. H. Parker, Major Chauncey C. Bennett to Miss Marie Nahea, both of Honolulu.

FULLER—GEDGE.—May 30th, in San Francisco, at the residence of the bride's father, by the Rev. P. V. Veeder, D. D., Capt. Andrew Fuller to Maria Ellen, eldest daughter of Capt. George Gedge, and grand-daughter of the late Admiral Gedge, "Royal Navy."

BENFIELD—HEYDON.—On the 9th of July, at the residence of the bride's father, by the Rev. Thos. G. Thurston, Marcus Benfield, of Philadelphia, to Mrs. Mary T. Heydon, of this city. □ No Cards.

STREHE—WILHELM.—In Honolulu, July 6th, by Rev. S. C. Damon, Mr. August Strehe to Miss Rosina Wilhelm, both of Honolulu.

CHILLINGWORTH—MARIE.—In Honolulu, July 15th, by Rev. S. C. Damon, Mr. S. F. Chillingworth to Miss Marie, both of Kawaihae, Hawaii.

AUSTIN—WOOD.—In Honolulu, on Saturday evening, July 20th, by Rev. H. H. Parker, Mr. William L. Austin to Miss Eliza Wood, all of this city.

DIED.

NEWTON.—June 28, at Kalauea, Miner Ledyard, son of R. and Mary Newton, aged 3 weeks and 4 days.

BLAISDELL.—In Honolulu, July 3, of consumption, Mrs. J. L. Blaisdell, aged 38 years.

LIVINGSTON.—In this city, July 26, William Livingston, aged 83, a native of the West Indies, who had resided here 62 yrs. He was a member of the Bethel Church.

AESCHLINMANN.—At Koloa, Kauai, July 22, C. Aeschlimann, aged 34 years, a native of Murtlen, Canton Freiburg, Switzerland.

SUPPLEMENT TO



New Series, Vol. 18, No. 3.

HONOLULU, AUGUST 1, 1867.

{ Old Series, Vol. 24.

ANNUAL REPORT

Of the Hawaiian Evangelical Association.

The Annual Meeting, June, 1867.

It was a joyful season of old, when the tribes of Israel gathered at their annual festivals. The cordial greetings of old friends; the week of united prayer and praise; the reciting to each other their mutual experience of the goodness and mercy of their covenant God during their absence, and their joint feasts at the altar of their God, all tended to nurture and mature their mutual love and love of country, so that the leader of secession at the death of Solomon would no otherwise dissolve the union than by abolishing the annual feasts. The two tribes of Judah and Benjamin, who alone continued to keep up the annual meetings, have been so knit together, that the storm of wrath which has for eighteen centuries beat upon them, has not sufficed to dissolve their union. To this day, whether amid the burning sands of Africa or the ice of Siberia—whether under the iron rule of despotism or amid the sons of freedom, the Jews are one, and their aspirations still arise that Jerusalem may again become the praise and the glory of the whole earth.

Such a joyful season we have again experienced, sitting together in heavenly places in Christ Jesus; and after hearing the reports from all the stations, we may well unite in thanksgiving and praise.

Our meeting has been unusually full. Nearly all the members of our Association have attended, only two of our foreign members being absent. Our venerable patriarch, father Thurston, has not been able to meet with us. Having fought the good fight and kept the faith, he patiently awaits the crown of righteousness which the Lord, the righteous Judge, will give at his appearing. Mr. Lyons, too, is not able to be with us; yet he, "though faint, is still pursuing."

One of our fellow laborers, Rev. John S. Emerson, after having spent thirty-six years of his life in the missionary work, has been

called to enter into the joy of his Lord. Let us who remain, remembering the loving kindness of our God in years past, and cheered by his promise that he will be with us alway, gird up our loins and prosecute our work with fresh vigor and hope.

While many of the great nations of the earth have suffered the horrors of war, pestilence and famine, we have enjoyed profound peace, and no general sickness has prevailed; and although there has been an unusual scarcity of food, yet few have suffered seriously from the scarcity except in the town of Honolulu, where during a prevailing epidemic, numbers who were unable to procure sufficient food were unable to grapple with the disease, and fell before it.

This scarcity of provisions did not arise from the want of fruitful seasons, but rather from the great abundance of food a little more than a year ago. The small price obtained by those engaged in its cultivation, and the bright prospects of those engaged in the culture of sugar-cane, induced many to turn their *lois* into cane-fields, and hence the scarcity that has afflicted the country. A reaction has taken place. The people have been, however, stimulated to great activity in planting, and the rains have been so propitious, that we may reasonably anticipate a season of plenty the coming year.

The results of our deliberations on the great subjects we have considered are so fully set forth in the various reports which we have adopted, that we need not here recount them again.

Many things have conspired to render our meeting intensely interesting. The arrival of the *Morning Star*, the examination of the pupils of Oahu College, the Sabbath-school celebration, and the annual sermons on home and foreign missions, have made us feel that it was good to be here, and to desire that our stay might be prolonged on this holy mount. Nor should we omit to mention our appreciation of the words of cheer addressed to us by Capt. W. Reynolds, of the United States steamship *Lackawanna*.

On Education.

It is distressing to witness the decrease in numbers and excellence of the Government day-schools at the present time. Many of the schools have been discontinued by the Government, while those that are in operation are, in some localities, not properly con-

ducted by the superintendents and teachers. The children are kept waiting at the school house through the tardiness of the teacher; school hours also are short, and the children not properly instructed. Moreover, the schools are not examined often, that the parents, children and teachers may be encouraged in this great work by which the race is blessed.

In consequence of this state of things, the children have become careless, while in some places the parents despise the Government day-schools, longing for schools where their children will be properly educated and instructed in the truth, as religious liberty is suppressed in the Government schools.

It is encouraging to see parents striving to obtain proper teachers to instruct their children according to their own views; for knowledge and christian sentiments have sprung up and expanded themselves in the hearts of this people. Those who have planted the seeds of Evangelical religion among these Islands, are examples to be had in everlasting remembrance. We have the hope that this good work will increase, and become a witness of the inefficiency of the Government day-schools, and of the hold which true religion has upon this people. Thy salvation, O Hawaii! is Liberty.

It is encouraging also to see that some of the churches are establishing schools for themselves to benefit the children of the poor, and children living in regions abandoned by the Government. We have the hope that this good work will go on increasing until Evangelical religion shall be fully established on these Hawaiian Islands.

Finally, it is rejoicing to see the increase of boarding-schools and seminaries, where children are instructed and prepared for spheres of usefulness, and where they are shielded from the evils which destroy body and soul. These are pre-eminently the schools by which the race will be benefited. They are the schools most esteemed by the parents from the desire to see their children properly trained. There are enough of high schools for boys and girls, and the complement of boarding-schools for girls is nearly made up. What now is wanting are boarding-schools for boys. That the work may advance, it would be well to educate the two sexes equally.

We have been highly favored in the coming of Miss Lydia Bingham to establish a girls' boarding-school in Honolulu, closing

her labors in America from her love to this race. It is fitting that the members of this Association tender her their love and esteem.

Labors of the Inspector General of Schools.

The voices of parents, and of those who love this people, have often been heard deprecating the Inspector General's mismanagement of the schools; his depriving the churches of their right to the school houses; in suppressing singing and the Word of God; in forbidding the form of worship agreeable to the parents of the children; in not giving previous notice of his intention to examine the schools, and in removing efficient teachers, so that the rising generation is growing up in ignorance, and the worship of images gains the ascendant.

On Books.

Many books have been printed and put into circulation for the good of this people. Of these, there are books of instruction, hymn books, the Scriptures, and commentaries thereon, besides tracts of various kinds. A new commentary on the Bible is in course of preparation, and a concordance; also, the memoir of Opukahaia. It would be well, perhaps, to print a children's hymn book for the use of the Sabbath-schools.

On Newspapers.

There are several newspapers in circulation among these people in the two languages in use. Three are in the Hawaiian: the *Au Okoa*, the *Kuokoa*, and the *Alaula*. The *Au Okoa* is supported by the Government; the *Kuokoa* and the *Alaula* by private enterprise. Numbers take these papers, and read them with interest, and admire them. They have become a means of instructing parents and children in things temporal and spiritual. "The truth is mighty, and will prevail."

On the Churches.

From the reports of stations, the evidence is clear that God has the Hawaiian churches in remembrance. True, some of the stations have been reported as being unrevived; that in some districts, apathy prevails; while in others, sin has abounded. Still, however, the reports, as a whole, when compared with those of the last year, show that the truth has advanced, and that the churches have been enlarged.

We can say that God has helped us greatly through the year up to the present moment. Although the Holy Spirit has not been abundantly poured out upon all the churches, still His influences have not been altogether wanting through the year. In some stations, the great power of God has been manifested in turning the wicked from their evil ways. The hearts of all who love the kingdom of God have been rejoiced by the gracious exhibitions in the Kaluaaha church on Molokai.

This good work, however, has not been confined to Molokai alone. The Female Seminary at Waiialua has been greatly blessed; also the Female Seminary at Makawao, Maui. Neither have the high schools of Punahou and Lahainaluna been unvisited. All these schools have been greatly blessed of God in the awakening of the minds of the students, and in turning the hearts of some from their former ways to the truth. And

although the desires of the righteous are not gratified to the full by these exhibitions; although some of the stations still remain unrevived and lifeless, still your Committee reports that you have just cause for rejoicing and thanking God for His goodness to the churches on these Islands through the year just closed.

In successful labors of the Hawaiian pastors is a subject which your Committee has had under consideration. We are moved fervently to praise God for blessing their labors. The time is past for saying that this is only an experiment. The Hawaiian pastors have been tried, and their fitness for labors on these Islands, as well as for carrying the Word of Life to foreign lands, has been demonstrated. From a few, their number has increased to twenty-seven, now laboring as pastors on these Islands. Several are also laboring as missionaries in foreign lands.

In these two departments of the Lord's work, the home and the foreign field, your Committee would state that the labors of the Hawaiian pastors have not been unsuccessful. Through the goodness of God, the churches under them have been confirmed, and contributions towards the support of the Lord's kingdom have increased. Some have engaged in other good works, and are now establishing schools in places unprovided for by the Government. Through the grace of God bestowed upon the Hawaiian pastors, this people have been confirmed in the liberty wherewith Christ hath made them free.

Your Committee does not consider this as boasting merely, and praising without a cause the laborers whom God has raised up on these Hawaiian Islands during the few short years just past. Some, at the commencement of their labors, may, perhaps, have made mistakes. Through perseverance, however, these have been rectified, and have proved a means of instruction. A wide door is opened to the labors of the Hawaiian pastors. They will, after this, be stimulated to labor more abundantly.

It is manifest, from the reports of stations for this year, that there are three great evils prevailing in the land at the present time, namely: licentiousness, drunkenness, and Sabbath desecration. These are strong currents, drawing the race down to death. It becomes all who love the kingdom of our Lord and the Hawaiian race, to strive earnestly to suppress these evils which are destroying the land.

There are two causes for the existence of these evils—the want of care on the part of those whose duty it is to enforce the laws, and the indulgence of some of the officers of the Government in these sins. In some districts, the officers of the Government, those whose duty it is to enforce the laws, are notorious for licentiousness and drunkenness. How can the land be blessed while under the government of such persons? How can good institutions exist under them? However, these obstacles to the truth should not damp the spirits of those who are engaged in the work of the Lord in these Islands.

Your Committee state that it has been cheering to witness in this annual meeting of the Association, the signs of hope animating all who are laboring in the vineyard of

the Lord in these Hawaiian Islands. This is right. This is strength. The obstacles to our work which present themselves, should not occasion depression of spirits, but they ought to be incentives to increased effort, as well as to deeper faith in God, our Strength and Leader.

From the survey of the various departments of the Gospel work in the land at this time, and from what has been elucidated at this meeting of the Association, your Committee report that the year just closed has been a year of blessings to the Hawaiian churches.

THE FOURTH ANNUAL REPORT

OF THE

Board of the Hawaiian Evangelical Association.

HOME DEPARTMENT.

It is our sad duty to first notice the death of our brother, Rev. J. E. Emerson, on the 28th of March of the present year. Though not a member of the Board, he was one of the Fathers of the Mission; and all engaged with him in the elevation of the Hawaiian race, would not fail to acknowledge his untiring zeal and fertile resources. It is gratifying that the natives of Waiialua so deeply mourn his departure.

A Missionary House.

The most prominent fact regarding the Board itself which we have to report to the Association is, that we have moved our rooms to the old Mission Depository. In that building we have ample space for the meetings of our Board, for library and cabinet, for the storage of goods for our foreign missions and the *Morning Star*, and also for the books of our publishing department. We here have a "Missionary House," plain but spacious and substantial; and this building once more becomes an active centre of Evangelical Protestantism on these Islands.

More strenuous efforts than ever will now be made to render the library as complete as possible in all that relates to the missionary work in the Pacific Ocean, and especially regarding the Hawaiian Islands and those groups connected with it.

Receipts.

The contributions to our treasury this year, according to our Treasurer's report, amount to \$8,643—besides \$336 84 by the Sabbath-schools for the *Morning Star*. This is \$3,358 more than last year.

From the statistical table compiled after the meeting of the Association last year, it appears that the average contribution of each church-member, taking the grand total of members, is about \$1 34 apiece, and that many of the smaller churches give more largely in proportion to their numbers than the large churches, whose larger figures strike the mind so forcibly. Several of the churches under Hawaiian pastors are thus quite ahead of any under a foreign pastorate. Three or four of these show an average of over \$2 apiece to each church-member, and one at least reports very nearly \$3. These facts should encourage the native pastors, and should encourage us regarding a native pas-

torate. We would suggest that a column be added to our annual statistical table, showing the average contribution of each church-member in each church.

The moneys reported by the Hawaiian Missionary Society from 1853 to 1863, together with the receipts of our Board since then, make a total of about \$61,000; and this very nearly shows what has been given by our churches for their foreign missions in Micronesia and Marquesas within the last fifteen years since the commencement of our foreign missionary work. About \$38,000 of this has been expended on the Marquesas Mission, and about \$23,000 on Micronesia, including three or four thousand for incidental expenses.

The sum of all moneys reported during the last fifteen years as contributed for religious objects, makes a total of \$314,048, and doubtless there are many items never reported, and which it is indeed impossible to report. The year ending May, 1859, reported \$26,069, and the total for 1866 was \$25,250, which are the two largest annual amounts since the establishment of the Mission.

It is very encouraging that the contributions of the churches are, as a whole, kept so nearly at the same figure yearly, notwithstanding the decrease of population, thus indicating a relative increase of benevolence; and we would call attention to the fact that our Hawaiian churches and our Hawaiian work are now very nearly self-supporting. There are now twenty-seven ordained native pastors, besides ten or more licensed preachers, all of whom are supported from home resources, and by far the greater part of them without any assistance from the general treasury. All the building of churches, and their repair from end to end of the land, is, as it has ever been, accomplished by the churches themselves. The Mission to the Marquesas Islands has from its beginning in 1853, been entirely sustained by the Hawaiian churches, including even the expense of holding communication with it by the *Morning Star* or otherwise. The Hawaiian missionaries in Micronesia have now for three years been entirely sustained by the Hawaiian Board—not, however, including the expenses of the *Morning Star*, they being borne to and from Micronesia yearly by grants, averaging perhaps \$4,000 yearly, from the American Board, as that Mission was commenced by them, and as they have still several missionaries there, though now under our care.

In the matter of publications, we have for several years received from the American Board \$2,000; but this by no means covers all our expenditures in the book department, which are largely met from our incidental fund, and by the sale of publications.

The whole educational system of these Islands is, and has for many years been self-sustaining, with but a slight exception or two. The common schools are sustained by the Government, as is also the Seminary at Lahainaluna. The various English day and boarding-schools in sympathy with our work throughout the land, are sustained by private enterprise and the assistance of the Government. The Waialua Female Seminary alone of the institutions in the interest of Evangel-

ical religion on these Islands, is directly sustained from abroad by grants to us from the American Board, this year amounting to \$2,500.

With the exceptions just mentioned for Publications, Waialua Female Seminary, and the *Morning Star*, we are not assisted from abroad in any of our religious enterprises and necessities, except in the support of the American missionaries and their families.

It should be our aim to entirely to sustain what relates purely to the work by Hawaiians, home and foreign, including publications and education.

It is to be regretted that in a few instances where our churches are relieved of the support of a pastor in consequence of an American missionary's still occupying and receiving his salary from the American Board, they do not feel under obligation to do something special for our general treasury, and it is also a source of anxiety that some of our churches do almost nothing either for our home or foreign cause. But aside from this, it seems to us that a very commendable degree of benevolence is shown by our churches.

Home Missions.

We have this year probably erred in too freely granting aid in this department, nine Hawaiian pastors having received aid from us. There seemed in each case to be a necessity; but we are convinced that the greatest care must be taken, or we shall weaken the self-reliance of the churches. Our general rule will hereafter be not to make grants, except as we shall be applied to by the local associations with which the pastors are connected.

Since the first of April, Joseph Manuel, a Portuguese recently licensed by the Oahu Association, has been employed by us as home missionary, under the direction of our Home Missionary Committee. We hope he will be blessed in efforts among Roman Catholics, and especially among his fellow countrymen.

Our missionary at Hanapepe, Kauai, Mr. D. V. Naumu, died on the 20th of October, having labored there with encouraging success for about fifteen months. The work there feels the loss. Naumu was one of the fruits of our Theological School under Mr. Alexander, and should induce us to hope for yet more.

Education.

The *Theological School at Wailuku* reports much to encourage us. A class of eight, who have been two years in the school, are now ready to enter on the work of the ministry. Three of these have been called to vacant churches, and calls for several more have been addressed to the instructor, to which the young men are now ready to respond. The whole class has been taken under the care of the Presbytery of the Island of Maui as candidates for the ministry, before whom they have exhibited trial exercises at their several meetings, and two of them were licensed to preach at the last meeting of the Presbytery in May.

The students have performed a large amount of valuable labor, very acceptably to the Wailuku congregation, in conducting religious meetings and in Sabbath-schools.

Three of the pupils were married when

they entered the school, and two have been married since. All have supported themselves chiefly by their own labor. One has been employed in teaching a Government school. One hundred dollars has been granted by us to aid in their support, and it is believed their successful effort to provide for their own support will be a valuable experience, fitting them to endure hardness in time to come.

A new class will now be formed if proper materials can be found. Three of the late graduates of Lahainaluna Seminary have signified their wish to join it; and it is desirable that each member of our Association be on the alert to select and send suitable candidates, especially as Mr. Alexander, now relieved from the pastoral work, can devote himself more completely to the instruction of this class.

The *Female School at Waialua* has during the whole year numbered over fifty pupils, and for two months it has numbered sixty-one. Two pupils have been removed by death, after having been permitted to return to their homes. During the winter, nearly all the girls experienced an increase of interest in religious matters, and in several cases it is hoped that it issued in a genuine change of heart. Eight have during the year united with the Waialua church by profession of faith, making now a total of twenty-five church-members.

Mrs. Gulick's health has made it necessary to secure the services of a second assistant the most of the time during the last eight months. The pay for such service has thus far been met from the sum allowed for current expenses. In 1865, \$1,000 were granted for current expenses, and in 1867, \$1,500, besides \$650 for the improvement of the house and premises, not including the salaries of the teachers.

The house and lands of the Waialua Seminary have during the year been bought by the Hawaiian Board for the sum of \$1,200 from our incidental funds.

Publications.

The 1,000 Hawaiian-English Testaments, 2,000 primers (*Kumumua Hou*), and 3,000 Child's Hymn Book (*Lira Kamalii*), last year reported as coming, have been received, and are to be reckoned with the issues of this year.

According to the request of last year's General Association, we have published two more tracts of four pages each—one on "Cruelty to Animals," by Rev. T. Coan, and another on the "Culture, Sale and Use of Awa," by Rev. M. Kuanea. We have also published the "Child's Scripture Question Book" (*Haawina Kamalii*) of the American Sunday-school Union, in a volume of 114 pages. An "Exhibition of Popery" (*Hoihe Pope*), of 23 pages, by Rev. R. Armstrong, D. D., has been re-published. We have also published "Thoughts on Popery," 36 pages, and the "True Church," 14 pages, written by Rev. J. F. Pogue. The child's illustrated monthly, *Ke Alaula*, has entered upon its second year with no diminution of intrinsic value, though we fear with some diminution of numbers circulated.

The total number of pages published during the year in book and tract form is 2,106,800, which is 1,854,000 more than reported

in 1865, and 1,354,300 more than reported last year. Estimating the *Alaula* in duodecimo pages, 5,000 copies make 960,000 pages. This makes the total of pages published by us this year equal to 3,066,800. The number of pages put in circulation during the year is 1,936,751, of which only 88,261 have been given away. The receipts for books amount to \$942, and for the *Alaula*, \$807; total, \$1,749. It would not, however, be amiss for us to report the Hymn Book (*Himēni Hoolea*), published for our churches by Mr. H. M. Whitney. An edition of 3,000—1,200,000 pages—was published three years since, and is now exhausted; about 800 copies of which, or 320,000 pages, were sold since last June.

The weekly newspaper *Kuokoa* is also published in the interest of Evangelical religion by an association of young men, and has now a circulation of about 2,500. During the year past there have in its columns been put into circulation what is equal to about 3,800,000 duodecimo pages—making a total of about 4,120,000 pages published and circulated the past year by private enterprise, and in direct harmony with our work. These added to those circulated by our Board, make a total of 7,186,800.

The Rev. E. W. Clark reports that a "Memoir of Obukaia" (Opukahaia) was struck off in March, the plates having been most kindly prepared gratuitously by the American Tract Society, New York.

Mr. Clark also writes that the plates of the new Bible will be ready in June. We may therefore expect the Bible here by next spring.

The second edition of the Hawaiian Bible is exhausted. In 1838, 10,000 copies of the first edition were completed, and in 1843, 10,000 copies of the second edition were published, making 20,000 which have been put into circulation within thirty years. Besides this, no less than 50,000 purely Hawaiian New Testaments, in three different editions, have been put into circulation, and 5,000 Hawaiian-English New Testaments—not including large quantities of separate portions of the Bible. Nothing further is necessary to indicate the character of the christianity introduced here by the American missionaries.

FOREIGN DEPARTMENT.

The new *Morning Star* left Boston on the 13th of November, and reached Honolulu on the 13th of March, and proves to be all that can be expected of such a craft. The North Pacific owes a large debt of gratitude to the children of America for this generous gift. She is under the care of our Board, who have continued Capt. H. Bingham as commander.

Micronesia.

Having no vessel at our command, the *Pfeil* was, last May, chartered to take supplies to all our missionary stations to the west. Capt. Ziegenhirst very kindly did even more than the charter stipulated for, in accommodating our missionaries, and especially in giving Kanoa and Maka a passage from Butaritari. Yet the results of the visit at this island show very clearly the advantage and necessity of our having a missionary vessel, for the present at least, to do our missionary work.

Our latest date from Tarawa and Apaiang

is June 20th; from Ebon, August 13th; and from Ponape, October 10th.

Ponape (Ascension Island.)

Ronokiti—Rev. A. A. Sturges and Mrs. S. M. Sturges; Rev. E. T. Doane and Mrs. C. H. Doane.

The good work still goes on in this interesting island. The opposing Nanakin of the Kiti tribe still lives, but is less powerful for evil than heretofore. The principal chiefs of the Jekoiij, Nut and U tribes have come out on the christian side, and some of them are hopefully christians. Mr. Sturges writes: "The good work at all the out-stations on our island is progressing. The ordinances of the Lord's house are regularly held at twelve principal places, which I have visited several times during the year. In all the tribes there are religious societies, and praying ones at all the settlements. Even among the most violent of our opposers is the voice of prayer and praise heard. * * * No adults have been baptized during the year. This has been partly owing to the fact that we have had no very suitable places to hold communion. There will be numbers admitted soon. * * * We find much to do; not a little to discourage us; and very much to encourage. The heaven is working wonderfully. High chiefs with their entire people, are taking their places with the missionary party, which now seems to be the party of the island. Our christians are no longer trembling and crouching, and the heathen party no longer bully and swagger."

Mr. Doane writes: "The good work is rolling on, and where shall its power be stayed? At the Kiti tribe, and the most of the leading chiefs of the Metalanim? It does for the present meet with barriers there. But these must yield in time, and we trust soon, and then shall we shout 'Grace! grace! benighted Ponape is redeemed!'" He speaks of having felt the necessity of doing more in the way of schools, and under date of September 29th says: "Our meeting and school house has been so far finished as to be useable, and most thoroughly and pleasantly has it been used. We open each morning at 6½, close at 8½, re-open at 9, and close at 11 or 12 M. We have had from thirty to one hundred scholars, some coming from the north, east and west, and all settling down here teachable—many enthusiastic, some bright, and all making progress. We have taught reading, slate writing, spelling, arithmetic, geography, chronology of the Old Testament, catechism and singing. In singing, the Ponapeans will ever excel. They have sweet voices, and a good ear for music. The school has largely exceeded our expectations. Of course it is yet in a primitive state, but we look forward with real delight to what it will be in time." The number of readers is supposed to be over one thousand. The number of church-members reported in good standing is one hundred and sixty-one. Twenty-seven marriages were performed during the year ending June 1st, 1866. The congregation at Kiti have contributed \$21 at the monthly concert, and the christians of this place and some from the Metalanim tribe have contributed largely in work on the meeting house, say in all \$75.

Kusaie (Strong's Island.)

Ualan—Rev. J. W. Kanoa and his wife.

Our principal source of information regarding this island is a letter from Rev. J. W. Kanoa of September 23d. Mr. Snow had advised his returning for a time to his first missionary field, until it should be clear what to do regarding Butaritari.

Kanoa writes in most glowing terms of the progress the Gospel had made. He himself was received with open arms. A new dwelling house had been built within the year for use of Mr. Snow, regarding whom they were disappointed that he did not visit them during the summer. He may perhaps have been able to reach them during the fall or winter.

Kanoa's reports would seem to indicate the number of disciples was increasing. Mr. Snow's statistical table reports ninety, not including eight who have died, and who Mr. Snow thinks may be reported most safely of all.

Marshall Islands.

Ebon—Rev. B. G. Snow and Mrs. L. V. Snow; H. Aea and wife Debora; R. Maka and wife.

Namarik—Rev. J. A. Kaelemakule and wife.

Jaluit—Rev. D. Kapali and wife T. Kelalakai.

Mr. Snow in July last reports that he had completed the translation of the Gospel of Mark in the Kusaie language, and was beginning upon the work of translating Luke for the Marshall Islanders. Twenty-one had been admitted to the church during the year, making a total of sixty-seven from the beginning. Two have died, eight have been excommunicated, one has been restored. At present fifty-eight are living in good standing.

Sabbath services, Sabbath-schools, and prayer-meetings, have been kept up without interruption, and there has been generally good attendance and good attention to the word. This has been especially true on Toke, the islet Kapali and Kaelemakule occupied while they were here, and which has since been under Aea's special care.

From Aea we learn the "Week of Prayer" was for the first time observed by the natives in January of 1866. Prayer was made the first day for Ebon; the second for Kusaie; the third for Ponape; the fourth for Apaiang; the fifth for Hawaii; the sixth for America; the seventh for all lands.

An examination of the day-schools took place on the 27th of July. Ninety scholars were present from four different schools. Aea seems as enthusiastic and as acceptable as ever in this work.

It indicates a very healthy state of intelligence that the people are already willing to pay something for their books. Nearly a cask full of oil has been paid in. We trust this example will be followed in our other missions. Eighty-seven gallons of oil were sent us by the *Pfeil* as monthly concert contributions.

Kaelemakule on NAMARIK, reports seventy scholars. His first examination was on the 21st of July, 1865, and his second on the 29th of May, 1866. Many parents and even the chiefs attended, and much interest was excited. On the 17th of June he commenced building a church 27 feet by 26 with the help of many of the natives, including children and chiefs. It was completed in seven days, and was dedicated on the 6th of July with

some ceremony. He had experienced opposition from certain unexpected quarters, but was by no means discouraged. His wife's health, however, is at times very poor, and it may yet necessitate his return.

The *Morning Star* left Rev. D. Kapali and wife on JALUIT November 6th, 1865. By the 30th of December his house was completed. He speaks of having lived under great disadvantages—many of his goods being, in the haste of removal, left at Namarik. The island of Jaluit is much less fruitful than Ebon and Namarik, and is a meeting place for the fleets of canoes of the two chains of the Radack and Ralik Islands, and is desolated by them. Kapali says he has no regular meals from want of food, and that there are few days they are not faint for want of food. Sabbath services have been sustained regularly and Sabbath-school. He has thirty pupils, nineteen of whom have learned to read. On the 1st of April he admitted one woman to the church who had been under his instruction at Ebon.

Mr. Snow speaks of the Ralik Island chiefs as passing rapidly away, and of not one of them all is there any reasonable ground to hope that he has been savingly changed. But on the other hand he says: "Of the goodly number of church-members who went north last season with the chiefs, all returned well reported of, both among themselves and by their chiefs. This was an occasion of great joy and thankfulness with us. It was beyond my hopes, far beyond my fears. Two of them went with a part of the fleet to Arno (of the Radack Chain.) They were there one Sabbath, and had religious exercises with the natives. They had such a crowd to hear them, that the more remote ones were unable to hear their voices. The island is very populous and well supplied with food for a coral island. What a chance for a Hawaiian missionary! It will be an entering wedge to the most populous part of our group." Will the Hawaiian churches respond to this call?

Gilbert Islands.

Apaiang (Charlotte's Island)—Rev. W. P. Kapu and his wife; D. B. Aumai and his wife.

Tarawa (Knox Island)—Rev. J. H. Mahoe and his wife Olivia; G. H. Haina and his wife Kaluahine.

The Mission station at BUTARITARI was taken on the 19th of August, 1865, under very favorable auspices, by Kanoa and Maka. On the 20th of the same month they commenced regular Sabbath services, which they continued till they left. They commenced teaching on the 16th of October, though the number of pupils is not reported. They were much befriended by a brother of the King, and by many of the chiefs, and were soon able to live in a house of their own.

In April and May they built a meeting house 48 feet by 24, and had preached in it six Sabbaths when the *Pfeil* arrived on the 25th of June. The King killed three of the Hawaiian sailors of the brig while they were on just commencing to land the supplies sent from here. We are not fully informed as to the cause of this bloody act. It may have been partly displeasure with the growing influence of the missionaries, and partly cupidity, and partly, perhaps, displeasure regarding the treatment of a certain female who

took passage in the *Pfeil* from Apaiang for Butaritari. Though Capt. Randall befriended the missionaries in this as in all their previous necessities, and arranged that they might remain with perfect safety, their families were so alarmed, they accepted Capt. Ziegenhirst's offer and went with him to Ebon, leaving all their effects. By an opportunity which presented soon after our learning these events, Capt. Randall was requested to assure the chiefs of Butaritari that we had no intention of abandoning their island, and the missionary property was put under his care. The next trip of the *Morning Star* will clear up all the clouds, and will doubtless enable us once more to enter this interesting island.

At APAIANG and TARAWA no marked progress has yet been made. It is yet seed time. One of those admitted to the church at Apaiang continues consistent and humble. Kapu reports that on Apaiang, supposed to number about three thousand five hundred inhabitants, there had, during the year, been fifty-three deaths to one hundred and forty-two births. Aumai asks permission to return for a visit on account of his health. It would seem that our missionaries are still much troubled by the thievishness of the people. A call for missionaries is spoken of as having come from Nui, of Ellice's Group.

Marquesas Islands.

FATUIVA—Omoa—Rev. J. W. Kaiwi and his wife H. Napaeaina.

HANARAVE—Rev. A. Kaukau.

HIVA OA—Puamau—Rev. J. Kekela and his wife Naomi.

ATUONA—Z. Hapuku and his wife.

UAPOU—Hakaheka—Rev. S. Kauwealoa and his wife Kaaiwahia.

UAHUNA—Hakatu—J. W. Laioha and his wife Hana Ihuanu.

In April, 1866, Laioha left his station at Hanahi, Hivaoa, from fear of a chief whom he had offended, and moved to Uahuna, where he reports that he was very kindly received, though war was in progress. In May fighting broke out at Puamau. Kekela's house was in much danger from incendiaries, and several of his animals were maliciously killed. In June the dysentery prevailed at Omoa, and sixty-two died of it. On the 6th of November all the missionaries, excepting Kauwealoa, met at Puamau, and again resolved not to desert their work on the Marquesas Islands. In December fighting took place at Atuona, the missionary's house being the site of the fight. In December also Kaiwi made the tour of the group, a very interesting account of which was published in the *Kuokoa* of April 20th, 1867. He speaks of the tabu system being abandoned on the island of Uapou. At Nuhiwa he had a pleasant interview with the French Governor of the group, who has more than once very kindly sent them letters received via Tahiti, and also forwarded letters for them.

The sloop owned by Kekela and Kaukau has been wrecked, and Aberahama Natua is reported as having died in the faith, but no dates are given.

As we expect a full and later account of the Mission from our delegates, the Rev. Messrs. Coan and Parker, we need not extend this report of our work on the Marquesas Islands.

California.

We have requested the Rev. E. T. Taylor, of California, to act for us in visiting the Hawaiians scattered through California and Oregon, as he may be able, while on his home missionary tours, and have offered to defray any moderate expenses to which he may be subjected in such efforts for the wanderers from Hawaii.

On the 23d of May just passed, we assisted John Wind, a Sacramento Indian, in returning to his native land. He came to these Islands in 1850, while only six or seven years old, in the care of a white man sometime since deceased. He learned the Hawaiian language, went to the common schools in Kona, Hawaii, and finally joined the church under Rev. J. D. Paris, who has had a watching eye upon him for several years. At his own earnest solicitations, he was sent for three years to the Hilo Boarding-school, and has since then for a time been attending Rev. W. P. Alexander's Theological School at Wailuku. His great desire he says is, to return to tell his kindred of Christ. We have also hopes that he may be of use among the Hawaiians in California. We have given him letters of introduction to Christian friends there, and have requested Mr. Taylor to make for him in our behalf whatever small expenditures he may think well to assist him in supporting himself.

ANNUAL REPORT

Of the Treasurer of the Hawaiian Board.

Receipts from June 1, 1866, to May 31, 1867.

FOR FOREIGN MISSIONS.

Hawaii.	
From Hilo, T. Coan,	\$1,000 00
Kau, J. F. Pogue,	216 00
Kekaha, G. W. Kaonohimaka,	46 12
Kapailua, Papaula,	40 25
Kailua, G. W. Pilipo,	50 00
West Kohala, Luhiau,	85 62
Kohala, J. Wight,	10 00
Helani, Kupakee,	110 00
Waimea, L. Lyons,	47 25
South Kohala, A. Pali,	16 00
Hamakua Centre, Knaekuauiwi,	17 00
East Hamakua, S. Kamelamela,	23 00
Kealakekua, J. D. Paris,	256 38
	\$1,917 57
Oahu.	
From Monthly Concert Fort St. Church,	\$197 06
Ewa, J. Bicknell,	54 50
Kaumakapili, L. Smith,	350 00
Waimanalo, Waiwaiiole,	46 80
Annual Sermon, by S. C. Damon,	89 25
Annual Sermon, by T. Coan,	43 75
Waianae, Kaoliko,	55 25
G. B. Ukeke,	10 00
W. P. Ragsdale,	5 00
Mission Children's Society,	300 00
Waikane, Z. Poli,	65 00
Kaneohe, B. W. Parker,	50 00
J. S. Emerson,	10 00
Kahana, Kekoa,	10 00
Kawalaho, H. H. Parker,	136 05
	\$1,422 66
Maui.	
From Honuaula, H. Manase,	\$8 87
Huelo, J. P. Green,	14 75
Hana, Pahi,	3 50
Wailuku, W. P. Alexander,	65 50
Lahainaluna, S. E. Bishop,	20 75
Keanae, S. Kamakahiki,	6 00
Makawao, J. S. Green,	42 55
Kaupo, Kaawa,	3 00
W. P. Kahale,	5 00
	\$169 92

<i>Lanai.</i>		FOR GENERAL MEETING.		GENERAL MEETING.	
From Lanai, Pali,	\$5 00	Received from A. B. C. F. M.,	\$200 00	Traveling expenses of members,	\$227 50
<i>Kauai.</i>		FOR MICRONESIAN MISSION.		BIBLE FUND.	
From Lihue, J. Waiamau,	\$29 42	From A. B. C. F. M.,	\$1,633 33	Paid binder's bills,	\$4 25
Waioli Miss. Soc., Helekunihi and wife,	2 00	FOR THEOLOGICAL EDUCATION.		TRACT FUND.	
Koloa, J. W. Smith,	82 12	From general fund, to balance account,	\$75 63	Paid for printing,	\$25 50
Waimea, J. W. Smith,	47 88	RECAPITULATION.		THEOLOGICAL EDUCATION.	
	\$161 42	Balance from last year,	\$7,137 41	Paid W. P. Alexander's draft,	\$100 75
<i>California.</i>		Rec'd for Foreign Missions,	3,893 24	PUBLICATIONS.	
From 1st Congregational Church, S. F.,	\$150 00	" Publications,	3,767 93	Paid binder's bills,	\$958 66
<i>Ualan.</i>		" General Fund,	2,438 87	" printer's bills,	2,110 63
From Monthly Concert, J. W. Kanoa,	\$8 00	" Home Missions,	2,854 75	" for hymns, freight, duties, &c.,	176 17
<i>Butaritari.</i>		" Bible Fund,	303 27	" for translating,	28 00
From Monthly Concert, R. Maka,	\$6 50	" Female Education,	2,435 00	" charges per "Arctic,"	52 50
<i>Ebon.</i>		" Medical Fund, Micronesia,	100 00	" for hymns, &c.,	324 30
From Monthly Concert, B. G. Snow,	\$52 17	" Marquesas Mission,	30 00	" bill for paper imported,	628 46
		" "Morning Star,"	2,368 80	" for hymns, &c.,	66 55
Total for Foreign Missions,	\$3,893 24	" General Meeting,	200 00	" for printing in "Kuokoa,"	150 00
FOR PUBLICATIONS.		" Micronesian Mission,	1,633 33	" for books bought of Board Education,	52 30
From avails of "Alaula,"	\$807 75	" Theological Education,	75 63		
Avails of books, L. H. Gulick,	942 06		\$27,298 23	MICRONESIAN MISSION.	
Avails of books, J. W. Kanoa, Ualan,	5 00	DISBURSED.		Paid charges on maps,	\$21 81
Avails of books, R. Maka, Butaritari,	4 25	General Fund,	\$2,182 03	" for life-boats and charges,	393 10
Avails of books, B. G. Snow, Ebon,	4 12	Home Missions,	3,151 75	" for 9 copies of "Kuokoa,"	18 00
A. B. C. F. M.,	2,000 00	Female Education,	2,546 97	" for slates, &c., sent the Mission,	35 25
Joel Bean,	4 75	General Meeting,	227 50	" salaries of 9 Hawaiian missionaries,	1,500 00
Total for publications,	\$3,767 93	Bible Fund,	4 25	" " 3 American "	1,500 00
FOR INCIDENTAL OR GENERAL FUND.		Tract Fund,	35 50	" one-third year to H. Bingham, Jr.,	133 33
From Boarding-school, Hilo,	\$42 00	Theological Education,	100 75	" E. T. Doane, to build,	300 00
Kohala, E. Bond,	982 00	Publications,	4,547 63		\$3,901 49
Kaluaaha, A. O. Forbes,	38 87	Micronesian Mission,	3,901 49	MORNING STAR.	
Paliuka, Kau, J. Kauhane,	50 00	" Morning Star,"	1,470 19	Paid H. Bingham's drafts,	\$250 00
Halawa, Molokai, Nueku,	107 00	Marquesas Mission,	1,890 68	" A. B. C. F. M. for stock taken,	248 94
Koolau, Kauai, Helekunihi,	26 00	Medical Fund, Micronesian Mission,	140 17	" to disburse vessel in Boston & Honolulu,	971 25
Makawao, Maui, J. S. Green,	10 00		\$20,198 91		
Interest on money loaned,	438 00	Balance in my hands May 31, 1867,	\$7,039 32		\$1,470 19
Dr. Wetmore, Hilo,	25 00	BALANCES.		MARQUESAS MISSION.	
Waiohinu, Kau, J. F. Pogue,	200 00	Foreign Missions,	\$1,816 48	Paid H. Bingham's drafts,	\$750 00
Hilo, T. Coan,	220 00	Waihona Okoa, Incidentals,	3,387 52	" for supplies for general meeting,	49 50
Miss. Soc., Waioli, Kauai, E. Johnson,	46 25	Publications,	85 04	Sent for use of delegates,	150 00
Monthly Concert, Waioli, E. Johnson,	43 75	General Meeting,	434 25	Paid for medicines,	28 43
Lahaina, Maui, D. Baldwin,	150 00	Bible Fund,	149 24	" salaries of 6 missionaries	900 00
Waialua, Oahu, M. Kuaea,	60 00	Tract Fund,	122 41	" cartage to "Morning Star,"	75
		Medical Fund, Micronesian Mission,	145 77	" for 6 copies of "Kuokoa,"	12 00
		" Morning Star,"	898 61		\$1,890 68
	\$2,438 87		\$7,039 32	MEDICAL FUND, MICRONESIAN MISSION.	
FOR BIBLE FUND.		Disbursements.		Paid bills for medicine sent,	\$140 17
From J. Wight, Kohala,	\$10 00	GENERAL FUND.		RECAPITULATION.	
Avails, by L. H. Gulick,	293 27	Paid L. Smith's trav. expenses in California,	\$37 00	General Fund,	\$2,182 03
	\$303 27	Binding books for library,	15 25	Home Missions,	3,151 75
FOR FEMALE EDUCATION.		Traveling expenses Hawaiian members,	116 00	Female Education,	2,546 97
From A. B. C. F. M.,	\$2,375 00	Postage account, &c.,	85 10	General Meeting,	227 50
Hon. C. R. Bishop,	60 00	Waialua school premises,	1,200 00	Bible Fund,	4 25
	\$2,435 00	Recording deed,	5 50	Tract Fund,	35 50
RECEIVED FOR HOME MISSIONS.		Books imported for library,	34 85	Theological Education,	100 75
From collect'n after Ann. Sermon, by Kaoliko,	\$45 75	Foreign and domestic publications,	75 55	Publications,	4,547 63
Collect'n after Ann. Sermon, E. Bond,	130 40	Rent and clerk hire for book depository,	231 12	Micronesian Mission,	3,901 49
Kohala, J. Wight,	10 00	Fitting up new rooms,	117 80	" Morning Star,"	1,470 19
A. B. C. F. M.,	2,325 00	Expenses of Indian missionary to California,	21 00	Marquesas Mission,	1,890 68
Monthly Concert Fort St. Church,	50 12	Paid to balance Home Mission account,	167 23	Medical Fund, Micronesian Mission,	140 17
Waimea, Hawaii, L. Lyons,	40 00	Paid to balance theological education acc't,	75 63		\$20,198 91
South Kohala, A. Pali,	15 75		\$2,182 03	E. O. HALL, Treasurer.	
Hamakua Centre, Kukahekahe,	16 00	HOME MISSIONS.		Audited and found correct:	
Hamakua East, Kamelamela,	22 00	Paid salaries of A. O. Forbes,	\$425 00	I. BARTLETT, Auditor.	
Waioli, Kauai, E. Johnson,	10 00	" " O. H. Gulick,	450 00	REPORT OF THE COMMITTEE	
Lihue, Kauai, D. Waiamau,	17 50	" " J. P. Green,	450 00	Upon the Annual Report of the Treasurer	
Wailuku, Maui, W. P. Kahale,	5 00	" " L. H. Gulick,	1,000 00	of the Board of the Hawaiian Evangelical Association.	
General fund, to balance account,	167 23	" grants to Kupakee,	150 00	In examining this report, and conferring	
	\$2,854 75	" " Naumu,	100 00	with your Treasurer, your Committee have	
FOR MEDICAL FUND, MICRONESIA.		" " Kaawa,	40 00	been impressed with the very large amount	
From A. B. C. F. M.,	\$100 00	" " Kamakahiki,	40 00	of labor involved in keeping the accounts of	
FOR MARQUESAS MISSION.		" " Helekunihi,	25 00	the great variety of transactions, besides the	
From Hawaiian Govern't, towage remitted,	\$30 00	" " Kaoliko,	50 00	labor of executing the business. The report	
FOR MORNING STAR.		" " Holokahiki,	71 00	is characterized by the usual accuracy and	
Rec'd from O. H. Gulick,	\$13 50	" " T. G. Thurston,	100 00	clearness.	
" " L. H. Gulick,	243 47	" " Waiwaiole,	50 00	No disbursement appears for the traveling	
" " B. W. Parker,	8 00	" " Church at Waimea, Kauai,	150 00	expenses of the Corresponding Secretary.	
" " Hilo, T. Coan,	48 97	" " Manuella,	20 75	We would suggest the high importance of	
" " Waimea, Hawaiian children,	5 00	" " Kekoa,	30 00		
" " Waimea, Hawaiian adults,	5 00				
" " sale of stove,	3 50				
" " A. B. C. F. M.,	2,000 00	FEMALE EDUCATION.			
" " children of J. D. Paris,	15 00	Paid current expenses of Waialua school,	\$1,250 00		
" " Helani, Hawaii, Kupakee,	10 00	" assistant teacher of Waialua school,	607 97		
" " Haw. Gov't, ret'd harbor dues,	16 36	" balance of rent to time of purchase,	33 00		
	\$2,368 81	" to refund for repairs,	314 44		
		" to repair,	335 56		
			\$3,151 75		
			\$2,546 97		

his frequent presence and activity in other parts of the group, especially in stimulating the beneficence of the churches. We are accordingly glad to learn that his traveling expenses have just been ordered by the Board to be refunded to him, and to be supplied in future.

That feature in the report which forces itself more than any other upon our attention, is the large balance of more than \$7,000, or more than one-third of the whole sum of receipts or expenditures, which has lain idle in the treasury from the beginning to the end of the year. Although the expenditures have kept pace with the new receipts, the sum of \$7,039 32 now remains unexpended in the treasury, of which \$1,816 48 belong to the department of foreign missions, while no less than \$3,387 52 belong to the general or incidental fund. These two items amount to \$5,204.

A similar state of the treasury existed at the commencement of the year, and had existed for a year previous, so that it may be regarded as a chronic plethora. This does not appear to your Committee to be a desirable condition of the treasury, since the Lord's funds are entrusted to us to be diligently employed in His service, and not to lie unused. We would not imply that your Board have been deficient in zeal or diligence. On the contrary, there is every evidence of their care, economy, prudence and enterprise in the administration of these funds.

It still would seem that your Board have failed to find a satisfactory way of expending all the funds in their charge. But may this not be a ground for suspecting that some modification of general policy is needed, and that an extension of operations should be sought for in a different direction? If it be said that the large surplus for foreign missions exists because more men have been sought for the foreign field, but cannot be found, may not the truth be that your Board are seeking too much extension of their work in foreign missions, and too little in the home work?

We respectfully suggest that earnest and prayerful inquiry should be made, whether there are not important departments of missionary work in our home field which are languishing and struggling for want of succor; whether some of these operations are not of vital importance to the prosperity and growth of our churches, and to the continued life of the nation, which is to maintain the foreign missionary work, as well as directly necessary to train and prepare laborers for the Lord's vineyard; and lastly, whether the Lord of the whole vineyard, both of the planted and the unplanted portions, has not given some plain indications of peculiar favor towards particular operations in His field, pointing those out as the proper objects for our especial care?

Should we seek an answer to this last inquiry, towards what branch of our operations has the Lord manifested the most signal regard of late, where should we turn but to the very precious and prosperous female boarding-school supported by our Board, and to the one at Makawao whose Principal receives some personal aid from our Board. In both those schools we have been startled and rejoiced by seeing a great and pervading work

of the Spirit, nothing like which has been seen elsewhere on these Islands for a long period, nor in our foreign fields. No where else has God made your benefactions and the labors of our brethren so fruitful as in your female boarding-schools. May not this be the hand of the Lord beckoning you on to extend and enlarge your work in that direction?

Is there not also a manifest need for more provision for special education for the youth of the stronger sex, and for that peculiar and fruitful labor upon them which begins in the family school and in early childhood?

Were it in the province of your Committee to make recommendations of specific action in expending the surplus funds of the Board, we would respectfully suggest *first*, that the Makawao Female Seminary be established on a substantial basis by the purchase of the house and lands, and the payment of the salary of an assistant teacher; *secondly*, that the Female Boarding-school at Kawaiahao be liberally supplied with needed buildings and furniture; and *thirdly*, that active measures be taken for the establishment of a female boarding-school on Hawaii. We would also recommend that the cause of female education should be presented by the members of the Association to their churches as among the prominent objects for their benefactions.

Your Committee believe that some such enlargement of home operations as this, is essential to developing the liberality of the churches. Those healthful energies will be best called forth by appeals from an exhausted and hungry treasury, supported by urgent demands from flourishing branches of work. We have not too much money. Our churches have not begun to give enough for the work we might and should be doing.

REPORT of the Committee on "Medical Instruction,"

Adopted by the Haw. Evangelical Association, June, 1867.

The Committee appointed to report upon the subject of training some of the natives to the medical profession, beg leave to report,

That in our opinion the subject is of the greatest importance. It has been too long delayed for the want of any practical plan by which it could be accomplished. In the opinion of your Committee, there is and has been a greater need of native doctors than of native lawyers. The Missionaries have educated the native pastors, with what success their presence in this assembly testifies. The native lawyers have educated themselves. By having the laws printed to his hand any active educated native could read for himself and in some degree qualify himself to plead on behalf of his neighbor before the Courts, but the medical profession, has been like a sealed book, or has had no book at all, which is the same thing.

Sickness, pain and death are our common lot, but it is not in human nature to suffer without some effort to obtain relief. There was a time when a large proportion of the population applied to the Missionaries for medical aid. The funds of the American Board were largely drawn upon for medicines, and the Missionaries devoted a great deal of time in attendance on the sick, with such skill as they possessed and with great benefit to the people. Subsequently the Hawaiian Government undertook to furnish the Missionaries with medicines for the sick; of late years this source of relief has dried up, and even the

voluntary practice of the Missionaries has been discountenanced. In places where there are no educated physicians, there has arisen a class of native doctors, who, with a license signed by "Kapu," have undertaken to save the nation.

These persons are mostly old men and old women, who have very little education and no knowledge of medicine whatever. Ignorant of the plainest rules of diet and regimen, they are not even proper nurses of the sick; but depend upon luck and chance, large promises of cure, and their influence with the old heathen gods, whose worship they have in a certain degree "to a deplorable extent," revived for the purpose of obtaining an influence over their victim.

These doctors and doctresses finding their practice profitable are now everywhere found proclaiming their own skill, interfering with and opposing the practice of foreign physicians and disseminating false and idolatrous principles among the people. They kill numbers of the King's subjects. Some are killed by neglect. The disease is left to its course, while the doctor is trusting to luck and feasting on the hogs, the white cocks, the poi, the awa, which he requires as a condition of cure. Meanwhile he is going on with his incantations. Some sick are killed by a more summary process, by the administration of remedies, such as croton oil and castor oil beans, a coarse kind of jalap, a species of colocynth, tartar emetic, calomel, gunpowder, &c., without any rules to guide the doctor, other than his own uneducated judgment.

It being admitted that there is a pressing necessity for educating a sufficient number of native pupils to meet the wants of the people and to check the serious and rapidly growing evil above stated, the question arises how and by whom it is to be done. Your Committee are of opinion that the education required need not be of a very high order, but a simple course should be gone through which would qualify the pupils to be good nurses and tolerably safe practitioners. It should be conducted in the Hawaiian language, by one or more medical men who understand the language, and are acquainted with the prejudices and superstitions of the people. Pupils when educated should be distributed all over the islands, at least two in every election district, licensed to practice and authorized to charge for their services according to a schedule to be provided for their guidance. They should be under a constant supervision.

In the opinion of your Committee, the Queen's Hospital affords the greatest facilities for the kind of instruction required, much of which would be in the form of clinical lectures which the pupils should commit to writing. If the trustees of that institution could be induced to undertake the work, there are medical men who might afford valuable aid in preparing simple books and treatises in the Hawaiian, which the Board of Education might be willing to have printed for the use of the pupils.

Private persons—members of the medical profession—may, perhaps, be found who would take one or two pupils, but the difficulties and expense would be so great, and the probability of perseverance on the part of the pupils themselves would be so small, that not much can be expected from this source. It is desirable, in an enterprise of this nature, that the system should be uniform and persevered in for a term of years, by additions to the stock of Hawaiian medical knowledge and literature, which would be required by the pupils after entering upon their practice.

There are some persons whose opinions are deserving of the highest consideration, who would decidedly object to the licensing of medical pupils who have not had the advantage of an education in the English language, and a course or two of medical lectures in a foreign country, but your Committee are of opinion that however well these may be educated, they would be in the minds of the native population upon a par with foreign physicians, and subject to the same prejudice and opposition from the present native

doctors as foreign physicians and the Queen's Hospital now are. The deep rooted sentiment that foreign doctors can cure foreign diseases but native doctors only can cure native diseases, would be applicable to them. They would also seek for a residence in the towns and populous places as competitors of foreign physicians for the sake of a higher remuneration, which their expensive habits would require for their support. But we think that the simple and not very expensive system which we herein recommend would in a reasonable time undermine the influence of the native doctors in every district, and counteract the growing tendency to revive the worship of false gods and the belief in the old Hawaiian sorcery.

REPORT

Of the Committee upon the "State of the Common Schools," adopted by the Hawaiian Evangelical Association, June 13, 1867.

After a careful review of the subject of Common School Education on these Islands, we find but little occasion for modifying the utterance of this body, made June 14, 1866.

The centralization of power in the hands of the Board of Education is as prejudicial as heretofore to the best interests of the schools; and the manner in which the Inspector's office is filled is the same standing expression of "hostility to the American Mission and their doctrines, and great contempt for the system of schools they inaugurated." There is a continuous disregard of the wishes of the parents—with slight exceptions—and the same attempt at exclusion of proper religious influence. The published rules of the Board of Education still prohibit music—though, in practice, singing is not entirely excluded, and provision is, in a few localities, made for teaching it. The ecclesiastical interference is still continued of prescribing a form of prayer—the "Lord's Prayer," amended by the Board of Education! The placing of Roman Catholic teachers over schools where most or all the children are of Protestant parentage, is still practiced; and the division of the sexes in different schools is still, in several places, made to work prejudicially to the interests of evangelical religion. Immoral teachers and agents are still retained, notwithstanding all representations regarding them. Considerable districts are left destitute of school-houses and schools, even where there are a sufficient number of children to warrant them. Teachers are but slightly, and in but a few cases, materially assisted by school agents (*huna paipai*) in looking after truant children; while the uniform rate of half a dollar a day has powerfully tended to destroy the enthusiasm of the teachers, and has unnecessarily exhausted the school district treasuries, so that the schools in large regions of the group are discontinued for months together, while others are taught less than the usual number of days, and some even so low as but two days in the week—it being left, in some cases at least, with the teacher himself to open his school on any of the days of the week as he may prefer, to suit his own caprice or business.

The reports we have heard from the greater part of the nearly forty pastors, who have attended this meeting, are inexpressibly saddening as to the probable future effects of this provision of the Common School Education upon intelligence, morality and religion. Throughout the greater part of these Islands the public day schools have ceased to be a stimulating influence upon the people, intellectually and morally. Instead of a help, the Common School system of the land may soon become a drag upon the progress of the nation. This right arm of life is being paralyzed; it already hangs to a considerable degree useless. It would seem that the wish of those who are indifferent to the education of the nation, and who only seek a high foreign education for a favored few, was being carried out by the Board of Education.

We would call attention, however, to one source

of great hope, notwithstanding all the gloom in the reports of the last year. The suggestion made by this body regarding the establishment of independent schools, where the wishes of the parents are in any serious degree disregarded, has on the Island of Oahu and at Lahaina been effectively carried out.

On Oahu nine independent schools have been commenced during the year, for and by Hawaiians, numbering about two hundred and fifty pupils, six of which may be called Parochial Schools, because under the care of individual churches. Five of these are English schools under native teachers. Two of these schools are in Honolulu, in connection with the churches of Kaumakapili and Kawaiahao, and number over one hundred pupils. About one hundred children are gathered into the independent schools in the Waialua parish, one of which is a self-supporting English school, while the other four Hawaiian schools, numbering seventy pupils, are sustained by the parents and the church, in localities abandoned by the Board of Education for want, it was said, of a sufficient number of children.

In the district of Lahaina, where the common schools have been so recklessly sacrificed to the advantage of other than Evangelical interests, we are most happy to report that two parochial schools have been commenced, numbering now about seventy-five children, and that two Roman Catholic teachers of common schools have been made to give place to Protestant teachers as the only mode of keeping the children from leaving the Government schools and going nearly *en masse* to the parochial schools. At Keaiwa, also in Kau, Hawaii, the parents for a time sustained the common school, which had been suspended, until it was again resumed by the School Agent.

We rejoice exceedingly in this indication of spirit on the part of the parents. Let this but go on, and the cause of general education may yet be saved, even though the present Administration should continue to set itself so persistently across the line of progress and general diffusion of intelligence.

This people are, however, indubitably falling back from the high relative position of intelligence they have for years occupied, and it is due to ourselves as religious leaders of the people, it is due to the nation itself and to the sacred cause of Christianity, that we again record our protest against this system so prejudicial to the welfare of the people and to the glory of the throne of the Kamehamehas. We should be guilty before the world and our Divine Master, did we not in the most earnest manner call attention to this subject, once more protesting against the suicidal policy of the present, and demanding but the simple rights of men.

In view of these facts, we reach these three conclusions: 1. There should be no relaxation of the demand that the parents and friends of education be allowed a constant and direct influence on schools, both locally and through the Board of Education. The day is past in the world's history when any form of government may wisely set itself against the progressive ideas of the people. To refuse the direct co-operation of the parents in so important a matter as education, is to commit a great wrong as well as a dangerous mistake. We are free to acknowledge that, within the year, there has been some compliance with popular demands in a few regions; but the doors are not freely opened, and the parents are not earnestly solicited to co-operate.

It is still true that the people of these Islands, of our religious faith, being a large majority of the population, are excluded from any proportionate influence in the Board of Education. It is not sufficient that the honored Patriarch, His Excellency M. Kekuanana—a member of our Hawaiian Church—is the President of the Board of Education; for that Presidency is now but an honorary office, shorn of its former power. The remaining four permanent incumbents of that Board consist of a member of the Roman Catholic Church, and three members of the Reformed

Catholic Church—one of them being its head; while the executive officer of the Board—the Inspector General—is intensely opposed to the religious faith of the mass of our people; nor is it sufficient that denominational interests are said not to be considered in the construction and administration of the Board of Education. If they are not, why this exclusion so invidious, unnecessary and unjust?

* There are no truer friends of the Hawaiian Throne than the American Missionaries who, under God, planted the Churches of Hawaii nei, and who so largely assisted in establishing here a Constitutional Monarchy; nor are there any more loyal subjects of Kamehameha V. than the native ministry and membership of our churches, and the communities in sympathy with them. We therefore exhort all to demand a proper representation in every department bearing on education and religion—a right that may certainly be claimed by every Hawaiian citizen.

2. Our ministers and churches, and our whole religious community should demand with inflexible firmness that teachers and school agents should be men of at least fair moral character. Our rising generation is in too great danger of being fatally corrupted by the example of members now in places of authority for us to be lukewarm on this point. It is more than ever important that we should require virtue in teachers and their coadjutors. No fear of personal consequences should allow any to remain silent under the present awful increase of immorality and crime.

3. In view of the fact that we are obliged to undertake independently the education of our children, on account of the insufficiency of the Governmental schools, and also because they are so antagonistic to the Hawaiian Evangelical Churches, it is but simple justice that the provision of the late School Law be restored, exempting parents from the school tax who provide for the education of their children in independent schools. Let this request be pressed in every legitimate mode, till the right of a sufficient voice in schools be granted, or until the taxes be remitted. It is not that we would abandon the idea of common schools supported from the national treasury; but, having been thrust out of our proper and rightful influence in the Common School System, we owe it to the sacred cause of religion to demand that that influence be restored, or that we be relieved of taxation from a system now made to work mischief to our most precious interests as men and Christians.

THE HAWAIIAN EVANGELICAL ASSOCIATION met at Kawaiahao, Honolulu, June 4th, 1867.

Rev. A. O. Forbes was elected Moderator, and Rev. Messrs. Bicknell and Waiamanu, Scribes.

The unabridged minutes of the meeting were published in the *Kuokoa* of June 15 and 22. A summary of business, with the various reports connected with the meeting, will be found in the annual report of the Association in pamphlet form, in the Hawaiian language. This supplement contains the most important and interesting of the reports to the English reader.

There were in attendance forty-two ordained ministers, twenty-six of whom were Hawaiians; four permanent lay members, former members of the American Mission; fourteen lay Hawaiian delegates, and five corresponding members.

It was voted to observe the first whole week as a week of prayer, and to observe the last Thursday of February, 1867, as a day of prayer for schools.

The Association adjourned to meet at Honolulu in June, 1867—the day to be fixed by the Hawaiian Board.



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THE FRIEND.

SEPTEMBER 2, 1867.

Catalogue of Williams College.

We rejoice to learn from this publication that "Old Williams" is still in a most flourishing condition. The Faculty is composed of ten Professors, besides President Hopkins, who is accounted one of the most able Presidents; perhaps no one stands higher among the college presidents in the United States. At present there are one hundred and ninety-one under-graduates, and among them we recognize three names belonging to the Islands, viz: among the Seniors, Sanford B. Dole, of Koloa, and William E. Rowell, of Waimea; and among the Juniors, Oliver P. Emerson, of Waiialua, Oahu. Of late years the Islands have sent forward to this institution a number of promising scholars, who have successfully competed with American youth.

There is one feature of this catalogue which appears peculiar. We refer to the large number of secret societies organized among the under-graduates. There are the following: The "Kappa Alpha," the "Sigma Thi," the "Chi Psi," the "Alpha Delta Phi," the "Delta Psi," the "Delta Kappa Epsilon." Besides these secret societies, there are the "Adelphic Union," "Philologian," "Philotechnian," "Mills' Theological Society,"

"Williams Art Association," "Williams Instrumental and Glee Club."

Among the students there are a number of athletic societies, viz: "Williams College Base Ball Club," "Ironsides Base Ball Club," "Live Oak Base Ball Club," "The Nines of Sixty-nine." Then, too, the young men have their "Glee" clubs, "Chess" clubs, besides several other associations with strange cabalistic devices and mottoes. Really we never read of an institution so remarkably blessed with societies, secret and open, literary and social. Among our professional men on the Islands, Williams College has a large representation: Chief Justice Allen, the Rev. Dr. Smith, the Rev. Mr. Corwin, and several others. We would acknowledge our indebtedness for this catalogue to Messrs. Dole and Rowell.

WAILUKU VALLEY, MAUI.—If gifted with either the poet's fancy or the painter's skill, we should certainly try our abilities upon the beauties and sublime scenery of Wailuku Valley. We have often visited the enchanting region, but each successive visit only enhances the richness and beauty of the spot. It is as completely surrounded by an amphitheatre of hills and mountain ridges as was the Happy Valley so beautifully described by Dr. Johnson, and inhabited by Rasselas, Prince of Abyssinia. We do not wonder that the good people of Wailuku never think a friend has completed his visit until he has been to a picnic up that valley. We rejoice to know that our old school-mate, Mr. Bailey, who has so long resided at the mouth of the valley, has become so charmed with the contemplation of the scenery, that he is endeavoring to transfer some of its beauties to the canvas. Already has he executed two large landscape paintings which would do credit to one who had handled the pallet and brush, and sat before his easel from his youth. Any one with an eye to the sublime and beautiful may enjoy many a feast as he wanders over the Sandwich Islands. Photographers, painters and sketchers have as yet only taken a bird's eye view of the natural scenery on these Islands.

The Hawaiian Legislative Assembly convenes to-day in obedience to the following Proclamation:

WE, KAMEHAMEHA V., by the Grace of God, of the Hawaiian Islands, King,
Do PROCLAIM,
That it is Our Pleasure, in pursuance of the provisions of Our Constitution, that the Members of the Legislative Assembly of Our Kingdom, do assemble at the Court House, at our Capital of Honolulu, in Extraordinary Session, for such Legislation as may be rendered necessary by a Convention of Reciprocity, with the Government of the United States of America, and to do and perform all such other acts and things as may be suitable and proper thereon, at 12 o'clock M., on Monday, the 2d day of September, A. D. 1867.

Given under Our Royal Sign Manual at Our Palace, in the City of Honolulu, this 30th day of July, A. D. 1867.
KAMEHAMEHA R.

By the King:
Ferd. W. Hutchison.

TEMPERANCE LEGION.—The weekly meetings of this Association are held regularly every Thursday evening at the Bethel Vestry. The sad effects of intemperance are too apparent to need description. The only safeguard is total abstinence from all intoxicating liquors. The temperance cause in the United States is greatly revived. In England, too, the friends of temperance are not asleep. The unhappy position which the majority of professing Christians have assumed in Great Britain towards teetotalism is disheartening. (See the remarks of a correspondent in another column.) Evils of drunkenness, however, are so alarming and wide-spread, that Christians will not always slumber over the cause so intimately associated with the welfare of mankind and the prosperity of true religion.

LADIES' FAIR AT WAILUKU.—It was a great success. Three hundred and ninety-three dollars were raised. This money is to be devoted to the purchase of lamps, paying over a small debt, procuring blinds, and otherwise rendering the new chapel an attractive place for the worship of God.

The Hawaiian Mission from an Episcopal Stand-Point.

AMERICAN CHURCH MISSIONARY SOCIETY ROOMS, }
No. 3 Bible House, New York City, June 1, 1867. }

REV. S. B. TREAT,

Corresponding Secretary A. B. C. F. M.:

REVEREND AND DEAR BROTHER:—You have thought it worth your while to ask me to write out, for publication in the *Missionary Herald*, the substance of the remarks made by me, in regard to your Mission in the Hawaiian Islands, at the recent anniversary meeting in behalf of your Board held in this city. A sense of what was due to you and your work constrained me to speak on that occasion as I did. The same feeling now leads me to comply cheerfully with your request.

The results of your Hawaiian Mission are their own best witness, and do not need any vindication from me. But I felt sure when I spoke, as I now feel in writing, that appreciative words from a clergyman of the Protestant Episcopal Church would not be ungrateful to you and your constituency. Loving my own church with an undying affection, I count myself most faithful to her character and history when I thus publicly and sincerely congratulate you on the success of your gospel-work in Hawaii nei, and bear an honest testimony about it, as I saw it with mine eyes.

Ill health led me, one year ago, to the Hawaiian Islands, and kept me there for four months. The recollections of that visit are very fragrant to me. I do not, however, recall so much the pleasure of a sojourn under a tropical sky and of a descent into the world's grandest volcanoes, as the rare privilege of seeing for myself, what can be done in half a century, with God's blessing and by missionary zeal, for and with an utterly heathen, atheistic people. As the controversy growing out of the Reformed Catholic Mission—which is not an undertaking of my own church, but simply of individual members thereof—had filled the very air with conflicting stories, I resolved to find out for myself, so far as I could, just what had been done, and what had been left undone, by your missionaries as well as by those of the Roman Catholics and Reformed Catholics. This resolution I sought to carry out in the fear of God, and for my own satisfaction as a Christian man and as an Episcopalian minister. To this end I visited thoroughly the chief islands, nearly every mission station on the whole group, and so far as facilities were given me, all the religious, educational and social institutions. I attended Sunday and week day services; made the personal acquaintance of the major part of the missionaries of all creeds; conversed with persons of many professions and social grades. The deeper I pushed my investigations, the stronger became my conviction that what had been on your part necessarily an experimental work in modern missions, had, under God, proved an eminent success. Every sun-rising brought me new reasons for admiring the power of divine grace which can lift the poor out of the dust and set him among princes. Every sun-setting gave me fresh cause to bless the Lord for that infinite love which enables us to bring to our fellow-men such rich blessings as

your missionaries have bestowed upon the Hawaiian race. Here I feel bound to say that I use the phrase "eminent success" in a relative, not in an absolute, sense. All has not been accomplished that could have been desired, but more has been done than could have been expected. Less than half a century is too short a time, as missionary annals teach us, to complete the process of Christianizing a heathen people. It has been long enough, in this case, to transfer the whole race from the despotic sway of heathenism to the plastic influences of the gospel; and to mould that race, up to a certain point, after the pattern of Christ. To me it seemed marvellous, that in comparatively so few years, the social, political and religious life of the nation should have undergone so radical and blessed a change as it has. And I would not have made this limitation were it not that so many fail to appreciate how far removed heathenism is from Christianity, and how potent must be the power which induces the abandonment of the one and the embracing of the other.

Looking then at the Kingdom of Hawaii nei as it to-day has its recognized place among the world's national sovereignties, I cannot but see in it one of the brightest trophies of the power of the Cross; one of the most gratifying seals set by God upon the labors of his servants; and one of the strongest encouragements to press our missionary enterprises into all lands, and to sound the gospel unto every people. In using these words of warm commendation, I feel that I am exalting what the Lord has done for a people redeemed with his precious blood, rather than what man has done for a once degraded race.

Thus far my statements have been very general. It is proper for me to become as particular as your limited space will allow, and to dwell upon some distinct points.

(1.) I would write first of *your missionaries*, because a mission takes its cast from the men who begin and carry it on.

I found them to be mostly venerable men, who had in their early manhood chosen as their bridal tour a voyage to the far-off islands which were best known as the death-place of Cook. Under a prostrating tropical sun, amid the trials and deprivations of an island home, they have toiled for twenty, thirty and fifty years, until their hair has grown gray and their grandchildren have gathered about them. In some cases, the infirmities of age have laid them aside from active labor, but in others their vigor and natural force do not seem to be abated. They have pursued the aim of their lives with a tenacity of purpose, with a strength of will, and with courageous heroism which are truly sublime. They won and still retain the respect, confidence, affection and gratitude of the natives. They led these from the darkness of heathen degradation to the brightness of Christian life; and they still urge to higher attainments the nation whom they have begotten in the Lord. They now enjoy the rare privilege of seeing the fruit of their labors abounding on every side.

Moreover, they have impressed themselves upon the Kingdom. In every department of the national life,—civil, religious, social,—they have cut deep their mark. That mark is one of which they have no reason to be

ashamed. What of good there is in the nation is due under God, and in the main, to them; what of evil there is remaining lingers in spite of their unceasing efforts to drive it out. They have been charged with being too zealous to make the Hawaiian race "over-righteous," but never with conniving at their sinfulness. They have made manhood and womanhood possible. They have taught an ignorant, and Christianized a heathen people. They have toiled to make a licentious race virtuous and to supplant drunkenness with sobriety. They have given to the nation a written language, a literature, the Bible and religion, educational and political institutions based upon the Word of God and the rights of men. They brought into a heathen despotism ideas of right and wrong, of justice and truth, of the fatherhood of God and the brotherhood of man; so that wherever I turned, I found the impress of the plastic hands of your missionaries.

Men who have done such a work are not to be spoken lightly of, nor treated with contempt. They have earned our gratitude and deserve our praise, for what they have accomplished in behalf of one branch of the human family. That they should have made some mistakes was to be expected. That they did not make more and graver ones excites our wonder. That they have erred sometimes in their judgments is simply to repeat the experience of their brethren and fellow-men the world over. That the constant desire of their hearts, and aim of their minds, has been to promote the true interests of, and to exalt the Hawaiian race, no one is bold enough to deny; so that, looking at the fruit of their half century's labor, we are constrained to drop the crown of honor upon their heads, as *the fathers and mothers of the nation*. And we may well bow ourselves before that venerable pioneer missionary (taking him as a representative of his brethren), who yet waits for the divine summons in a Christian kingdom, which he first looked upon, nearly fifty years ago, as a repulsive heathen despotism.

I may venture a step further in this doubtful province of considering personal character, and recall the old adage, that we must live in the same house with a man before we can thoroughly know him. Now, as there are no hotels in the Hawaiian Islands outside of Honolulu, and as the hospitality of the missionaries to strangers is very great, there are abundant opportunities of knowing intimately the character of the missionaries. I was received by them, without having any claim upon them, with affectionate kindness. I sat at their tables, knelt at their family altars, went with them to their Sunday and week-day services, watched their goings-out and comings-in, and saw them gathered together in their Annual Meeting. I found them to be genial Christian gentlemen. Though there were many points of difference between us, our intercourse was harmonious. Though I was full of questions, almost impertinent in some of my inquiries about their work, I soon learned that they had nothing to conceal, and that they courted investigation of what they had done. Had my mind been undecided on all other points,—as it was not,—my confidence and affection would have been won by the cheerful piety of their homes. Whatever the world might say of them, here they were trusted and beloved;

and here, in the harmony of their hymns, in the fervency of their prayers, and in their diligent study of the Bible, I learned the secret of their power and success.

(2.) What I have last said of your missionaries, leads me to speak, in the second place, of their *sons* and *daughters*. The world believes, though we do not, the trite saying, that ministers' sons and deacons' daughters are always worse than the children of other people. One of the brightest testimonies to the wisdom and piety of your missionaries in Hawaii is the second generation in the line of missionary descent. Born and brought up, for the most part, in heathen lands, they have been educated, in great measure, by their parents, amid pressing cares, and far separated from the accumulated advantages which are within reach of those who live at the East. Yet when they have left their island home for a visit to the scenes of their parents' youth, they have won honors and exacted praise by their talents, intelligence, accomplishments and piety. And when they have never stepped beyond the sea-girt shores of Hawaii, they have merited the same encomiums. All of the daughters, and most of the sons, are spotless in their characters, loving their homes and their native land, speaking fluently and exactly the Hawaiian language, for the most part professing Christians; and in all cases sympathizing with their parents' work, they are a most valuable element of national life. The sons are clergymen at home and abroad, teachers, planters, lawyers, merchants, physicians, editors. The daughters teach, or are the wives of pastors, planters, and others. In some cases the "cousins" are instructing and encouraging the natives in their better aspirations, and in others they are sitting under the ministry of native pastors, officers in their churches, and in every way efficient and cheerful co-laborers. They seem to be deeply interested in all that concerns their "dear Hawaii nei," and seek to prove themselves at all times citizens loyal and true. They cannot fail to exert a strong influence upon the future destinies of the Kingdom, and there is no one class of subjects whom the Kamehamehas can so ill afford to lose as the missionary sons and daughters.

(3.) It is now time to turn to the natives. In attempting to form a right judgment of what has been done for and with them, it is important to guard against two possibilities: first, that of superficial judgment; and second, that of too lofty expectation.

A stranger can listen to one class of current stories and believe that there is nothing good or true in the whole population; another series of facts may lead him to conclude that Hawaii nei is like the fabled Utopia. The correct judgment is that which determines that good and bad are mixed there, as elsewhere, in unequal proportions.

It is not uncommon for visitors to expect to find San Francisco, New York, Paris and London reproduced in the Sandwich Islands. And because they see only a feeble reflection of these great centres, they are ready to believe that nothing has been done in the past worth reporting, and that the many statements which have been made concerning the improvement of the natives have been "pious frauds." We will abate our expectations, and be more just to the fathers and mothers

of the nation, if we keep in mind that the Hawaiians, less than fifty years ago, were abject heathen; that their vices are hereditary, while their virtues are acquired; that their past is against them; that their climate, and the mode of life incident to it, retard their progress; that an un-Christian civilization draws them aside from the right; and that resident and sojourning foreigners too often bribe them to enter or to remain in the service of the devil. Hence we are to expect to find in them a nation of *children* in the arts, education, religion, politics and personal character; to see elementary forms of civilization and Christianity prevailing; and to regard the exceptionally strong and wise and pious, as the precocious ones in the family. It will be unjust for us to have any other expectation, and these expectations will be more than realized.

Take first their civilization. As you step on shore from the steamer or clipper at Honolulu, you see curious interminglings of the barbarism of the past with the advancing civilization of the present. Thus, here is an old man eating a raw fish-head in the shadow of an Hawaiian whaler; there is a woman in civilized dress fattening a disgusting puppy, that she may eat him; and yonder are two young men going to work in a taro patch, carrying sun-umbrellas. So also we find various degrees of attainment, as in our own land. Some of the generation fast passing away, whose habits were well formed when the missionaries arrived, cling to the modes of the past with affectionate tenacity. Others, of the younger generations, adopt foreign customs so far as their means will allow and their social position makes possible. While still others, like Queen Emma, the King and chiefs, are elegant in their dress and in their "establishments," and would be at their ease in any drawing-room in the world. Though as a people they have not climbed as high up the stairway of civilization as we have,—and they have not been climbing so long as we,—yet their aspirations are right and their progress is commendable. In some of their thatched huts you see sewing-machines and melodeons. They are acquiring the industrial arts, and have two forces at work which cannot but elevate them. The first is *popular education*. A larger proportion read and write the vernacular than perhaps in any country on the globe. The second is their *public spirit*. Most of them read and write for the newspapers. They discuss political questions and vote. They are willing to serve their country in the legislative assembly. When they are elected, they talk, talk, talk, until the Kingdom breathes freely at the adjournment *sine die*. This must convince the most incredulous of Americans that they are civilized. Should any doubt remain, it would be removed by witnessing an opening of the legislative assembly by the King in person. The description of such a scene which I attempted to give in my address, is too long to be inserted here. It is enough to say, that the pageantry and pomp which marked it; the foreign ambassadors and consuls who attended it; the reading of the royal address, in Hawaiian and English, demonstrate, beyond possibility of doubt or question, the advancement in civilization which the nation has made. And this civilization has been not only an indirect but the direct result

of the Christianity imported, planted and nourished by your missionaries.

What of Hawaiian Christianity? I would apply to it the same test by which we measure the Christianity of our own and other lands. There are certain outward signs which indicate that it has a high place in the national respect, conscience and affection. Possessing these visible marks, we declare of any country that it is Christian. The Hawaiian Kingdom, for this reason, is properly and truly called so. The Constitution recognizes the Christian faith as the religion of the nation. The Bible is found in almost every hut. Prayer—social, family and individual—is a popular habit. The Lord's day is more sacredly observed than in New York. Churches, of stone and brick, dot the valleys and crown the hill-tops,—like telegraph stations answering one to the other,—and have been built by the voluntary contributions of the natives. There the Word is preached and the sacraments are administered. Sunday-schools abound. I attended one in Honolulu, soon after my arrival, where the hymns which were sung were the favorites of my own Sunday-school. I was present afterwards at a large and delightful gathering of the children, where nothing but their complexion and language distinguished the festival from similar ones in our land. The contributions of the people for religious uses are very generous, and there is a native ministry, growing in numbers and influence, girded for carrying on the gospel-work so well begun.

There are some striking contrasts which force upon us a sense of the greatness of the religious change wrought among this people. Some of the churches are built of the very stones which formed the old *heiaus*, or temples, where once the idols were set up and human sacrifices offered. A whilom priest offered prayer at a Sunday service where I made an address. And some of the old natives told me, through an interpreter, of the ancient idolatrous rites in which they had taken part, and of their joy that the dark times were gone and that the kingdom of light had been brought in.

But as our gospel is the power of God unto salvation, and the hearts which admit Christ are new hearts, we cannot be satisfied with the presence merely of these outward signs. We must have some illustrations of individual righteousness. The past history of the Hawaiian Mission abounds with bright examples like Kaahumanu and Kapiolani, and some were pointed out to me as I went to and fro. They were, at one time, notoriously wicked. Their lives now are manifestly changed. They are striving to be holy in their hearts and lives. They are fond of the Bible, of the sanctuary and prayer. Their theology may be crude, but their faith in Christ is simple and tenacious. And when we see some such in every congregation, we know that the work has not been altogether in vain.

There is doubtless hypocrisy, feeble attainments, and unworthy profession, even as there is everywhere. For there is no part of the Lord's broad field, which is the world, where the devil does not sow tares amid the Saviour's wheat. So also it cannot be denied that licentiousness is "the sin of the land." Some foreigners say that there is no virtue, which I don't believe. Your missionaries

grieve over much vice, which they are powerless to prevent. And why? Because hereditary passions are fostered by foreigners, many of whom tempt to sin, those whom they condemn as sinners. The natives may, perhaps, be best likened to their volcanoes. In some of them the fires of passion rage and break forth in destroying streams. In others, they have spent their force, burst out only spasmodically, and are gradually becoming extinct. Others still are as peaceful as those craters where the fires have gone out, and the *ohias* have sprung up and are blooming, and the birds sing sweetly and dwell safely.

There are two things which mark the Christian life of the Hawaiians, and are always indicative of health and vigor. The first is *foreign missionary zeal*, and the second is a *growing native ministry*. Your readers are familiar with the history of the Micronesian and Marquesan Mission as carried on by Hawaiian missionaries. I need here, therefore, only refer to it as a proof of the vitality of the religion in the Sandwich Islands. But I must not pass by, as I cannot readily forget, an interview which I had with three native pastors, not far from the death-place of Cook. They told me how the Lord had dealt with them in bringing them to him; how he had constrained them to preach his gospel; how greatly they esteemed the privilege of ministering to his people; and how thankful they were that they resisted the worldly advantages offered them in other vocations, that they might give themselves wholly to the service of the sanctuary. They are but examples of their brethren, who are laboring at many stations with success and fidelity.

Here I must stop. I have touched only the surface of my subject, but your space and my time will not allow me to go further. I have said enough to indicate the triumphs of the Cross in Hawaii nei. As the white foaming billows of the Pacific dash upon the black lava shore of the Islands, so the gospel, as brought in by your missionaries, has rolled over the Kingdom, but has not receded as the surf does. Should I multiply my words, or contrast their efforts with those of missionaries of other creeds, their success would be more apparent and marked.

Hawaii nei has become, under your culture, a garden of the Lord. In it are young and tender plants. That by your continued care, and the divine favor, they may grow strong and become as the cedars of Lebanon, and that your work all over the globe may receive the unceasing blessing of the Lord, is the prayer of

Yours in gospel-work,
FRANKLIN S. RISING.

FROM A PRINTING OFFICE TO A SCHOOL HOUSE.

—We notice that the old American Mission Printing House, at Kawaiahae, is being fitted up, with verandahs on the side, and otherwise recuperated. We hear it is to be appropriated as a school house for the Girls' school of Miss Lydia Bingham. The building is of coral stone, and was put up in 1832, and many thousands of books in the native language, from Bibles and Hymn Books to Primers, Readers, Geographies and Newspapers have been printed there in former years, under the direction successively of Mr. E. O. Hall and the late E. H. Rogers. The turning of the old edifice into a temple of learning is an appropriate idea.—*Adv.*

THE FRIEND.

SEPTEMBER 2, 1867.

Second Visit to the Crater of Haleakala.

Again has it been our privilege to visit and view this greatest of volcanic specimens. It stands without its peer among the craters of the earth. The telescope of Ross makes known that similar craters are to be found upon the moon. Our first visit was on the 25th of June, 1847, and our second on the 29th of July, 1867. We could not discover as twenty years had wrought any material changes, externally or internally, in the crater's appearance. Great, grand, old Haleakala remains in *statu quo*. A person having once ascended its side and looked into its vast crater, will never forget the impression made upon his mind. The view once daguerreotyped upon the mind will never be effaced so long as memory retains its office. No small amount of the interest derived from our recent visit was the fact that we "passed quite through" an immense bank of clouds ere reaching the summit. During a short space of time we were *under, among, and above* the clouds. On reaching the brink of the crater, there was one sensation quite oppressive. We refer to the solemn and profound stillness which reigned in those lofty regions. The sun shone with meridian splendor. A quiet pervaded the atmosphere that was painful. There was not heard the hum of an insect or the buzz of a fly. Instead of writing a full description of our present visit, we shall republish some notes from our journal which appeared in the *Friend* of August 12th, 1847, describing our first visit. We think our readers will be interested in the measurement and statement of facts copied from the United States Exploring Expedition.

Ascent of Haleakala.

EDITOR'S JOURNAL.—*June 25th, 1847.* We started this morning at five o'clock from the Rev. Mr. Green's station, Makawao. Our path led through fields of fennel, which grows wild and in the most rank luxuriance. I could not but contrast the abundance of this herb with the stunted growth of the same, as it is reared in the flower gardens of the United States. After riding about two hours we had passed the woody region. During the remainder of our ascent only a few tufts of wild grass, with an occasional shrub, were to be seen. Our guide in several instances pointed to shrubs, saying *tabu*, and we learned that such were sandal-wood. The ascent was extremely tiresome, although the roughness of the way did not compel us to dismount from our horses. Ere we reached the summit, the clouds were at our feet, and we looked down upon them. The broad side of the mountain was spread out before us, everywhere strewn with lava rocks, while above us was the clear blue sky, and the sun, whose rays would have been most scorching had

we not been favored with a fresh trade-breeze. At 10 o'clock we reached the cave, about two miles from the summit, where we partook of refreshment. Visitors often spend the night at this spot. It certainly did not hold out many attractions, and I have good reasons for believing it already possessed tenants that would sharply contend for occupancy with any way-faring and luckless wight who might find himself there benighted. Their praises have recently been celebrated in doggerel rhyme, and their services recommended to His Majesty by a late visitor on our shores:

"If the King wants troops that won't prove skittish,
But will fight like a bear, both French and British,
And raise the nation, both head, neck and shoulder,
Above all the nations that bully and scold her,
Let a bill at headquarters be at once got through,
To enroll a Grand Army, as other Kings do;
But with this improvement, to enlist if they please,
Instead of *kanakas*, these veteran *fleas*."

—*Friend*, Nov., 1846.

Another hour's toilsome riding along a zigzag path brought us to the rim of the enormous crater. The first good view of the immense cavity, many miles in diameter, and thousands of feet deep, richly rewarded us for all our toil and trouble. I find the crater thus described in the 4th volume of the United States Exploring Expedition, 254th page:

"The crater of Haleakala, if so it may be called, is a deep gorge, open at the north and east, forming a kind of elbow. The bottom of it, as ascertained by the barometer, was 2,783 feet below the summit peak, 2,093 below the wall. Although its sides are steep, yet a descent is practicable at almost any part of it. The inside of the crater was entirely bare of vegetation, and from its bottom arose some large hills of scoria and sand; some of the latter are of an ochre-red color at the summit, with small craters in the centre. All bore the appearance of volcanic action; but the natives have no tradition of an eruption. It was said, however, in former times the dread goddess Pele had her habitation here, but was driven out by the sea, and then took up her abode on Hawaii, where she has ever since remained. Can this legend refer to a time when the volcanoes of Maui were in activity? Of the origin of the name Mauna Haleakala, or house of the sun, I could not obtain any information. Some of the residents thought it might be derived from the sun rising from over it to the people of West Maui, which it does at some seasons of the year."

The gentlemen of the Exploring Expedition made the highest peak 10,200 feet above the sea, or a few feet less than two miles. The limit line of wood is 6,500 feet. The crater is at least 8 or 10 miles in diameter, and 5 from the centre to either opening. This spacious area contains something like 15 craters of no inconsiderable dimensions, varying from 200 to 600 feet high.

As I sat upon the brink of this most stupendous of nature's work, glancing an eye into its profound depths, from whence immense quantities of lava must have issued forth, or extending my vision across the channel, separating Hawaii and Maui, upon the snow-capped summits of Mauna Kea and Mauna Loa, lost in the clouds, these words of the Psalmist were most forcibly brought to my mind, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" It made me feel man's insignificance, although styled "lord of crea-

tion." Mighty indeed do the works of Jehovah appear, when viewed from an eminence, like the summit of Haleakala, in a clear day. I wandered along the crater's brink, alternately looking downward into its fiery depths and outward upon the immense ocean of clouds that effectually concealed from my view the mountains of West Maui. While thus gratifying the soul with scenery, vast and sublime, I chanced to espy the fragment of an old newspaper, which proved to be a number of the *Episcopal Recorder*, published in Philadelphia. The date I could not learn, but to my surprise, I found the scrap contained sentiments and remarks not unfitting the spot whither the winds had driven it. The following is a quotation:

"He who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and hills in a balance. He with whom the nations are as a drop of the bucket, and are counted as the small dust of the balance; who 'taketh up the isles as a very little thing;' for whom 'Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering;' He has given them to me. And what have I given in return? The fragments of my feelings and the mere shreds of the joyous days and peaceful nights He has bestowed on me."

Never was I more favorably situated to appreciate the beauty, force and sublimity of such language, paraphrased from that most sublime of old Hebrew poets, Isaiah. I was standing upon one mountain more than 10,000 feet high. At a distance of more than 50 miles, I could see the summits of Mauna Kea and Mauna Loa, vieing in height with the Andes of South America and the Himalaya of Central Asia. The prophet and poet, Isaiah, represents the Almighty as weighing the mountains in scales and the hills in a balance. Far away stretched the broad Pacific, "majestical, inimitable, vast," yet Jehovah measureth the waters in the hollow of his hand. "The isles," what are they, and how disposed of? Them He "taketh up as a very little thing." But how doth Israel's God view the nations? They "are as a drop of the bucket, and are counted as the small dust of the balance."

It is with good reason that the critics regard Isaiah as among the most, if not the most sublime of either uninspired or inspired poets. It might with propriety and truth be said of him as it was said of a poet of modern times. He

"Soared untrodden heights, and seemed at home
Where angels bashful look.
He, from above descending, stooped to touch
The loftiest thought."

We commenced our descent about half-past 12 o'clock, and safely reached the mission station at 5 P. M., having been absent just 12 hours. We had traveled between 20 and 25 miles, and on account of the roughness of the road, were compelled to walk our horses nearly the entire distance. Weary and exhausted, we were thrice glad to be kindly welcomed by our missionary friends. Thus ended a day's excursion excessively fatiguing, but we hope in the end it may prove invigorating to both body and mind.

☞ He is not poor who hath little, but he that desireth much.

Editor's Table.

SERMON, by the Pastor, Rev. C. C. Salter, on the Tenth Anniversary of the Plymouth Congregational Church, Minneapolis, Minnesota, Sunday, April 27th, 1867.

This discourse indicates the rapid changes which are taking place throughout the great valley of the Mississippi. It was preached in one of those thriving towns which are springing up in all parts of the valley. Minneapolis is among the most prosperous of the western or north-western cities. The State of Minnesota is filling up with an enterprising and thrifty population. The city of Minneapolis has already ten churches of various denominations, all of which have been organized within a few years. We never read newspapers from that part of America but it quickens our pulse and causes us to anticipate what America is yet to become, when its boundless prairies and broad acres shall be fully inhabited and cultivated.

☞ We are confident many of our readers will be interested in the perusal of the letter addressed by the Rev. F. S. Rising to the Rev. S. B. Treat, one of the Secretaries of the A. B. C. F. M. The visit of Mr. Rising to the Islands will be remembered by many on all the Islands. We never knew a visitor who was more diligent in making inquiries respecting the social, moral, political and religious state of the islanders. During his sojourn he collected a library of books relating to the Islands, and we doubt not that collection of books at No. 3 Bible House, New York, is more full upon the Islands than any other collection of books in the United States, except that at the Mission House, Pemberton Square, Boston.

LETTERS FROM THE SOUTH SEAS.—Interesting letters have been received from the Rev. Dr. Turner and the Rev. A. W. Murray, of the Samoan or Navigator Islands. The latter at the latest dates was upon a missionary voyage to the north-west from Samoa. His letter is dated at Mitchell's Group, November 2d, 1866. At one of the heathen islands in that region the English missionaries had discovered among the natives copies of books printed by Mr. Bingham at Apaiang. Mr. Murray writes: "I brought with me a copy of the spelling-book, and we have had two hundred and fifty of them printed." It is interesting to trace the progress of the feeble rays of light and knowledge as they penetrate among the dark places of the earth.

☞ A project is on foot in London for an immense temperance club, to have a capital of half a million dollars, and a building that shall contain, beside lecture hall, reading, class, dining, and billiard rooms, gymnasium, bath rooms, etc., apartments for about five hundred resident members.

MAKAWAO FEMALE SEMINARY.—School examinations on the Sandwich Islands appear to have become a favorite pastime among the people. During the month of June there was a succession in Honolulu, occupying a good part of the whole month. On our arrival at Makawao, almost the first announcement we heard was that an examination of Mr. Green's school was soon to come off. It occurred on the 25th Aug., and took place at the native church, which was suitably decorated with evergreens for the occasion. A fine collation was also prepared for all present, both foreigners and natives. We noticed among the spectators from abroad the Rev. Mr. Alexander, and Mr. Bailey from Wailuku; the Rev. Messrs. Parker and O. H. Gulick from Oahu, together with several foreign ladies. It was an occasion indicative of that noble work now in progress among Hawaiians—the education of the female portion of the rising generation. This school, and sister institutions on Oahu and Kauai, are doing a good work for this people. We are glad to learn that the Board of Education extends its fostering care to this Seminary. Most truly do we congratulate the patrons, teachers and pupils of this Seminary in the success which has thus far attended their combined efforts. The Rev. J. Porter Green and wife, Miss Mary Green, Miss Mary Parker, and Miss Johnson, have contributed their personal efforts to carry forward this Seminary during the past year. Under such management success is sure.

TRANSPLANTING TREES.—We rejoice that the good people of Honolulu are somewhat alive to the importance of ornamenting their private residences and public grounds. Public sentiment, however, is not sufficiently awake to the subject. More ought to be done. The Royal Hawaiian Agricultural Society could not do a better or more popular thing than get up a nursery of every variety of fruit and shade trees, and then give away young trees to all and everybody, both natives and foreigners, who will promise to transplant and take care of them. Just consider what Mr. Holstein has done upon Capt. Makee's Plantation within two years. No less than 15,800 trees has he set out, and thousands more are awaiting removal. Beautiful groves of the Pride of India are now flourishing at Makawao, planted by Mr. Torbert. Honolulu ought to be overspread with shade and ornamental trees from the harbor to the Pali. Our streets should become beautiful avenues. See what Mrs. Armstrong has done for the Stone Church grounds. Look at the grove arising on the Queen's Hospital grounds.

☞ The *Montana* is advertised to sail from San Francisco for Honolulu on the 5th instant—hence she may be expected the 17th.

Shipmaster's Letter from England.

Some of our readers are acquainted with Capt. Wood, of the ship *Oracle*, which has frequently touched at Honolulu on her trips from San Francisco to China. At last dates the *Oracle* was in Liverpool, from which city Capt. Wood writes under date of May 31st. He had left the ship.

"Since my arrival in this country I have had quite a time traveling to and fro; went down into Yorkshire to visit the 'tombs of my father's ancestors,' and found some very remote cousins, who received me very welcome, and our comparison of family traditions accorded perfectly, while the last link of proof was afforded me when the girls sang and played and their fathers accompanied with the violin. I was quite interested in visiting the old church and examining the ancient records (as fresh as yesterday) of the family marriages and baptisms. My friends spoke good intelligible English, but most of the folks round spoke a language which I should judge to resemble most of all the inscriptions on Cleopatra's Needle or the Nineveh bricks. Thence went to London, and taking the Dover train, crossed to Calais and visited some French friends, who by the way were much grieved that I could not attend the theatre with them on Sunday. Went up to Paris and took a hasty survey of the Exposition Universelle, which I was foolish and green and ignorant enough to admire, notwithstanding the *London Times*, and of course its obedient readers, had condemned it as an utter failure in every respect.

"In Glasgow I often told my acquaintances that I never was in a place that seemed so much a field for missionary effort, and that I would suggest to the good people of the Hawaiian Islands that they might well send from their abundance one or two missionaries to preach the gospel and temperance in Scotland, where they preach the gospel versus temperance. Yet I have never seen temperance effort more energetic and persistent than among the small band of Scotch reformers, as you will, I think, believe from the evidence of the operations of the League; but the church in Scotland, as in England, is the inveterate foe of temperance, and in close alliance with old King Satan in that respect. A leading church newspaper, edited by a leading Scotch divine, lately refused to advertise the publication of a temperance work for sale—on religious grounds; but it regularly advertises whisky, brandy and beer—on what grounds I don't know. What do you think now of Dr. Norman McLeod, the champion of the church? I think we are apt to be uncharitable and unjust in judging harshly the peccadilloes of the Hawaiian Islanders, when we see so much worse in America and Britain, where people have had the light of christianity so many centuries.

"I almost repented leaving the ship when I saw her sailing away from Cardiff. I should like to make another trip to Honolulu. Some of these days I hope to be able to ask you to come and rusticate with me a month in Valjejo. Cannot do so till I get established there myself."

☞ Duty to ourselves is the lesson least attended to.

☞ Mrs. S., lately a resident at Makawao, on her return to the United States, thus writes us while on board the *Golden City*, June 30th, 1867, one day out from Panama:

"We have on board four missionaries from China: Rev. A. P. Hopper, of Hongkong; Rev. E. C. Lord, E. F. Kingdon and wife (English); Mrs. Holmes and child, of Shanghai; and Rev. S. R. Brown and wife, of Yokohama, Japan. They were eight years in China before going to Japan. Mr. B. built a very nice house in Yokohama a few years ago, which was burnt a week or so before their sailing. They lost thereby some valuable translations. They are taking their daughter home to school, intending to return in a year or so. Mr. B. is not permitted, as you doubtless know, to hold public meetings, but several come to read the Bible with him at his house. He tells me that he is very hopeful of Japan now, and never felt more encouraged. Although the Japanese, individually, are obliged to register their names as belonging to some heathen temple, in order to enjoy the privileges of the land, still they are hopeful the law may be abolished, and that their labors may be carried on more openly.

"All the China passengers—some fifty in number—regret not being able to stop at the Islands, and particularly Mr. and Mrs. Brown, who tell me it takes much from the pleasure of the trip, as they have looked forward to visiting you all.

"We have on board some shipwrecked passengers: Capt. Richmond, of the *Daniel Wood*, an account of whose wreck I read in your paper; Capt. Frazer, of the *Canton Packet*, another wrecked captain; also Mrs. Capt. Howe, of the *Ellen Southard*, who is just in from China, her husband having died on the voyage. The vessel had a large number of Chinamen on board. They got short of water, and the mate made a mistake, taking them past San Francisco. There was no getting back; so after beating about, put into Santa Cruz. She has a long tale to tell, thinking no woman ever had so much trouble, but I think the wife of the master of the *Lubra* had much more, whose letter you published. This Mrs. Howe reports the lady just referred to as dead. Our China passengers are from the *Colorado*, and speak very highly of her officers and crew, and of their fare generally, but all so greatly regret not being able to touch at the Islands."

A HEBREW GOVERNMENT.—A form of government was established in 1864 by the Israelites resident in the United States, for the purpose of guarding the race in America. This organization has been in regular operation ever since its establishment, but so exclusively have its doings been confined to the affairs and circles of those immediately interested, that the public at large has known very little of its existence. The business of this government has now grown so important that the executive is about to call for loans, and issue bonds, in the name of the Israelitish government. This organization is intended to co-operate with similar associations in other parts of the world, the grand object being a furtherance of the favorite and traditional Jewish idea, that the whole race of Israelites will be ultimately gathered together

in the land of their forefathers. Then they believe the temple of Jerusalem will be rebuilt, preparatory to the coming of the Messiah, to vindicate the truth of the religious belief to which the Jews have adhered tenaciously for so many centuries. The whole number of Jews scattered abroad throughout the world is estimated at six millions.—*New York Times*.

BOOKS FOR JAPAN.—We copy the following from a late number of the *New York Observer*:

"The Japanese Commissioners now at Washington have ordered, through the publishers, Messrs. Ivison, Phinney, Blakeman & Co., of this city, the following books, which are to be forwarded immediately for the instruction of the Japanese: 2,300 Webster's school dictionaries; 4,000 Sander's readers and spellers; 10,000 Spencerian copy books; 800 Kerl's English grammars; 700 D. A. Well's scientific text books; also Prof. Asa Gray's Botanies, Parley's Universal History, Riddle's Astronomy, Hitchcock's Anatomy, Goodison's drawing books, Colton's geographies, etc., etc., making some 20,000 volumes in all. Surely another day is dawning upon the world, in the cultivation of such relations between two nations once so far apart in every respect."

Surely another day has dawned since the month of December, 1850, when John Manjero came to our sanctum, and we consulted together respecting the most feasible plan for him to return to his native country. For ten years he had been an exile, spending most of his absence from Japan with Capt. Whitfield, of Fair Haven, Mass., where he received a good common school education. Without now stating particulars, our plans were successful. John Manjero returned via the Loochoo Islands. Having taken with him a copy of "Bowditch's Navigator," he translated it entire, together with the logarithmic tables, into the Japanese language. A copy of that translation we have now in our possession. (See *Friend* for June, 1860.) At our latest advices from Japan Manjero was in command of a Government vessel.

FROM THE GUANO ISLANDS.—On the 14th ultimo arrived the Hawaiian brig *Kamehameha V.*, Capt. Stone (formerly master of the brig *Josephine*), 35 days from Baker's Island. The brig left here on the 15th of June, and after touching at Jarvis' Island, Phoenix Island, Enderbury's and McKean's, arrived July 9th at Baker's Island. At each of these Islands the *Kamehameha V.* left supplies for the agents and employees of the Guano Company. At Baker's Island the ships *Kenilworth*, *Rival* and *Stewart Lane* had all been loaded and sailed; the *Sea Chief* was loading, having 500 tons on board, and the *Geo. Green* waiting her turn. The *Sea Chief*, before coming to the anchorage, experienced a severe squall from the southwest, by which she lost her fore-topmast, mizen topsail yard, and split her mainsail. Capt. Stone reports all right at the Islands he has visited—no deaths and no sickness of importance. On the passage to Honolulu, in "the doldrums," during twenty days the *Kamehameha V.* experienced heavy rain squalls from southeast to northeast. When to the leeward of Hawaii, on the night of the 13th inst., Capt. Stone was overtaken by a strong kona, with rain, thunder and lightning. This sent him flying on his course, and he made Oahu before daylight on the morning of the 14th. He brought with him the tail end of the gale.—*Adv.*

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7½ P. M.

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The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut

sold 18,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

☐ Please Call and Examine. 11 tf

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 5.00

HAWAIIAN QUARTERLY.—We notice in the Saturday's issue of the *Commercial Advertiser* that Henry M. Whitney, Esq., proposes to publish a Quarterly under the title of the "Hawaiian Spectator." A better name could not have been fixed upon. The old "Spectator" in two short years of its existence, acquired a fame and character which the third of a century has not dissipated or obliterated. There is a field for such a publication, and talent sufficient upon the Islands for conducting it. There are arising continually questions of grave importance, which require more discussion and elucidation than can be afforded in the columns of a weekly paper. We fondly hope such a publication will call forth a higher order of literary talent among foreign residents upon the Islands. Gladly we copy the following prospectus, and shall do all in our power to render it a success.

Prospectus

—OF—

THE HAWAIIAN SPECTATOR.

IT IS PROPOSED TO PUBLISH A QUARTERLY under the above title, to be devoted to the History, Statistics, Commerce, Literature and the development of the Resources of the Hawaiian Islands; as also the Islands of the Pacific Ocean, known under the general name of Polynesia.

It will be published in the same form as the original "Spectator," which was commenced in these islands in the year 1838, and was unfortunately suspended at the end of the second volume. The proposed Quarterly will be somewhat enlarged, printed on fine paper, with clear new type, neatly folded and stitched and finished, to subscribers only at \$5 per annum.

The first number will be issued on the first day of January next.

The Editorial department will be under the supervision of an association of literary gentlemen of Honolulu.

H. M. WHITNEY, Publisher.

Honolulu, August, 1867.

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SIZE OF RUSSIAN AMERICA.—Russian America is sixty-five and a half times as large as Massachusetts; between eight and nine times as large as all New England; twelve times as large as New York; nine times as large as Virginia; twice as large as Texas; twice as large as the French empire; or between six and seven times as large as the island of Great Britain. It is considerably larger than all the New England States, New York, Pennsylvania, Delaware, New Jersey, Maryland, Virginia, North and South Carolina, Florida, Alabama and Mississippi together. Of the islands on the coast, Admiralty is very nearly the size of Long Island. St. Lawrence, Nunivack and Oonimak are a little smaller, and Kodiack is larger by 1,450 square miles. There are several sounds, straits and bays which have from twice to twenty-five times the extent of Long Island Sound. The river Youcon is believed, on pretty good grounds, to be five times as long as our Hudson, and as far as it has been explored, is very nearly as wide as the Mississippi. The peninsula of Alaska is about one-third as large as Florida.

SAD ACCIDENT AT NEW LONDON.—The last mail by the *Woodland*, brought us the particulars of a sad accident which occurred in the bay near New London, Conn., on the 7th of June. A sail-boat, with five persons on board, on a fishing excursion, was upset and four out of the five were drowned. This community will feel no little degree of interest in this sad occurrence, from the fact that Captains Codding-ton P. Fish, James Fish and C. Strong Holt were well known here. The elder Fish was lately master of the *Eliza Adams*, and the other of the *Nile*. Capt. Holt was last here in 1852, in the bark *Dela-ware*. Our townsman, C. L. Richards, Esq., who was in New London at the time, had been invited to join the excursion, but an accident prevented his doing so. Capt. James Fish was the only one of the party who escaped, he having swam for two hours against a strong current.—*Adv.*

For the Friend.

"Behold the Lamb of God, which taketh away the sin of the world."—JOHN, I: XXIX.

Behold the Lamb on Calv'ry slain,
See Him tortur'd, think what pain;
See, from His side flows precious blood,
It is the sinner's healing flood.

Bruis'd for my sins, He bears His lot,
Despis'd, revil'd, He murmurs not;
What love and mercy there did flow,
While suffering in the depths of woe!

In torment's hour, hear prayer arise,
"Father forgive them;" thus He cries;
And ere His spirit pass'd away,
The dying thief rejoiced that day.

Come, sinner, to this fountain pure,
The Great Physician still can cure;
That precious blood all stains remove,
'Twill fit you for a Home above.

A SAILOR.

MARRIED.

CLARK—PELEKILA.—In Honolulu, July 27, by Rev. L. H. Gulick, Mr. C. W. Clark to Miss Ellen Pelekila.

DICKEY—ALEXANDER.—In Indianapolis, Indiana, on Wednesday May 29, Mr. Charles Dickey of Ottawa, Ill., to Miss Annie E. Alexander, daughter of Rev. Wm. P. Alexander, of Wailuku, Maui.

MAKEE—STODDARD.—In San Francisco, July 16, Parker Norton Makee, of Ulupalakau, East Maui, to Sarah Ada Stoddard, of San Francisco.

BENSON—PATY.—In San Francisco, August 1st, by Rev. Prof. Durant, of College of California, Lieut. Henry M. Benson, U. S. A., to Mary Frances Paty, daughter of Commodore John Paty, of Honolulu, H. I.

DOLE—ROWELL.—At Waimea, August 17th, Mr. George H. Dole and Miss Clara M. Rowell.

DIED.

MARIN.—In this city, Aug. 4th, Francisco de Marin, aged 46 years, second son of the late Don Francisco Pablo de Marin, for many years a resident of Honolulu and an intimate friend and adviser of Kalaaimoku.

WETMORE.—In Hilo, Hawaii, on the 26th of July, 1867, Master Charles H. Wetmore, only son of C. H. Wetmore, M. D., and Lucy S. Wetmore.

The sudden death of this manly and much loved youth, fell with crushing weight upon the parents and awakened the tenderest sympathies of all their friends and neighbors. Charlie had been spending a little season in Kau, where he had enjoyed good health and pleasant recreation at the cattle ranch near the base of Mauna Loa. On his return home he was seized, at the Volcano House, with pains in the bowels and stomach, and in great pain he rode from Kilauea to Hilo. On his arrival he took medicine and retired to rest, all supposing that he would soon be well. On the 25th he was feverish and feeble, but no one supposed that his end was so near. In the night his mind wandered. About sunrise on the 26th his little sister came and called me, saying "Charlie wants to see you, he has been crazy all night." I went over and found him unconscious, without pulse, his feet and hands cold, and a clammy death-sweat upon his pale brow. It was death! And yet so sudden and so stunning was the blow, that it seemed like an amazing *unreality*! I hurried back to tell my wife and daughter that Charlie, our dear Charlie, was dying; and before we had time to return to his couch the spirit had passed away to its God, and the clay lay in the arms of the father. All were paralyzed and almost petrified with the stroke of Him who gave and who recalled the gift. Our young friend was 14 years and 5 months old. The disease which so rapidly consumed his vital life was inflammation of the stomach and bowels.

On the 27th a large concourse of people—Hawaiians, Americans, Europeans and Chinese—gathered at the funeral, which was held in the church; and we have rarely seen so tender, so deep and so general a sympathy manifested as on this occasion of death. All our foreign friends were present, and all seemed anxious to pay their last tribute of respect to our departed young friend.

Yours, &c., T. C.

CONANT.—Killed by falling from the foreyard of the United States steamship *Powhattan*, in Callao harbor, May 23d, 1867, JAMES CONANT, seaman. He was a native of Aitutake, one of the Hervey Islands, and aged 29 years.

The deceased was the son of Mr. Hervey Conant, now of Maui. The Rev. Mr. McLaren, chaplain of the *Powhattan*, thus writes respecting the death of this young man: "The men were bending the foresail. It was caught in some way, and Conant was pushing it, when suddenly it gave way and precipitated him to the deck. He was respectably buried on shore in the foreign cemetery. * * * I am happy to add that he was one of our best men, very highly esteemed, and the testimony of his shipmates is, that he was a religious man. He was a Bible reader, and an attendant upon our Bible class and prayer-meetings." During the war, this young man served honorably on board a blockading vessel.

WOND.—In this city, on Wednesday, Aug. 14, after a very short illness, Mary Luluhia Kamaulu, the wife of Mr. William Wond, aged 44 years.

FRANKFORT.—In Wailuku, Maui, August 20, of dropsy, Louis B. Frankfort, aged about 41. Deceased was a native of Philadelphia, a shoemaker by trade, and had resided on the islands several years. He leaves a native widow, residing in this city.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

July 27—Eng. ship *Australian*, Leigh, 52 days from New Caledonia via Tahiti.
29—Sloop *Hokulele*, Wood, 37 days from Wake's Is.
30—Eng. ship *Ivanhoe*, Pearle, 160 days from Aden, Arabia.
31—Am bark *Vernon*, Keller, from Hilo.
Aug. 10—Am bk *Camden*, Mitchell, from Puget Sound, with lumber to H. Hackfeld & Co.
11—Am barkentine *Jane A. Falkenburg*, Gragg, 13 days from Portland.
11—Am schr *San Diego*, Tengstrom, 35 days from Howland's Island.
13—Am clipper ship *Lizzie Oakford*, 13 days from San Francisco, en route for Howland's Island.
14—Haw. brig *Kamehameha V.*, Stone, 35 days from Baker's Island.
17—Am ship *Rattler*, Marsh, 14 days fr San Francisco.
27—Am barkentine *Constitution*, Tuttle, 17 days from Novarra River, with lumber to H. Hackfeld & Co.

DEPARTURES.

July 30—U. S. S. *Lackawanna*, Reynolds, for a cruise to Westward.
Aug. 1—Eng. ship *Australian*, Leigh, for San Francisco.
1—Am bark *Vernon*, Keller, for Teakalei.
3—Eng bark *Celestia*, Knapp, for San Francisco.
7—Brig *China Packet*, Reynolds, for San Francisco.
9—Bark *Lono*, Howard, for Valparaiso.
10—Brig *Blossom*, Pease, for Westward.
14—Am clipper ship *Lizzie Oakford*, Rooke, for Howland's Island.
19—Am ship *Rattler*, Marsh, for Hongkong.
22—British ship *Ivanhoe*, for Baker's Island.
27—Am brig *Woodland*, Mankin, for San Francisco.

PASSENGERS.

FROM WAKE'S ISLAND.—Per *Hokulele*, July 29—T R Foster.
FROM NEWCASTLE.—Per *Australian*, July 29—E Coyne, T Haywood—2.

FOR ISLANDS IN PACIFIC.—per *Blossom*, Aug. 10—Geo Benson, Mr Hughes, Mr Brunn, L. Davis and a native woman of Mille.

FROM ASTORIA.—per J. A. Falkenburg, Aug. 10—John G Balfer.

FROM BAKER'S ISLAND.—per *Kamehameha V.*, Aug. 14—J Swinton, and 6 Hawaiians.

FOR SAN FRANCISCO.—Per *Woodland*, August 27th—C Butlerfield, L Marin, F Coldewey, T H Jordon, W W Kidder, and 11 of the crew of the *Ivanhoe*—16.

MEMORANDA.

☞ Schooner *San Diego*, H. Tengstrom, master, 35 days from Howland's Island, reports—Left Honolulu June 14th, and had fresh N. E. trades until in Lat. 7° N., Long. 170° W. from whence it had light and variable winds the remainder of the passage, and arrived at the Islands on the 28th. Left the Islands on the 6th of July; had light and variable winds until in Lat. 10° N., Long. 170° W. from thence fresh trades; arrived in Honolulu on the 11th August with 17 laborers from the Islands. Am. ship *Cynthia*, of Boston, arrived June 3, took on board 1500 tons of guano in 25 working days, and sailed again July 3, for Holmes Hole, Mass., for orders.

☞ Brig *Kamehameha V.*, reports—Arrived at Jarvis Island June 26, at Phenix Island July 2, Enderbury Island July 3, McKean's on 5th, and at Baker's Island on 9th. Found the guano colonies all well, and supplied them with water and provisions. Left Baker's Island on return, July 9, sighted Palmyra Island 28th, and arrived at Honolulu, August 14—35 days passage, having experienced heavy squalls, calms and light weather the entire passage.

FEATHERED VOYAGERS.—When the bark *Mercury*, Captain Tooker, sailed from New Bedford, July 20, 1863, the agent, at the captain's request, put on board two pigeons, a male and female. Both stuck by the ship, making occasional excursions, when in port, both in San Francisco and the Sandwich Islands, with their feathered friends, but always returned at nightfall to their dove cote on board. Three seasons they passed at the North, experiencing during their travels all the varieties of climate, and seeing more wonders than the doves which voyaged with Noah. On the passage home, when near port, a squab was added to the family, and two days out the mother pigeon was washed overboard and drowned. The surviving parent, however, exercised the maternal care over the young, and both reached New Bedford during May, in safety.—*Adv.*

☞ The American Hospital premises has during the week been purchased by Dr. G. P. Judd. It has been occupied by the Doctor for several months past, and few persons can have helped noticing the improved and tidy appearance which the hospital immediately assumed under his care. We notice improvements still going on.—*Gazette.*



New Series, Vol. 18, No. 10.

HONOLULU, OCTOBER 1, 1867.

{ Old Series, Vol. 24.

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THE FRIEND.

OCTOBER 1, 1867.

REV. MR. ELLIS' NEW BOOK ON MADAGASCAR.—In our August number we noticed this new book and published several columns, copied from an English paper. Recently it was our privilege to receive a presentation copy from the author, through the kindness of the Rev. Dr. Anderson, of Boston. It is a most interesting and valuable publication. The author's repeated visits to that island, and his thorough acquaintance with the people and rulers, eminently fitted him to write this work. The reader will be thoroughly convinced that the martyr spirit of the days of Nero and his successors, of Charles V., and Phillip II., has not left the world. Mr. Ellis has narrated the sufferings of the martyrs of Madagascar and the progress of events in that island with a beauty, simplicity and transparency of style, rendering his book a model in this department of literature. The chapter relating to the assassination of Radama II. is most full and satisfactory, pointing out the causes of that sad affair. Hereafter we may publish additional extracts.

AN AMERICAN MISSIONARY GONE TO MADAGASCAR.—L. Street and wife, members of the Society of "Friends" from Indiana, started for Madagascar last year by the way of England. In company with J. S. Sewell, an English "Friend," they arrived at Tamatave, on the eastern coast of the island, on the 19th of May, and their safe arrival at the capital in the interior of the island is already announced.

DRUNKENNESS THE CAUSE OF IDIOCY.—We learn from the "Pacific Medical and Surgical Journal" for June, 1867, that Dr. Howe, of Boston, has traced the history of three hundred idiots, and discovered that "one or both parents were drunkards in one hundred and forty instances. In one case, where both father and mother were drunkards, he found seven idiotic children." A curse appears to rest upon rum-making, rum-vending, rum-drinking, and then, after death, the curse is bequeathed as a terrible legacy to the poor drunkard's children. Drunkenness and leprosy inflict curses upon one's children which words are poorly able to describe. Are then the "respectable and wine-drinking" portion of the community innocent, who uphold drunkenness by their customs and habits? Think on these things.

CAUSE OF ANEURISM, AND DISEASES OF THE HEART.—That alcoholic drinks have much influence in cutting short the lives of men is well known. The following remarks from the "Pacific Medical and Surgical Journal" for June, 1867, are worthy of consideration. The writer is referring to the "heart diseases in California."

"Other habits which go hand in hand with drinking, have without doubt some agency in bringing about the results. *But the great source of evil is dram-drinking.* The inner coat of the artery, and the lining membrane of the heart, are the seat of the first lesion. The valves of the heart become thickened and unable to perform their duty. It is well known that alcohol passes unchanged from the stomach into the blood, and circulates everywhere in direct contact with the endangium."

A word to the wise is sufficient.

☞ S. N. Castle, Esq., has kindly forwarded papers for distribution among seamen. Favors of a like kind are very welcome at this season of the year, when seamen are returning to port.

☞ Capt. Kelly has our thanks for furnishing a full report of ships on the whaling ground.

From the Sailors' Magazine.
CONVERTED AT SEA.

AN AUTOBIOGRAPHY.

At the early age of thirteen years, I ran away from a home hallowed by the presence and prayers of a godly mother. The character, which hitherto had been so carefully and prayerfully trained, I now took into my own hands, to shape according to my own unsanctified notions. Although tender in years, yet many were the struggles and chafings of a rebellious heart, already set against that maternal restraint and influence, which in after years were the only guide from a wayward and reckless life.

I was dedicated to God from infancy. Through the faith of my mother in the covenant, set apart for the gospel ministry, her prayers and efforts were accordingly directed to this end; and daily, as she assembled the family around the altar for prayer, would she renew this consecration. But, as I grew up, a deep and secret purpose took possession of my heart, that those vows should never be realized, those prayers never answered. A minister of the gospel *I never would be*; and to secure this end, I determined never to become a Christian, at least as long as my mother lived. I now began to cast about me, how to accomplish this. The prayers of my mother were getting to be too strong for me; my heart would at times almost give way. The tender earnest pleading, the copious tears, the affectionate appeal, the loving "God bless you," with the good-night kiss, were too much for my rebellious heart to resist. At times I would be melted into tears, and sob myself to sleep, yet determined *never to yield*, for, for me, to become a Christian was to become also a minister; and this I had vowed never should be. I loved my mother, but hated God and His truth.

To defeat my mother's purposes and to secure the success of my own, became now the ruling thought of my life; how to accomplish this was my daily meditation. I was at this time visiting a brother in Connecticut.

I thought the time had now come to put into execution a plan which I had been for months maturing. This was to go to sea, and that against the known wishes of my mother and friends. I did go; and Boston was my port of departure.

I soon found, however, that escaping from the presence of my mother was one thing, but

to escape from her *prayers* quite another. These rung in my ears constantly; and many were the reproaches of conscience which I felt as I went from office to office looking for a ship. She seemed to be in league with God, and both against me. After some delay, however, I secured a place on board a ship bound to Ireland. I now considered myself on the high-road to success; and a severe fit of sea-sickness, and rough treatment, were not sufficient to make me think otherwise.

Upon reaching Dublin I ascertained that our ship was expected to go to Havre, France. This pleased me well; and here I expended all the money I could get on the purchase of infidel books. With these "strongholds" in my possession, I put to sea again, intending to intrench myself behind them. And most sedulously did I apply myself to their study. On our arrival in Havre we found orders awaiting us to pursue our voyage to Buenos Ayres, for which we sailed. From Buenos Ayres we started for home. In the meantime I had made considerable progress in the philosophy of my chosen teachers, and already began to feel something of security, and not a little pride. But, in the providence of God, this was destined to be of short duration.

As we approached the Azores Islands, on our passage home, we were overtaken by a severe gale of wind, which resulted in the total loss of the ship, cargo, and twelve men, just half of our crew. The hand of my mother's God was laid upon me. The Jonah was found out, and, although I did not confess it, I felt it to be true. My "comforting companions" went with the wreck where they belonged.

As now my full-blown theory of philosophy was punctured, I began to realize that "it was hard to kick against the pricks," and for a time felt that my soul was adrift upon the sea of God's wrath, even as our bodies had been upon the angry billows of the Atlantic, which had just closed over the once proud form of our devoted vessel, and had engulfed the bodies of our shipmates.

But, with God's gracious deliverance from this danger, came also the old pride and stubbornness of heart. Through the mercy of God, I reached home after a year's absence, to find my dear mother still alive, still praying for her recreant son, still holding on to the "covenant promises." But she was on her dying bed. With what solicitude she questioned me in regard to my religious state, I shall never forget. And, oh! in the silent hours of the night, as I sat by her sick bed, how was my soul stirred by the touching appeal, the tender look, and agonizing prayer! The struggle I then endured no tongue can tell. But there was no surrender of the heart to God. At length the hour of her dissolution drew near; and, after she had spoken her last words to my brothers and sisters, I approached her bed-side, to receive her parting blessing and injunction. Looking me full in the face, she said: "Be a good boy, assume your obligations to God, meet your mother in heaven, and promise me you will never follow the sea." I assented and made the promise. It then seemed to me that I must be a Christian, or all would be lost. I was greatly broken down, but I was not subdued. Within six months from this time I found myself on the road to New York, to

take ship again. I had forgotten my mother's last words, and my promise to her. Indeed I found it almost impossible to live at home, and not become a Christian, for, turn where I would, everything had my mother's image upon it, and every nook and corner echoed with her prayers.

But, upon the morning which I sailed out of the harbor of New York for a long voyage, as I looked over the ship's side to gain a last view of the receding land, now almost out of sight, there flashed upon my mind a mother's dying injunction, and the remembrance of a broken promise, producing upon me such impressions as incapacitated me for duty nearly a whole week. Never can I correctly portray the storm of feeling which raged within me during those few days; and those feelings pursued me constantly for the ensuing seven years, until I was brought, broken and subdued, to the feet of Jesus.

The immediate providences which led to this event are as follows:

About five years subsequent to the death of my mother, I was cruising in the Indian Ocean; and, upon a beautiful Sabbath morning in the month of October, seeing a ship in the distance, we made sail and bore away for the stranger. On approaching, we discovered that she had no sails set. We could not account for this. The first thought was perhaps the crew had mutinied, murdered the officers, and escaped in the boats. Then we thought perhaps the vessel is in distress of some sort. But this was dissipated, on our nearer approach, by the absence of any sign of such distress. We crowded all sail, and steered directly for the object of our curiosity. Upon drawing near, we discovered persons moving about on her decks. This set us to conjecturing again; and, when within about three miles, we cleared away a boat to board the stranger. It became my duty to put my captain on board, with the small boat. I have reason to bless God every day of my life for the wonderful providence which directed me to that *strange* ship. Imagine our surprise, when we climbed the ship's side and jumped upon her decks, to see the men all in clean clothes, faces washed and shaven, hair combed, and books or papers in their hands, reading. I felt a little ashamed of my own personal appearance.

As we approached them with our greetings and inquiries, largely interlarded with oaths, we were still more astonished to see some of them put their finger to their lips, and looking curiously at us, and then toward the quarter-deck, where their captain stood. The riddle was soon solved, for directly I turned around, and a board nailed to the mainmast, in plain sight, caught my eye, with this sentence painted on it: "*No profanity will be allowed on board this vessel.*" The first thought which struck me on seeing this was that we had fallen in with some missionaries on their way to their field of labor. But, on explanation, I found the vessel to be an American whaler cruising for whales, and that her captain was a *Christian man*; that never since his conversion had he sailed his ship on the Sabbath, never did any work, only what was essential for the safety of the ship and crew; that he conducted divine worship every Sabbath, reading a sermon and holding a Bible class for the study of the scriptures, in the cabin, gathering around him, of his officers

and men, as many as would engage in this service. He always made one stipulation with every officer and man whom he shipped; this was, that they should not swear while on his vessel. If they would not comply with this they could not sail with him. I afterward learned that this captain was very successful, making better voyages than many of those who did not observe the Sabbath, and that he was a perfect disciplinarian, all his men loving him. This was the first and only Christian sailor whom I met with during my eight years of seafaring life.

We stayed but a short time on board; and, upon leaving, my captain invited Captain S. to visit our ship on the morrow, if we should be in sight. God, in His providence, meant that this visit should be made, for He had purposes of mercy toward some of us. He sent a dead calm that night, so that in the morning the two ships were in plain sight of each other. Captain S. came on board in the morning, and, a breeze springing up, we sailed in company that day. My position in the ship was such as to give me a place in the cabin, and of course I heard what passed in conversation, although not a party to it. My captain, whose name was H—, produced his wines and cigars to entertain Captain S., but Captain S. politely yet firmly, refused to indulge in these things, saying it was against his principles. "Why," says Captain H., "what sort of a man are you? You don't sail your ship on Sunday, you don't drink, you don't swear; how do you manage to enjoy yourself? Why, I should die if I couldn't have something to drink and plenty of tobacco; and, as for swearing, that is my prerogative. I shipped to do the swearing on this vessel, and I mean to do it." "Well," said Captain S., "I did the same for many years; but I have seen both the sin and folly of such a course, and am now trying to live a different life." Captain H. looked at him inquiringly, as much as to say, how did this strange thing happen?

Captain S. continued: "When I sailed from New Bedford, a few years ago, I was a very wicked, cruel man. I shipped as my cabin-boy a lad who was an orphan, and even without family friends, but he was a Sabbath-school scholar; and his teacher came with him to the ship, and saw him comfortably provided with those things which are necessary for so long a voyage as we were about to make. I did not like to have anything to do with those canting religionists, and therefore did not want to take the boy at first; but he was very anxious to go, and was withal a very bright, active-looking boy.

"Before we sailed, Eddie's teacher brought him a little library of tracts and some singing books; and, before leaving him for the last time, she took him into his little room (which was in the cabin), and most earnestly commended him to God in prayer, and then charged him to stand up for his Saviour's honor on board the ship. I regretted having taken the boy on board, as I foresaw I was likely to have trouble with him; but I concluded to *swear him down*. We were out but a few days when I discovered something which annoyed me very much. For several evenings, during the 'dog watch,' I had heard a strange sort of singing forward among the men; and, having occasion to go forward one evening while they were thus engaged,

I found Eddie among them, with his religious song-books, training them to sing. They were all gathered around him, while he was leading in the song. He had his Bible and his tracts with him also, of which I afterward learned he made constant use. I made up my mind to break up this sort of thing; so I forbade Eddie going forward any more among the men, unless on duty.

"He obeyed me, but took it so to heart, and prayed about it so pitifully, and so annoyed me, reading his Bible aloud in his room (for it was separated from mine only by a thin board partition), that I concluded to let him go on with his 'preaching the gospel,' as he called it.

"For this kindness he repaid me by bringing all his artillery to bear upon myself; and frequently he would check me for my profanity, saying the Bible condemned it, etc. This set my blood boiling with indignation, to think that my cabin-boy should presume to rebuke me. If he had been one of my men who did it, I would have flogged him within an inch of his life. But he was such a manly little fellow, and carried himself so nobly, and obediently otherwise, that I could not find it in my heart to flog him, although I was often angry enough to do it. One reason for this anger was that the young rascal used to read and pray aloud for a whole hour every night before retiring, and about half of this time was spent in prayer for me and my men. Often did I lie and roll and turn restlessly in my bed, for hours, after the boy was asleep. Something disturbed me, and at that time I knew not what it was. At length Eddie was taken sick; I did everything for him that I could, but still he failed every day. I began to feel that he was in danger, and could not think of loosing him, for insensibly he had won my affections. At last he became very ill; and as I would go in to see him every evening, before retiring, to ask if he wished anything, he would look up cheerfully into my face, and say: 'No, I thank you; only won't you read me a chapter out of my Bible?' And, pulling it out from under his pillow, would thrust it into my hand. I had to do it, much against my will, for I could not refuse the boy; he was so good. After reading to him his own selection, I would help him to get on his knees, in his little bed, while he prayed (for he felt as though he could not pray unless in this attitude.) All this nearly broke my heart," said Captain S., as the tears chased each other in quick succession down his weather-beaten cheeks. "For," said he, "I had a little son at home, nearly Eddie's age. One evening I went in as usual to read and bid him good night. He was very much worse; he could not pray on his knees that night; and, as I was about to leave him for the night, he says: 'Oh! Captain, won't you pray with me to-night? I am very sick; I think I am going to die.' This was too much for me, and my old heart broke down. I told him I could not pray, I never had learned, and did not know how, and moreover, I was afraid my officers would hear me. But he persisted in saying, 'Captain, do pray with me.' So down I got on my knees, by his bedside, and, taking his little hand in both of mine, I tried, but succeeded only in a flood of tears. Eddie was really dying. He rallied a little just before death, and charged

me most solemnly, before God, to read the Bible, leaving me his, as I had none of my own; and he exacted the promise from me that I would also pray for myself and try to become a Christian.

"I promised him all; and in a few minutes he expired in my arms.

"And now, sir," said Captain S., "I am rejoicing in the same salvation and the same God that Eddie had."

Captain H. heard this through in silence, and, it is to be hoped, not without profit. This simple story of Eddie's death and Captain S.'s conversion pierced through my guilty soul, and brought back, with all their power of accusation, my mother's prayers, her tears and her last injunction. My peace was gone. I loathed my favorite authors, and their philosophy and teachings became insipid.

I became sour, morose, and nothing went right with me. I strove in vain, through song and jest with my companions, to rid me of the impressions made by Captain S.'s remarks; and for almost a year after, I was in an agony of mind in regard to my relation to God.

About this time another circumstance occurred which fixed in my heart the truth heard incidentally from the mouth of Captain S. We were in the Pacific Ocean, and one day, while under a full head of sail, my duty called me aloft to attend to a piece of work on the extreme end of the "main-top-gallant-yard," about one hundred feet above the level of the sea. While attending to this duty, I fell from the yard-arm into the water; and, by one of those miracles of mind hard to be explained, all the incidents of my life passed in review—my early life, Sabbath-school instructions, my mother's prayers, her death-bed; my wicked actions, great and small, every one in turn; my lost and abused opportunities; everything, even the most minute affair of my life, all passed in review in the incredibly short space of time occupied in my descent. I felt that I was a lost man, falling into the jaws of hell; and more, I felt that this was *just*. In the good Providence of God, my life was spared. I was again restored to the ship's decks and my duty. And now commenced the real battle for *life*. I was deeply convicted of sin; I felt its weight crushing me as it were. I tried to flee from my thoughts, but could not.

My sleep fled from me, and often did I pace the lonely decks in the night-watches, revolving this great subject in my mind. I tried to make myself believe that I had fallen into a morbid way of thinking, and tried every means in my power to rally, but in vain.

I was convinced that it was my duty to bow on my knees before God in prayer, and ask forgiveness through Jesus Christ. But this was just what I would not do. Often, in the lonely night-watches, when debating this very point with myself, the perspiration rolling down my face, would I say to myself, "I will go and pray," and start off to find a place where I would be unobserved; and as often would I turn back, and, in the bitterness of my soul, say: "*I will not pray*." I saw my Saviour hanging on the cross. "I saw the blood, I saw His wounds." I saw my mother supplicating at the mercy-seat; but I disregarded all.

I remember one night in particular. It was my watch below, but I could not sleep. I came up on deck. I was approaching a crisis, I could not live so much longer. It was a beautiful night. I leaned my head upon the rail; I looked off upon the water, transformed into a mirror by the beams of the shining moon; I looked up to the heavens, and I wept.

I felt the drawings of the Spirit, and said: "*I will go and pray*." I started for the galley, where I might not be seen or heard; but, wheeling around, all my hardness of heart returning, I stamped my foot upon the deck in a rage, and said: "*I will not pray, no, not if God himself should appear before me and shake His thunders in my face*." I went back to my place by the rail, and again I wept, and again started for the galley to pray.

By a desperate effort I gained the inside, and there *I did kneel down*. I took off my hat, I closed my eyes, and tried to pray. I opened my mouth, and said, "Oh! Lord—" I stopped; I could go no farther. I was frightened at the sound of my own voice using the name of God *in reverence*. Why? I had not done such a thing for years, and then, too, I was on my knees. What did all this mean? I arose hastily and went out. No rest for me that night; but I felt that I had gained a victory; I could now kneel down before God.

That night I determined I would pray, God helping me. I longed for the next night to come, so that I might again go before God in this way. It came. I went to the galley, but found it occupied by two shipmates smoking. I then sought a place under the "top-gallant-forecastle-deck," in the "lee scuppers;" but I could not hold my position there until putting a piece of rope in a ring-bolt over my head. By this means I knelt down and held on, and prayed, although I found no peace. It occurred to me that I had a Bible somewhere. I had not seen it for years; but I remembered that one was put into my chest. I sought for it; I read, and found much encouragement. My "Catechism," which I had learned in early life, now came to my relief. For several weeks I read on, and prayed on, but found no comfort. I determined, however, to hold on to prayer, even though God should send me to hell.

At this juncture of affairs, I opened my Bible one night to read. I read on till I came to this verse: "And all things, whatsoever, ye shall ask in prayer, *believing*, ye shall receive." This showed me, by the help of the Divine Spirit, just where I was standing. I had been praying to God with the feeling that *perhaps* He would grant me my request. I had a notion that it was necessary for me to be kept in a state of uncertainty and anguish for a certain time before God could relieve me.

But this Scripture showed me how I was dishonoring God by not believing. I at once closed my Bible, went up on deck, sought my place of prayer, and there I found peace through the blood of Christ. I then felt willing to become anything for Christ, my dear Saviour's sake. F. T.

¶ In childhood be modest, in youth temperate, in manhood just, in old age prudent.

THE FRIEND.

OCTOBER 1, 1867.

Affairs at the Fiji Islands.

These beautiful islands are among the most valuable in the broad Pacific. They were thoroughly explored and surveyed by Wilkes, and the description is to be found in volume III. of the United States Exploring Expedition. The situation of these islands is very convenient and important. There are many fine harbors, and easy of access, where ships can even now procure fresh provisions and good water in abundance. They are on the highway from China round Cape Horn, or the Cape of Good Hope, for Australia or for South America; while the road to Australia from South America lies close along their western shore.

The present King is Thakombau, about 50 years of age. His Majesty thus writes his name, Cakabau. He is a son of Tanoa, so conspicuous during the visit of Wilkes. The islands are divided into seven districts, each having its chief. Two districts do not acknowledge Cakabau's authority. In May last Cakabau was crowned King by foreigners and his chiefs, who are loyal. In 1853, Cakabau and his chiefs renounced cannibalism, plurality of wives, the strangling of widows at their husbands' death, and the clubbing and eating of prisoners. These salutary reforms were brought about under the direct influence of the Wesleyan missionaries, who have been laboring there about thirty years. The islanders have advanced to about that state of christianity and civilization that prevailed at the Sandwich Islands thirty years ago.

From Capt. Stanley, commander of the United States steamship *Tuscarora*, we have learned some very interesting facts respecting the present state of affairs at those islands. He was sent thither to settle certain claims due Americans from the King. The sum total of the claims (varying from one to ten thousand dollars) amounted to \$65,000. Upon examination, these were reduced to \$43,564, with interest at six per cent. Some he found to be exorbitant, and others unfounded.

On his arrival, according to an old precedent acknowledged as sound by king, people and foreigners, Capt. Stanley, as the commander of a man-of-war, was appealed to, to sit as umpire, or judge, who should settle difficulties between natives and Americans. According to previously decided cases, his decisions must be final, and without appeal. Acting in this capacity, he adjudicated in many cases brought before him. In one case, for example, an American brought a case against natives for stealing. The case having been heard, he decided that the natives should restore what was stolen, or its value. This was done. When the criminals (there were three of them) were arraigned for sentence, each one was brought in separately

and asked what punishment should be given them. One said, "that he should be flogged, but not as much as the others, because he was the oldest of the three. He had lived an honest man, and correction was not so necessary for an old man as for a young man." Another said, "that he ought to be flogged, but not as much as the others, for he was the youngest, and the custom of Fiji was for young people to be ruled by the old people. He only did what the old man told him." The other said, "he ought to be flogged, but not as much as the other two, for they had rank, and he was only a poor slave." This was a case of special pleading worthy of a Philadelphia lawyer. They were willing to make restitution. Shortly after the natives in turn brought up this same American for whipping a petty chief, who would not work according to agreement. So aggravated were the facts, that the American was fined \$750, or one-half of his entire property. In one case the King demurred about carrying out a certain decision, which would put a foreigner in possession of a small island. He was told by Capt. S. that he had power on board his ship to enforce the decision. His Majesty had the good sense to execute the law, or enforce the decision.

So much did Capt. Stanley's decisions meet the views of the King and people, that he was made umpire between other foreigners and the native government and people. King Thakombau has gone so far in admitting foreigners to influence him in his government, that a written constitution has been published. It contained an article in favor of slavery, which Capt. Stanley persuaded them to erase. Capt. Stanley, originating from North Carolina, and remaining loyal during the late war, was urgent and bold in his opposition to the principle of slavery among the Fijians. The constitution goes into effect in January next, when every male inhabitant, eighteen years old and upwards, must pay an annual tax of five dollars.

The American Consul at Fiji is Dr. Bower, who figured in Mexico during the Mexican war, while the British Consul, Capt. Jones, for eminent services during the Crimean war, was promoted from the ranks. These are the only Consuls officiating there.

Capt. Stanley speaks favorably of the English Wesleyan missionaries laboring among the people. About one hundred Americans have settled on the islands, and about three hundred foreigners of other nationalities. The islands are favorable for the growth of cotton (Sea Island), sugar and cocoanut oil. Lands are rapidly passing into the hands of foreigners. Deeds registered at either of the Consulates are acknowledged good. All land purchases pay $\frac{1}{2}$ per cent. for registering title at the office of the Secretary of Foreign Affairs, by the constitution which goes into effect on the first of January next. A gentleman from the State of New York by the name of St. Johns acts as His Majesty's Minister of Foreign Affairs. The King finds it best to act as his own Minister of Finance. He is not particular to report to his chiefs and people the state of his finances. Bau is the capital. Levuka, island of Ovalau, is the port where the Consuls reside, and where ships discharge and receive cargoes. The rumor is rife at the islands that some years ago, when the question of the sover-

eignty of the islands was about to pass over to England, negotiations were stopped, in consequence of the Wesleyan Missionary Society's strong opposition to an English Colonial Bishopric. The Wesleyans believed in kings, but not in bishops of the English Church.

Capt. Stanley asserts that the only disturbing element at Fiji is an unhappy war now carried on by the King of Tonga, King George, in which he is striving to conquer the Fijis, wholly or in part. He does not hesitate to say that in his opinion, the missionaries favor King George's scheme of conquest. The influence of the Wesleyans is all-powerful at the Tonga Islands, having King George at their head. In Capt. S.'s opinion, the influence of the Catholic missionaries at both of those groups is very weak, and possesses but little influence.

Homer's Iliad, Earl of Derby, Hawaiian Geese.

Many of our readers on glancing at this caption, or heading, will associate Earl of Derby's name with Homer's Iliad, inasmuch as his Lordship has recently published a most excellent translation of that old Greek poem, Homer's Iliad. But the reader will doubtless ask, what have Hawaiian geese to do with either Homer's Iliad or the Earl of Derby? We answer that, after finishing his translation of Homer, he has since published an essay "on the Breeding of the Sandwich Island Goose." This fact we learn from M. Martin's "Catalogue D'ouvrages, relatifs aux Iles Hawaii," recently published in Paris. In that publication we find the following entry on page 75: "Stanley (Earl of Derby) on the Breeding of the Sandwich Island Goose." (Proceedings of Zoological Society, London. Vol. II., page 41.)

A fact like this is worthy of being published in Disraeli's Curiosities of Literature. The Earl of Derby is well known to be immersed in the current politics of England. He is a leading and prominent politician, yet he finds ample time to publish a most excellent poetical translation of Homer's Iliad, in XXIV. books. It is a translation, in point of literary excellence, far surpassing the celebrated translation of Pope. That was rather a paraphrase, but this is a genuine translation. Now the idea seems quite strange, and almost unaccountable, that the politician and translator of the Iliad should have found time or possess the inclination to prepare a scientific essay on "Breeding the Hawaiian Goose." How was he to learn we had any geese meriting the name *Hawaiian*? Dr. Hillebrand informs us that we have a species of goose peculiar to these Islands, and found in no other part of the world. He moreover informs us that Douglas, the naturalist, procured and sent to England specimens of Hawaiian geese, which were presented to some nobleman, and for aught we know, the Earl of Derby was the personage. Douglas met a violent death on Hawaii May 12th, 1834. We are not aware as a copy of this essay is to be found upon the Islands, but we hope ere long to read it.

Homer's Iliad and Hawaiian Legends.

The theory of Dr. Rae that the Hawaiian language is an older language than the ancient Greek, was received by the generality of newspaper readers with no small amount of incredulity. The celebrated philologist, Max Müller, is far from treating this idea as unworthy of consideration, as the readers of his second course of lectures are aware. There are many points of similarity between Polynesians and the Greeks in the days of Homer. We refer now to their similar methods of composing songs to be sung or rehearsed in honor of great, heroic and distinguished warriors, kings, giants and demigods, and goddesses.

Among classical writers and students it has long been a disputed point, whether the traditionary statement was true that the writings or poems of Homer could have been preserved and handed down for two hundred years and more before they were committed to writing. Many have asserted that this was utterly impossible, for the human memory was inadequate to the Herculean task. The XXIV. books of Homer's Iliad contain in the original Greek 15,668 lines, and the Odyssey nearly as many more. It has been pronounced impossible for poems containing 30,000 lines to be thus preserved, while it has been thought quite incredible for the original composer to perform the task. This may appear somewhat incredible to modern scholars, surrounded with their text books, lexicons, dictionaries, and numerous other helps. But has not the memory suffered in consequence of these very helps?

As an interesting fact bearing upon this subject, it is well known that prior to the reduction of the Polynesian dialects to written forms and the introduction of printing, there was a vast amount of traditionary lore among the people which had been handed down from generation to generation. Songs or poems of no inconsiderable length were carefully preserved and rehearsed. Recently the Rev. Mr. Andrews informed us that he had copied out one of six hundred lines, and many more were still *uncopied*. Some months since we forwarded a large blank book to Mr. Lawson, an Englishman long resident on the Marquesas Islands, who returned it filled with Marquesan legendary and historical songs, or *meles*. What is true of Hawaiians and Marquesans is still more true of Tahitians, Samoans and New Zealanders. The Rev. Mr. Ellis notices similar facts respecting the ancient songs and traditions among the inhabitants of Madagascar, which have been handed down by *oral* tradition from remote ages. The Malagasy people are another branch of the great Polynesian family inhabiting the many islands lying in the Indian

and Pacific oceans, from the eastern shores of Africa to the western coasts of North and South America. Sir George Grey, Governor of New Zealand, has published a volume of translations from the old songs and poems of New Zealanders. The younger generation of Hawaiians, and other Polynesians, is rapidly losing the inclination, and perhaps power, to retain such songs or poems in the memory. We hear of no such ability to rehearse long poems among the book-reading modern Greeks. The human memory when trained, even among savages, is capable of most prodigious and wonderful feats. We should be glad to see this subject thoroughly discussed by some of our savans in Polynesian and Hawaiian classical literature. Will not the Rev. Mr. Andrews, or President Alexander, prepare an article upon this topic for the forthcoming number of the "Hawaiian Spectator?"

We have referred in our remarks to the number of lines in the original of Homer's Iliad. As a matter of curiosity, we have compared that number, 15,668, with the number in the Earl of Derby's and Pope's translations of Homer. The former has translated the Iliad, and we find it contains 17,958, while Pope's contains 18,952.

FAVORABLE PROSPECTS AMONG TAHITIANS.—The Rev. Mr. Morris thus writes: "I have recently paid visits to some of the most remote districts, and found things amongst the natives much better than I expected to find them, especially considering how seldom they have the visits of European missionaries. I visited some ten districts. In three they are building, or proposing to build, new places of worship. I was much struck with the fewness of Roman Catholics in these districts. There are not over one hundred in a population of about three thousand. For some time past I have had full liberty to go and preach among the natives."

LOSS OF THE "JOHN WILLIAMS."—The Rev. G. Morris, Agent of the London Missionary Society at Tahiti, thus writes under date of August 7th: "Probably you have heard that our fine new missionary bark *John Williams* has followed the example of her predecessor and become a total wreck, under similar circumstances to what caused the loss of the old one. The new one was lost on Niue or Savage Island. No lives lost, but a very large amount of property. We have sustained a most severe loss and inconvenience thereby."

S. G. WILDER, ESQ.—We are glad to notice that this gentleman has been appointed Agent for the mail steamers running between Honolulu and San Francisco. A better selection could not have been made.

☞ The United States steamship *Tuscarora* sails to-day for San Francisco, taking a mail.

NAVAL.—The U. S. steamer *Tuscarora*, Captain Stanley, arrived at this port on Monday, September 16th, thirteen days from Tahiti. The following is a list of her officers:

Captain—Fabius Stanly.
Lieut. Commander—Edgar C. Merriman, Executive officer.
Lieut. Commander—B. F. Day, Navigating and Ordnance Officer.
Acting Masters—James Ogilvie and Henry G. Macy.
Acting Ensigns—G. C. Cambell, Joseph Richardson and N. W. Black.
Surgeon—A. Hudson.
Passed Ass't Paymaster—G. W. Brown.
First Ass't Engineers—P. R. Voorhees and C. Andrada.
Second Ass't Engineers—W. G. McLane and John A. Scott.
Third Ass't Engineers—W. A. McLarty and J. Allan.
Mates—W. H. Omey and T. G. Underdown.
Acting Gunner—Thos. Grail.
Captain's clerk—J. G. Carr.
Paymaster's Clerk—J. B. Upton.

A GRAIN SHIP IN DISTRESS.—The American ship *Othello*, of Wiscasset, Maine, Captain Tinkham, arrived on the 26th, from sea in distress, leaking. The *Othello* left San Francisco July 17th, and during the first week experienced strong N. W. winds, and heavy cross sea. Shifted cargo, giving a bad list to port. The leak was discovered the second day out, leaking at the time one hundred strokes an hour, which increased steadily until the 27th of August, in latitude 17 south, when she put away for the islands leaking three hundred and fifty strokes.—The crew are pretty well exhausted by constant work at the pumps. The *Othello* will discharge cargo and repair, for which there is every facility for doing the work well and promptly.—*Advertiser*.

CIVIL WAR ENDED AT RAIAGEA.—"The missionaries; Messrs. Vivian and Green, have returned to their respective fields of labor in Raiagea and Tahaa. We have a new missionary, Mr. Saville, for Huahine, and another, Mr. Chalmers, for Rarotonga."

HOW TO SHAKE OFF TROUBLE.—Set about doing good to somebody. Put on your hat, and go and visit the sick and the poor; inquire into their wants, and minister to them. We have often tried this method, and have always found it to be the best medicine for a heavy heart.

☞ The *Hartford Courant* says that a Chinese named Yung Wing, who graduated at Yale some years since, has been appointed by his government Sub-Prefect of Kiang Su, an office corresponding to that of Governor of a Province.

☞ For want of space, we omit an article prepared upon the "Enumeration of Hawaiian Plants," by H. Mann.

PRIDE.—It has been well said, that the thing most likely to make the angels wonder, is to see a proud man. But pride of birth is the most ridiculous of all vanities—it is like the boasting of the root of the tree, instead of the fruit it bears.

☞ The Duchess of Newcastle and Mrs. Ellicott, wife of the Bishop of Gloucester, sang in oratorio at Exeter Hall in aid of a hospital for the poor.

Albert Beecher, son of the Rev. Edward Beecher, of Galesburg, Illinois, and two daughters of the Rev. Charles Beecher, of Georgetown, Massachusetts, were drowned on Tuesday by the capsizing of a boat at the latter place.

European Correspondence.

STUTTGART, June 27, 1867, and ZURICH, June 30.

MY DEAR SIR:—Since our arrival in Europe, I have received but fragments of Honolulu news, until at Hamburg a few days since, Capt. Hackfeld furnished me with a few numbers of the *Advertiser*, which surprised and saddened us with the news of Judge Robertson's decease. Rev. Mr. Emerson I observed also had died. Capt. Snow also, some months previous, all of whom I had no doubt, the last time I was at the Islands, would survive me. I did not then anticipate such a thorough renovation of my own health as I have experienced during our travels in Europe. I had not for ten years previous to our departure from New York in February last, felt myself so perfectly well and vigorous as I now do. We have traveled at a rapid rate—nearly four thousand miles by rail—since we left Paris on the 12th of March last, in addition to some steamboat travel. Leaving Paris, we spent two days in Lyons; one in Marseilles; three in Nice; four days along the shores of the Mediterranean, from Nice to Genoa, in a private carriage; two days at Genoa; one in Pisa and Leghorn; from the latter to Naples by steam. In Naples and environs (including Herculaneum, Pompeii and Sorrento, the birth-place of Tasso), ten days; at Rome and environs, twenty-eight days; one in Perugia; seven in Florence; one in Bologna; four in Venice; one at the Grotto of Adelsburg, where we met Lady Franklin and Miss Cracroft; four in Vienna; one in Salzburg; five in Munich; one day in the old quaint town of Nuremberg; one in Leipsic; four in Dresden; five in Berlin; one in Lubec; seven in Copenhagen, where we met with the Anthon's, very pleasantly situated, and training up their children in the way they should go. Mr. Hoffmeyer also we saw there in perfect health, apparently with more flesh than he had ever exhibited at the Islands. In Hamburg we were three days; in Hanover, one day; where I met with the father and brother of the late Mr. Oldekop, a most estimable man; at Frankfort, three days, arriving at this city on the 25th instant. We leave to-day for Milan and intermediate lakes and towns; thence we go to Switzerland, where we shall spend three or four weeks before returning to Paris, to see whatever may be left of the great Exposition.

We find Stuttgart to be one of the most delightful cities we have visited in Germany. Six American families spent the last winter here, and were guests at our Hotel "Marquardt." The city is surrounded by hills, cultivated to their tops, and presenting, with a gentle slope towards the town, innumerable terraces, covered with the vine and a variety of other fruits. Stuttgart is the capital of Wurtemberg. It has six palaces, three of which only we have visited. One is in Oriental style, with its Turkish mosque, booths and gardens—the most gorgeous, luxurious and, in respect to its paintings and statuary, voluptuous of any palace we have visited in Europe. It is the favorite resort of the sovereigns of Europe in summer. The Russian Emperor was here a few days since. The climate is the most uniform and Hawaiian-like of any we have found in Europe. At Copenhagen, 56° north, the thermometer was between 55 and 65 degrees.

Wurtemberg, with the rest of Southern Germany, has been so fortunate as to keep out of the clutches of Prussia. Hanover, Nassau, Hesse Cassel, and the free city of Frankfort, you know, have been absorbed. The Germans, north and south, are advocates of a united Germany; yet all (except the Prussians proper) dislike the iron rule of Prussia. From Hanover, the King has fled to Vienna, and some of the chief men of Hanover have been seized and taken to Berlin, where they are incarcerated. At Frankfort, one of the wealthiest cities in Germany, there is great dissatisfaction with the increase of taxes. They are nearly double what they were before the war. The young men, the best sinew and blood of the country, are pressed into the Prussian army. None between the ages of 19 and 48 are exempt. No profession is exempt. Doctors, lawyers, and even judges on the bench, when drafted, are obliged to serve. No substitute or commutation of money is accepted. Prussia will require a large force to prevent a revolt amongst her own people, or *subjects* rather. All Germans desire a consolidated Germany; but each State would like itself to become the centre—as they cannot become a great power without centralization. They are prepared for this, but would prefer any other city to that of Berlin as the centre.

27th.—At 1, P. M., yesterday, I was interrupted here by our courier, who proceeded to the station, took the rail for Friedrichshafen, and, after riding one hundred and twenty-three miles, found ourselves, as we threw open the shutters of our room at our hotel, on the shore of Lake Constance. A flower garden only was between us and the shore. Across the lake rose the Alps—the more distant snow-capped. Summer retreats are here made inviting by a beautiful country, excellent hotels, gardens, summer houses, baths, lake boating, and lake steaming. Weary of going every day, I had a desire to remain here for a time; but our programme of travel did not admit of this, and this morning we took a steamer for Constantinople, and thence to this place—Schaffhausen. Here we are at our hotel, on the banks of the Rhine, at the foot of a waterfall some sixty to eighty feet high. Our hotel is situated about four hundred feet above the falls. This is one of the favorite resorts of English and American travelers. The high Alps, one hundred miles away, covered with snow, occupy about ninety degrees of our horizon; and between them and the eye appeared a hilly, rolling Alpine country, so beautifully varied, and so luxuriant with field and forest, that we cannot conceive how nature could have done more for it. We would like to spend a few months, instead of a few days, here. Yet we intend to visit all the principal places of Switzerland before we return; and as we left out Milan on our way from Rome to Vienna, we shall include it in our present route through Switzerland.

I suppose the papers have informed you of the present political status of Germany. The Southern Confederation (not yet formed, however) consists of Austria (which has now absorbed Bohemia, Hungary and Moravia), the Kingdom of Bavaria, Kingdom of Wurtemberg, Grand Duchy of Baden, and smaller principalities. The Northern Confederation, in which Prussia is the only power, consists

of Prussia (including the States she has just annexed), Saxony, Mecklenburg Schwerin, Mecklenburg Strelitz, Brunswick, Bremen, Hamburg, Lubec and Schleswig-Holstein.

Mutual affinity may in time unite the Southern States into one nationality. The tendency of the Northern States would be to disintegration, were they not kept in abeyance by the superior power of Prussia. Should the North and South ever unite, France will claim the Rhine provinces as the price of German unity—as she has already claimed and taken Nice and Savoy as the condition of her concurrence in Italian unity.

Everywhere in Germany the women appear to be the producing classes, in more senses than one. Wurtemberg is in the midst of the hay crop, and everywhere the fields are full of women and boys. Now and then an old man is to be seen. Young men appear to be scarce. The army and emigration to the United States (larger this year than for several years previous) have withdrawn these from the fields and industrial avocations. It left only the boys, elderly women and a few old men and maidens behind, "speaking after the manner of men." In the city of Munich, the capital of one of the most enlightened, liberal and beneficent governments of Germany (Bavaria), we were surprised at the number of elderly women we saw in the streets, with spade, shovel, basket or wheel-barrow, acting as scavengers of the city, or with wood-saw in hand, and bending under a saw-horse upon their heads, going from door to door, as the Irish do in our cities, to prepare wood for the kitchens. Yet a happier, more contented or thriving population I have nowhere seen in Europe. They seem fond of their rulers, and proud of the grandeur they are able to display in their castles, palaces and villas, as well as in churches, universities and galleries of art. These latter are on a grand scale, and appear to be administered with a munificence and liberality such as we do not often see in our own country.

I sometimes become a little weary of travel. * * * * * In none of the cities we have visited has a gallery of art, palace, villa, castle or church been passed without an attempt to see it; but one requires more eyes to see, as well as capacity to comprehend so much in so short a space of time. We travel with a courier, who pays all our bills and looks after our baggage, leaving us every minute of our time to devote to the objects we came abroad to see; and having been several times over Europe, we have found his familiarity with places of great use, in saving or economizing time.

5 P. M.—We left Schaffhausen at half-past 2, P. M., and two hours' ride has brought us to Zurich, where our room overlooks the lake, surrounded by an undulating, semi-mountainous country inclining towards the lake, and covered as far as the eye can reach with suburban villas, displaying as much wealth and taste as do the environs of Boston and other New England cities; and our hotel resembles more our Astor and Fifth Avenue in New York than any we have elsewhere found in Europe. Zurich is a large manufacturing town of machinery, and since the strike amongst the machinists in England, a large amount of machinery has been manufactured in Zurich on English account.

But I have written enough to give you an idea of our manner of occupation in Europe, and will not therefore prolong the letter, but stop for the present at Zurich.

June 30th.—From our window this morning, beyond the environs of Zurich, studded with beautiful villas, rise in great majesty the higher Alps, beautifully draped in snow.

In all the cities of Italy, we everywhere met with crowds of American tourists of both sexes and of all ages. Leaving Italy in our northern tour through Germany, we seldom met with an American. On our return south we did not anywhere touch the great thoroughfares of American travel till our arrival in this city, where we find our hotel filled with Americans.

Yours truly,
R. W. WOOD.

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Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 13,560, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.

☞ Please Call and Examine. 11 tf

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE, SEAMEN, MARINE AND GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 5.00

First News from the Arctic Ocean.

The whaling bark *President*, Capt. E. Kelly, arrived unexpectedly on Sunday last, September 1, 21 days from the Arctic Ocean, with 1200 barrels of oil and 20,000 lbs. of bone. She brings a fine report from the fleet, averaging for the sixty or seventy vessels on that ground about 500 barrels each. The weather had been very fine and free from fogs,—something remarkable for the Arctic.

On Monday, the bark *Islander*, Holly, arrived full, hailing 1300 barrels of oil and 20,000 lbs. of bone. The last whale which Capt. H. took was a very large one. He stowed down 210 barrels, and, having filled every cask and barrel, had to throw away some forty barrels. This is something like old times.

The ship *Congress*, Castino, of New Bedford, was stove in the ice, May 13, became water-logged, and was abandoned. Several vessels were in sight at the time, and 95 barrels of sperm oil were saved and are on board the *Nautilus*. We have a full report of the wreck which will be given at an early date.

We insert Capt. Kelly's report in full:

Report of Ships up to July 17th, 1867, for the "Commercial Advertiser."

No. Whales.	No. Whales.
Active.....3	Marengo.....1 Devil Fish
Adeline.....4	Massachusetts, lost 2d mate
Alpha.....5	and 1 man with a whale. 14
Aurora.....3	Martha.....clean.
Awashonks.....5	Merlin.....clean.
California.....1	Milo.....14
Cicero.....7	Minerva.....13
Congress, stove in the ice,	Nautilus.....10
May 14, 1867, 90 sp.....1	Navy.....7
Corinthian.....3	Norman.....clean.
Courser.....2	Ocean.....2
Eagle.....6	Oliver Crocker.....7
E. Swift.....5	Oriole.....5
Eugenia.....11	President.....17
Gay Head.....13	Progress.....clean.
Geo. Howland.....4	Reindeer.....14
George.....1	Roscoe.....6
Helen Mar.....3	Seine.....1
Hibernia, 2 sp. whales (180	St. George.....6
bbls) on passage up.....1	Stephania.....1
Illinois.....6	Thomas Dickason.....9
James Allen.....2	Three Brothers.....16
James Maury.....1	Trident.....3
Janus.....2 Devil Fish	Washington.....11
Jehre Perry.....9	Champion.....5
John Howland.....4	Vineyard.....1
John P. West.....5	Acote Barns.....6
John Wells.....4	J. D. Thompson.....2
John Carver.....3	Monticello.....2
Joseph Maxwell.....4	Nile.....1
Lydia.....1	Peru.....clean.
Lagoda.....6	

Report of Honolulu Ships up to July 17.

No. Whales.	No. Whales.
Brig Kohala.....5	Hae Hawaii.....7
Brig Comet.....4	Eagle.....6
Julian.....clean.	

Report of San Francisco Ships, July 17.

No. Whales.	No. Whales.
Florida, Williams.....3	Harrison.....1
Massachusetts, Williams.....3	Manuela.....clean July 25.

Report from Kodiack Fleet.

Spoke ship Gen. Scott, July 26, off Cape East from Kodiack bound in the Arctic. Capt. Washburn reports the following ships up to July 10th, on Kodiack:

No. Whales.	No. Whales.
Gen. Scott.....clean.	Emily Morgan.....2
Fanny.....1	Gen. Pike.....1
Florida, Fordham.....clean.	Tamerlane.....clean.
William Gifford.....2	William & Henry.....clean.
Almira.....1	Florence.....clean.

Wreck of the Ontario.

July 31, as we were bound to the island nine miles north of Indian Point, saw the wreck of ship *Ontario* on the shore. She had been seen by the natives at Cape East in the winter going south, and seen by them at St. Lawrence Island, and then went ashore on the beach nine miles north of Indian Point. The natives had taken her spars and rigging. The oil was there yet. She had her hold full of water at high tide.

REPORT OF BARK *PRESIDENT*.—Left Honolulu March 15, had a rough passage up to Lat. 53.00 N., passed the 72d passage on the night of April 8. Made the ice in Lat. 53.12 N., Long. 178.22 W., saw the first whale off Cape Thaddeus, April 23d; lost one on the 23d and 24th of April, and got one on the 24th. The ice opened very fast to the North. May 4th was 10 miles N. W. of Cape Agheg; got in between the ice and land, found plenty of whales, took 4 in April, 10 in May, and 8 in June—17 in all. Passed Cape East June 4th, bound in the Arctic. Found the least ice this season that I ever saw. Had good weather and very little fog. Left the Arctic on account of sickness, July 17. About the middle of May Capt. Kelsey of the Telegraph Company came on board, and reported all well, but two men, who had the scurvy. But as the ships gave him potatoes they will soon recover. E. KELLEY.

Letter from the Arctic.

SHIP ST. GEORGE, ARCTIC OCEAN, }
July 18th, 1867.

MR. WHITNEY: Dear Sir:—This has been one of the most remarkable seasons ever known in the Arctic, for an early spring, good weather and scarcity of fog, and in fact for

the scarcity of ice too; ships in April got up within a few miles of Cape Behring, there was one ship took six whales in April, and all the ships that were up here early have done well, there are eight or ten that have from nine to seventeen whales, I think the average up to date is about 500 bbls., the late ships up are poor, say from one to six whales; I have six which make 500 bbls., the whales are all in the ice now, and if our long spell of northerly winds continue, the probability is there will not be much done before the last of August or first of September. It would seem the order of nature had changed this season, for the little fog we have had has come with westerly and northerly winds, instead of southeasterly; the season was one month earlier in the Anadir Sea than ever known before by whalers. The ladies up here, who are quite numerous, say this season is for their special benefit. I hope they will come up every season.

With regards, respectfully yours,

GEO. H. SOULE.

P. S.—A native by the name of Otaken at Indian Point, told me there was a ship on fire on the east side of the Diomed Islands, about December as near as I could understand. It is supposed to be the *Ontario*. Respectfully, G. H. S.

Later Reports.

Capt. Holley, of bark *Islander*, reports the following vessels later in July than the report given by Capt. Kelly. Spoke and heard from the following ships up to July 26:

No. Whales.	No. Whales.
Bark Lagoda.....8	Ship Ohio.....1
Ship Corinthian.....4	Bark Stephania.....2
Bark E. Swift.....6	Bark Washington.....12
Ship George Howland.....6	Bark Vineyard.....2
Ship James Maury.....2	Bark J. D. Thompson.....3
Bark John P. West.....6	Bark Massachusetts, S. F., 4
Bark Navy.....6	Bark Florida, S. F., 4

August 2, spoke ship *Winslow*, from Kodiack, with two hundred barrels, who reports the following ships cruising on that ground up to June 27:

No. Whales.	No. Whales.
Ship Wm & Henry, 500 bbls.	Ship Emily Morgan.....2
Ship General Pike.....2	French ship Gustave.....1

The remainder of the Kodiack fleet hail according to Capt. Kelly's report.

Report of Schr. Pfeil.

Capt. Tripp reports having left Plover Bay Aug. 10. From Capt. Redfield he obtained news from a few vessels up to the end of July, being later than already reported by us. The *Pfeil* brings a full cargo of oil and bone, ivory, &c., &c.

Reindeer.....17 wh.	Harrison.....2 wh.
Massachusetts of N. B., 17	Progress.....1
Three Brothers.....16	Milo.....2
Gayhead.....13	Jehre Perry.....10
Minerva.....13	Eagle of Honolulu.....800 bbls
Corinthian.....4	Eugenia.....900
Helen Mar.....4	Kohola.....600
Monticello.....3	Robt Towns of Sydney 500

The wreck of the ship *Ontario* of New Bedford is said to have sunk off Indian Point.

Report of Whaleship Niger.

Capt. J. S. Cleveland, from Kodiack, with 600 barrels whale oil, 100 sperm, and 4,500 lbs. bone, reports having spoke, July 6th, ship *Almira*, Osborne, of Edgartown, with 900 bbls. whale oil. August 4th, *William Gifford*, Fisher, of New Bedford, 200 barrels whale. August 11th, bark *Gen. Pike*, Russell, of New Bedford, 900 bbls. whale. Heard from last of July, bark *Florence*, Sanborn, with 90 bbls. whale; same date, bark *William and Henry*, Stetson, of Fair Haven, with 1000 bbls. whale. Also, bark Emily Morgan, Dexter, of New Bedford, with 180 bbls. sperm and 270 bbls. whale; bark *Norman*, of Tahiti, clean; brig *L. P. Foster*, Baker, of San Francisco, with 200 bbls. whale. Saw the last of June, bark *Jeanette*, Lambert, of San Francisco, clean; ship *Florida*, Fordham, of New Bedford, 120 bbls. whale and saw her boats fast to a whale.

JACOB L. CLEVELAND, Master of ship *Niger*.

MEMORANDA.

REPORT OF SHIP CEYLON, WOODS, 126 days from Boston.—Had light winds in the North Atlantic Ocean. Crossed the Equator in Long. 31° W., 33 days out. Through the South Atlantic had strong head winds and very rough seas; stove two whale boats, the ship's quarter boat, lost head sails and starboard cat head. Passed Staten Land, 67 days out. Had very good weather off the Cape, saw no ice, and but few vessels. Was 13 days from 50° to 50°. Aug. 4th in a sudden puff or whirlwind carried away jib boom, three royals were set at the time, but no other damage done; had strong S. E. trades. Crossed the Equator in Long. 125° W., 106 days out. Was 12 days getting from the S. E. to the N. E. trades, took them in 12.30 N., and have had them very moderate. The past six days have had very light winds from east by south. Made Hawaii Saturday morning at daylight. Hove too off Diamond Head, Sunday night at 7.30.

May 16th, in Lat. 30.33 North, Long. 33.06 West, fell in with the wreck of a vessel of about 200 tons, supposed to be a brig, dismasted and waterlogged, with everything moveable gone; except one chain which was still attached to the windlass. She had evidently been in collision, as there was a large hole through her starboard quarter, her foremast was gone by the deck, about 10 feet of the mainmast standing, was painted green outside. Could not get her name as she was covered with grass and barnacles.

MARRIED.

MERRILL—BARKER.—In New Bedford, Mass., July 11, John C. Merrill, of San Francisco, to Miss Mattie H. Barker, of New Bedford.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Sept. 1—Russ. ship *Martin Luther*, Barfred, 54 days from Amoor River.
1—Am wh bark *President*, Kelly, from Arctic, 1200 bbls wh oil and 20,000 lbs bone.
1—Tahitian schr *Aorai*, Vincent, 23 days from Tahiti.
2—Am wh bark *Islander*, Holley, from Arctic, 1200 bbls wh oil and 20,000 lbs bone.
2—Haw bark R. C. Wylie, Halterman, 118 days from Bremen, with mdse to H. Hackfeld & Co.
3—Bark D. C. Murray, 15 days from San Francisco.
4—Haw bark *Bernice*, Cathcart, 15 days from San Francisco.
9—Am ship *Ceylon*, Woods, 125 days from Boston, with mdse to C. Brewer & Co.
10—Haw schooner *Pfeil*, Tripp, from Plover Bay, Arctic Ocean, with a full cargo.
16—U. S. S. *Tuscarora*, Stanley, 13 days from Tahiti.
17—Am steamer *Idaho*, Conner, 11 days 18 hours from San Francisco.
20—Am wh ship *Niger*, Cleveland, from Kodiack, with 600 bbls wh, 100 bbls sp and 4500 bone.
27—Haw brig *China* Packet, Reynolds, 15 days from San Francisco.
26—Am ship *Othello*, Tinkham, from sea in distress.

DEPARTURES.

- Sept. 12—Am bark *Camden*, Mitchell, for San Francisco.
14—Am barkentine J. A. Falkenburg, Gragg, for Portland, Oregon.
23—Am bark D. C. Murray, Bennett, for San Francisco
25—Stmr *Idaho*, Conner, for San Francisco.

PASSENGERS.

FROM SAN FRANCISCO—Per D. C. Murray, Sept. 3—Mr and Mrs P. N. Makee, Miss J. A. Makee, Miss W. H. Makee, Miss S. S. Wilcox, Rev and Mrs Hoopli, J. Palmer and wife, B. C. Allen, F. S. Pratt, Prof W. D. Alexander, E. C. Damon, E. H. Dimond, H. W. Hyman, and 6 in steerage.

FOR SAN FRANCISCO—Per *Camden*, Sept. 12th—Mrs. Case, Messrs. Hult, Herbegault, and Bichersham—4.

FROM SAN FRANCISCO—per *Idaho*, Sept. 17—Leopold Shirsper, Herman Nevan, M. S. Grinbaum, Wm H. Cornwell—cabin. Joseph Gonzalva, Louis Gonzalva—steerage.

FROM SAN FRANCISCO—Per *China* Packet, Sept. 27—W. H. Major, E. F. Yamba—2.

FOR TAHITI—per *Aorai*, Sept. 21—Mr and Mrs John Sumner and two servants.

FOR SAN FRANCISCO—per D. C. Murray, Sept. 23—Mrs Staley and 4 children and servant, J. Young, T. Saunders, C. Heick, C. Wilson, Jas Mills, Wm Dean—12

FOR SAN FRANCISCO—per *Idaho* Sept. 25—Gen McCook, Mr and Mrs H. Y. Ludington and child, Mr and Mrs R. Feensteln 2 children and servant, Miss W. Dawson, Miss M. Alexander, Mr J. T. Taylor, Capt Castino, Mr and Mrs L. Nye, Mr and Mrs G. E. Beckwith and child, Capt D. Hempstead, 8 in steerage—22

DIED.

MORGAN.—In this city, Sept. 26th, deeply regretted by a large circle of friends and acquaintances, after a lingering illness, which he bore with Christian fortitude and resignation, Robert D. Morgan, aged 40 years. Deceased leaves a wife and family to mourn their untimely loss. Mr. Morgan was for many years a much respected citizen of New York city, and subsequently of Valejo, Cal.

San Francisco and New York papers please copy. PEARSON.—Died, July 1, at Portsmouth, N. H., at the Philbrick House, Rear Admiral George F. Pearson.

It is with sincere sorrow that we chronicle the death of this distinguished officer of the United States Navy. His recent command of the North Pacific Squadron brought him to the Islands. His visit and that of his wife and daughter will long be remembered among their numerous friends. In all the relationships of life, as well as his professional career, he always displayed the same noble and trustworthy traits of character. His life and death are noticed fully in American papers.

Obituary.

Died in Hilo, Hawaii, Sept. 12, 1867, Mrs. Eliza A. Worth, wife of Capt. John Worth, U. S. Consul for Hilo, aged 66 years and 3 months.

Mrs. Worth was a native of New Bedford, where she has relatives and many friends.

With her devoted husband she has spent 14 years in Hilo, and has greatly endeared herself to all her neighbors. In all her domestic and social relations she was an example of excellence. Quietly and unobtrusively she pursued the path of duty with a simple and unswerving sincerity. Her love of the right and abhorrence of the wrong were unmistakable. She was a Christian. In looking at death in the distance she often expressed fears and apprehensions; but when the messenger came for her, she resigned herself calmly to the summons, and expressed herself willing to depart.

Owing to the power of her disease she was unable to converse freely, but her consciousness was distinct most of the time until the last. One hour before the spirit took wings she spoke in soft tones, "Beautiful! beautiful! what a Lord!" These were her last audible words. We trust she sleeps in Jesus.

On the 15th at 3 P. M. the funeral of Mrs. Worth was attended in the native church, the foreign Bethel being altogether too small for the concourse of people which assembled. About every foreigner in Hilo, besides strangers, came to pay their respects to the departed and to console in the bereaved.

Crowds of Hawaiians and of half-castes also came out, and the mourners were many and sincere. All respected the departed, and none said "ought of the dead but good." T. C.



New Series, Vol. 18, No. 11.

HONOLULU, NOVEMBER 1, 1867.

{Old Series, Vol. 24.

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THE FRIEND.

NOVEMBER 1, 1867.

The Hawaiian Islands and Japan Exchanging Plants.

Both the *Advertiser* and *Gazette* have recently published interesting statements respecting the efforts of Mr. Van Reed, the Hawaiian Consul-General, to forward Japanese seeds, plants and fowls to these Islands. While Mr. Van Reed was there engaged in making his preparations for a shipment, a somewhat similar effort was made in Honolulu in behalf of Japan.

In the month of June last, through our solicitation, Dr. Hillebrand sent off a fine collection of seeds, bulbs, &c., to Mrs. Hepburn, wife of Dr. Hepburn, residing at Yokohama. These packages were kindly forwarded by Capt. Lutke, of the Russian man-of-war *Gornostoy*. They were safely delivered. In a letter acknowledging their reception, Mrs. Hepburn thus writes under date of August: "The box of bulbs, seeds, &c., sent by Capt. Lutke, came in good order, and were potted as soon as opened. Will you give my sincere thanks to Dr. Hillebrand for the trouble he took in putting up these plants and seeds for me, and say to him that in the autumn, I will embrace the first opportunity to send him some plants, bulbs, seeds, &c. ? Two of the lilies he sent me bloomed. They have a delicate white flower with a delicious per-

fume. * * * * I think I love them because they are the most beautiful things our loving Creator has made to gladden the eye and cheer the heart of man. To me, there is nothing which speaks more loudly and clearly of the goodness of God than these delicate and lovely creations of his hand. When I see the beautiful lilies of this land, more beautiful than I ever saw elsewhere, I understand better the beautiful text, 'Consider the lilies of the field,' &c. These lilies grow wild over the hills and fields of Japan."

P. S.—Since writing the above, we have read in the *Independent* for September 12th, "a Special Plea for Lilies," or a Lecture, by Miss Isabella G. Oakley, for the study of botany. She urges upon the young of America the study of botany, as ennobling and elevating. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and I say unto you, that even Solomon in all his glory was not arrayed like one of these."

IRREGULARITY OF THE U. S. MAILS.—We exceedingly regret any irregularity of the mails with San Francisco at this season of the year. It is the only opportunity for American whalemens visiting Honolulu to obtain their letters. But very few American letters were received by the *Idaho*. Until the affairs of the steam line can be definitely settled, we do think the San Francisco Postmaster might exercise a little discretion, and not shut down quite so summarily. From what we can learn, there must now be lying in the San Francisco Post Office hundreds, if not thousands, of letters, which ought to have been sent forward by the *Idaho*. We understand the master or agents of the *Idaho* went repeatedly to the Post Office, but the letter-bags were refused, because the letters were not pre-paid. We hope the Hawaiian Government will not fail to instruct their Minister at Washington, Mr. Harris, to make such postal arrangements that hereafter no such accident will occur. It is a most seri-

ous drawback upon American commerce. Masters of whaleships and shipping agents are left in the dark in regard to the views of their owners. Even in the matter of family letters, it is rather trying and perplexing.

TRUTH TOLD IN JEST.—Recently a man called at our office at the Sailor's Home in a state of intoxication. We urged him to reform his habits and sign the pledge. His reply was, "Religion is needed for a man to keep his pledge." Yes, that is the great requisite. It is the one thing needful. It is the pearl of great price. Another man with whom we were conversing at the hospital, admitted that his temper was bad and his disposition not good, but, he added, "the devil will never take away my bad disposition." No, the devil never helped a sinner to give up his heart to God and reform his life. An old divine once said, "It was the devil's masterpiece to make a man think well of himself." We should look to God for new hearts. David prayed, "Create in me a clean heart, O God, and renew a right spirit within me." God, not the devil, will create within us new hearts and right dispositions.

THE ADDRESS OF W. C. JONES, ESQ.—At the meeting of the Temperance Legion, Mr. Jones favored the audience with a poetical address. The subject was "*Intemperance, or the Perverted Will*." He depicted in glowing language the sad fate of one who had entrusted her earthly happiness to a young man of wealth, fashion and talent, but who, alas, was addicted to strong drink. So much is at stake, we wonder any young woman dare think of marrying a man whose character is not firmly established on the side of total abstinence. Mr. Jones, at some future time, intimates that he will deliver "a sequel" to this address. He also stated that he would hereafter deliver seven addresses upon the various branches of the subject of intemperance.

Editor's Table.

ENUMERATION OF HAWAIIAN PLANTS. By Horace Mann. (From the proceedings of the American Academy of Arts and Sciences, Vol. VII., September 11, 1866.) Issued July, 1867. Cambridge: Welch, Bigelow & Co. 1867.

The first noticeable and note-worthy fact apparent on taking up this pamphlet is this, that from the discovery of these Islands in 1778, botanists have been interested in the Flora of Hawaii. The following paragraphs relating to some of these botanical explorers will be interesting to our readers :

During a visit to the Hawaiian Islands, made for the purpose of studying especially the Botany of the Group, and which extended from the 4th of May, 1864, to the 18th of May, 1865, I botanized over five of the largest of these islands, and brought together a collection which forms the basis of the following enumeration. In its preparation I have been permitted to examine the other collections of Hawaiian plants in the Gray Herbarium; namely, that by the United States South Pacific Exploring Expedition under Commodore Wilkes,—the fullest hitherto made in these islands; a set of the specimens gathered by Jules Remy under the auspices of the Paris Museum, given by that institution; some of Macrae's plants, given by the London Horticultural (now Royal Horticultural) Society; and a few of Gaudichaud's, Chamisso's, Douglas's, and Nuttall's. These materials, and all his own memoranda upon them, were freely offered to my use by Professor Gray, without whose friendly encouragement this enumeration would never have been undertaken, and could not have been accomplished.

The botanists who have collected at the Hawaiian Islands, so far as known to me, are as follows :

David Nelson, who accompanied Captain Cook on his third voyage, and collected at the Islands in 1778-1779. The plants collected by him are stored at the British Museum, and, excepting a few *Labiata*, have scarcely been examined until recently.

Archibald Menzies, a most indefatigable botanist and collector, visited the Islands with Vancouver in 1792, 1793, or 1794, or perhaps in each of these years, and made large and valuable collections, mostly on Hawaii. Sets of his plants are in the Hookerian, Smithian, and Banksian Herbaria.

Albert Chamisso accompanied Kotzebue in the voyage of Romanzoff, and collected principally on Oahu, late in each of the years 1816 and 1817. He published notes and descriptions of new species in the *Linnaea*, in conjunction with Schlechtendal. Frederick Eschscholtz was the physician of the expedition.

Charles Gaudichaud, as botanist of the expedition under Freycinet, in the corvettes *Uranie* and *Physicienne*, visited the Islands in August, 1819. He returned to the Islands on the *Bonite* in 1836. The results of his first expedition were published as the *Botanique du Voyage de l'Uranie*, in 1826 (as on title-page, but really not appearing till 1830,) in 1 vol. 4to, with a folio atlas. Of the collections of the second visit a few plates of Hawaiian plants appeared in a folio atlas (*Bot. Voy. Bonite*, bearing no date), without descriptions, or any clew to localities. The

lower Cryptogams were elaborated and in part figured by the late Dr. Montagne in the same work.

James Macrae collected for the London Horticultural Society, in Brazil, Chili, and the Hawaiian Islands, which last he visited in 1825. His specimens were mainly distributed to the herbaria of Bentham, Hooker, Lindley, and De Candolle.

Messrs. Lay & Collie, who accompanied Captain Beechey during the Voyage of the *Blossom*, visited the Islands in 1826-1827, and made the collections which formed the basis of the botany of this voyage by Hooker and Arnott.

Francis Julius Ferdinand Meyen accompanied Captain W. Wendt, on the Prussian vessel *Princess Louise*, and visited these islands in 1831. After his death, descriptions of species collected by him were published as a volume of the Nov. Act. Acad. Cæs. Leop.-Carol. Nat. Cur., in 1843, here cited as the *Reliquia Meyenianæ*.

David Douglas, as collector sent out by the London Horticultural Society to N. W. America, closed his most important explorations by a visit to the Hawaiian Islands, which he reached in the last week in the year 1833. He immediately went to Hawaii, where he collected until the 12th of May, when he met a violent death on the flanks of Mauna Kea. His collections are mainly in the herbaria of the Royal Horticultural Society, and of Hooker, Bentham, and Lindley.

Barclay was botanist on the *Sulphur*, commanded by Sir Edward Belcher, and visited the Islands in 1837 or 1839.

Rev. John Diell was American Seamen's Chaplain at Honolulu, and sent small collections to Prof. Asa Gray, which he communicated to Sir W. J. Hooker.

W. D. Brackenridge and Charles Pickering made almost all the botanical collections on the United States South Pacific Exploring Expedition, under command of Charles Wilkes, at least those at the Hawaiian Islands, which were visited in 1840. The *Polypetalæ* were published in full in the Botany of the Expedition by Gray, who has also published new species of *Monopetalæ* in Vols. IV., V. and VI. of the Proceedings of this Academy. But few of the *Apetalæ* have yet been noticed. The Ferns, by Brackenridge, were published as a separate volume of the Botany of the Expedition; but nearly the whole of the edition was destroyed by fire. Another partially published volume comprises the Mosses by Sullivant, the Lichens by Tuckerman, and the Algæ by the late Professors Bailey and Harvey.

Nuttall visited the Islands in 1835, from the Northwest Coast, and made a small collection. Most of his specimens are in the Hookerian Herbarium; a few probably in that of the Philadelphia Academy. He published notes and descriptions of some Hawaiian *Compositæ*, *Lobeliaceæ* and *Vacciniæ* in the Transactions of the American Philosophical Society.

Jules Remy went to the Islands under the auspices of the Paris Museum, and made a fine collection in the years 1851-1855.

William Hillebrand, a physician resident in Honolulu, has recently sent interesting collections to Kew, among them a new genus of *Begoniaceæ*, which Professor Oliver has named after its discoverer.

W. T. Brigham, with whom I visited the Islands, aided me constantly in collecting, and remained five months after my return, obtaining several species not in my own collection.

Mr. Mann has enumerated in his catalogue 667 different species of plants, under the various genera well known to botanists. A portion of this document is occupied with minute descriptions of Hawaiian Lichens, by Edward Tuckerman. To all scientific persons this work of Mr. Mann will prove interesting. We suppose that very soon Mr. Brigham will publish the results of explorations in another department of natural history. Geology, we believe, was Mr. Brigham's speciality.

Hepburn's Japanese and English Dictionary.

There is no work connected in any way with Japan or its language that has been published since the opening of the country that we have felt more pleasure in welcoming, than that, the title of which heads this article. It has long been known to many of our readers that Dr. J. C. Hepburn has been engaged for years in collecting materials for a Japanese dictionary; and the announcement that we are now able to make, that the work is procurable at Mr. Carroll's, No. 38 Water Street, and that the price is fixed as low as \$12, will be received with great satisfaction. It is a very excellent specimen of getting up, in all respects; and the first part, the Japanese-English portion, comprises 558 pages,—the Japanese words in small capitals, Kata-kana and in Chinese characters; the second part being "an index of Japanese equivalents for the most common English words." Of the general correctness of the work, we must acknowledge ourselves incompetent to express an opinion; but should there be any inaccuracies, which is not improbable in a work comprising 20,000 Japanese words, we know they have not crept in for want of, but in spite of the greatest possible care, industry and zealous study. Did we presume to recommend the Dictionary to our readers, we should perform a work of supererogation. It is sufficient to announce its appearance and the place of publication. We most heartily congratulate Dr. Hepburn on the completion of his work; and whilst we feel pretty sure that the sale of it will be such as to repay him for the labor of some of the best years of his life, he will be far more highly remunerated by the consciousness that he has placed within the reach of all students the means of wonderfully facilitating their acquisition of the language, and that his name will ever hereafter be associated in the minds of scholars, with such men as Morrison, Gutzlaff and others who have labored similarly.

The object of Dr. Hepburn, however, is but half obtained. He commenced this work, not merely and solely to place a dictionary in the hands of his countrymen and others who would study Japanese, but as a preliminary to his own thorough mastery of the language that he might do his great Master's work as a missionary, by lending his aid in the translation of the Scriptures into Japan.

ese. In this great work he is engaging with all his fellow laborers in the American mission field in Japan; and as we witness the self-denial, the devotedness and unobtrusiveness with which they are carrying on their most laborious occupation, we cannot but bid them God speed, and hope that their success may be evident in the day when their Master maketh up his jewels, when they may see many of those for whose admission into the fold they are laboring, and when they may hear the sweetest voice that ever spoke welcome to them in the sweetest words that shall ever be spoken: "Well done good and faithful servants."—*Japan Herald*.

Paris Exposition.

HEIDELBURG, GERMANY, August, 1867.

MR. EDITOR:—You ask me to describe the great Paris Exposition; but by this time your readers have doubtless seen so many descriptions of it, that another would be useless. I use the adjective *great*. It is truly a great exhibition of the arts and industries of the world. As to magnitude and eclat, it is all, and even more than I expected. Little Hawaii is very honorably represented. Two nice rooms, near the American department, are devoted to Hawaii. Here are found exhibited with excellent taste, specimens of most Hawaiian products.

The departments in the Exposition are so arranged that one can study the products of each nation separately, or he can run through any line of product, comparing that of each nation with the other. For instance in the Art Galleries. If you wish to study British or French or any other nation's art, you may confine yourself to that particular nation; but if you wish to make a comparison of the paintings of all the nations, you pass straight on. After a very long time, having gone around the entire building, you return to your starting point. I found it very interesting to compare different nations in this way. I could trace well-known national characteristics, for instance in the single matter of *coloring*. Going through again I would test national differences in the item of *finish*; and so on indefinitely. To visit the Exposition is work. The display is overwhelming in its variety and extent.

One thing was made quite evident, viz: that the different nations of the earth supplement each other. One cannot claim all excellence. Differences of climate, of habits, &c., make differences of product. The Exposition is fitted to teach impressively the natural fraternity of nations.

From Paris I passed through Belgium to Holland, stopping at Brussels and Antwerp. Antwerp is surrounded with treasures of art, particularly Flemish art. From Brussels we made an excursion to the battle-field of Waterloo. Belgium is becoming moderately prosperous now under King Leopold. Antwerp is rapidly growing to be a great commercial city again, as she was in the middle ages.

The condition of the peasantry in Belgium is lamentable. The poor are very poor. Even the industrious peasants who have health and hope to gird them for toil, are in very poor condition. Hard labor with trifling results,—toil, constant and crushing, unrelieved by the joys of an active intellect

and a cultivated heart. As to intellectual nutriment, the peasant has none. As to religious wants, the empty poms of the Roman Catholic faith, without great ideas or great sentiments, are all that he has.

The condition of the poor in Holland, also, is sad. I have often seen women toiling in the fields. I have even seen them harnessed to canal-boats and doing a horse's work. Indeed, it is not uncommon. Women act as *sailors* on the coasting vessels. Nearly always a woman is at the helm. Women do most of the peddling of vegetables, milk, &c., in the Dutch cities. They push along great heavily loaded carts, with only the assistance of a couple of panting dogs.

Holland and Belgium are too small to keep up separate establishments in Europe. The expenses of government, the elaborate and costly fortifications necessary, are more than they can bear. Then, too, the soil in these flat countries is not fertile. Much of Holland is sand. Most of it is but swamp land, threatened by overflow almost at any moment. One must admire the sturdy Hollander who works so bravely for such slender results.

From Holland the journey up the Rhine is very interesting. Historical memories cluster thickly about the Rhine all the way from Cologne up to Switzerland. Then the scenery is attractive. One sees many feudal castles—most of them in ruins—perching upon the crags bordering the Rhine. Drachenfels, Stotzenfels, Marksburg, Gutenfels, &c., are very picturesque. In the old fortress of Marksburg I saw dungeons cut into the living rock, into which prisoners used to be lowered by a windlass. This is one of the largest and best preserved of the feudal fortresses on the Rhine. I visited it alone. The solitariness and gloom were terrible. Let those who admire the feudal age, and wish its return, visit some of these old castles.

The other day I passed the spot where Cæsar built his celebrated bridge across the Rhine. The river is very rapid, and it was a difficult work. Still, I doubt whether it cost Cæsar's engineers as much trouble to construct the bridge as it costs some young Latin scholars to translate the account of it in the Commentaries.

Heidelberg is a delightful place. Here is one of the oldest Universities in Germany. In the library of the University there is a large and valuable collection of MS. Among the rest I noticed MS. of Thucydides and Plutarch. Here also may be seen several works of Luther in his own rapid, intense sort of handwriting.

The old castle at Heidelberg is a magnificent and mighty ruin. No castle which I have yet seen gives such an impression of *might*. I hope it will long remain to testify to remote ages concerning the manners of feudal times.

In Heidelberg is the old church to the doors of which Jerome of Prague affixed his celebrated theses.

J. A. D.

☞ A Yankee captain was caught in the jaws of a whale, but was finally rescued badly wounded. On being asked what he thought while in that situation, he replied: "I thought he would make about forty barrels."

"REMARKABLE HYMN.—The 878th hymn of our Plymouth Collection is the wine made from a crushed heart. A young woman of noble connection, and great wealth, and high standing in English society, one evening dropped into a Methodist church, and was awakened and converted; and when she avowed her determination to unite herself with the people of God, she found that, if she did, she must part from all her friends. She parted from them, and united herself with the people of God; and that hymn fell out of the grief and wounds of her heart. If she had died and only written that hymn, she might have taken her place among the honored names of history; and she will have done more work by those few sweet verses than she could have done if she had stood a queen at the very top of government."—[Extract from a sermon of Rev. Henry Ward Beecher, published in the *Independent* of August 20th, 1867.]

1. Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be.
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition!
God and heaven are still my own.
2. Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me,
Thou art not, like them, untrue;
And whilst Thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may scorn me;
Show Thy face, and all is bright.
3. Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
Oh! 'tis not in grief to harm me,
While Thy love is left to me;
Oh! 'twere not in joy to charm me,
Were that joy unmixed with Thee.
4. Soul, then know thy full salvation,
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear.
Think what Spirit dwells within thee;
Think what Father's smiles are thine;
Think that Jesus died to win thee;
Child of heaven, can'st thou repine?
5. Haste thee on from grace to glory,
Armed by faith, and winged by prayer;
Heaven's eternal day 's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

"BLUBBER FOR FOOD.—The Paris correspondent of the *Courrier des Etats Unis* says that whale's flesh has come into fashion again. Besides the whale, the shark and dolphin come regularly enough to the markets, where a whale's tail of from 300 to 400 kilogrammes—say 700 or 800 pounds—found buyers, a few days ago, at high prices."

We wonder New Bedford ship-owners, so noted for their economy, do not ship French cooks, and thus save so large an outlay for beef and pork.

☞ No torch, no appareling, no glory of art, ever so made the house beauteous, or so made the household happy, as the simple presence, morning and evening, of the blessed King of Glory.

THE FRIEND.

NOVEMBER 1, 1867.

REV. MR. ELLIS.—Interesting letters have recently been received from this veteran in the cause of Foreign Missions, who now resides at Hoddesdon, Herts, in England. "I am," he writes under date of August 28, 1867, "now closely occupied in completing the history of the London Missionary Society." Probably no man is better fitted to write the history of that noble Society which first sent missionaries into the Pacific, and for seventy years has been vigorously prosecuting the foreign missionary work in various parts of the heathen world.

THE "ADVANCE."—This is the name of a new, spirited, first-class and eight-paged weekly newspaper, published under the auspices of the Congregationalists of Chicago. May success attend the enterprise. We have carefully read over the basis upon which the enterprise has been started, but we fear there is not quite enough "selfishness" incorporated to insure success. Time will decide. The West can accomplish what other people deem impossible. We shall be glad to exchange, if a sheet broad enough to spread over a prairie is willing to receive in return a small sheet, too narrow to cover even a little islet in Micronesia.

☞ The Boston *Congregationalist* comes out in a new form. In character and contents, it is the very best representative of New England Orthodox divinity and Yankee smartness. It is not afraid of finding fault with anybody who comes not up to its standard of excellence. Its publishers and editors are firm believers in Plymouth Rock, and they have allowed their belief to embody itself in a new *vignette*, representing the landing of the Pilgrims in 1620. This paper has recently taken into fellowship the old Boston *Recorder*, which was 52 years old, and getting rather staid and losing its former vigor. We are always glad to receive this paper by way of exchange.

U. S. MAIL STEAMER IDAHO.—It appears to have become a fixed fact that the steamers will now have a fair trial. The *Idaho*, Capt. Connor, arrived on the morning of the 27th ult., and will leave to-morrow, the 2d inst. We learn that she will make two more trips, and be ready to commence the new year on her regular monthly trips.

MOUNT EREBUS.—Capt. W. Thoms published in New York in 1859 a new treatise on navigation. In this work he states that Mount Erebus, situated in 77° 33' S. latitude, and 166° 58' E. longitude, is 124,000 feet high! Rather of a high mountain—twenty miles and more!

RELIGIOUS NOTICES.—We would notify seamen and strangers that weekly prayer-meetings are held at the Bethel Vestry and the Session Room of Fort Street Church every Wednesday evening.

Sabbath afternoon at 4, P. M., a "Union" young men's prayer-meeting is held at the Session Room of Fort Street Church.

Every Tuesday evening a class meeting is held at the Sailor's Home.

Every Saturday evening a temperance meeting is held at the Bethel Vestry.

Public services upon the Sabbath, according to notice in another column.

☞ It is the opinion of an old shipmaster cruising in the Pacific, that every shipmaster sailing over this ocean ought to obtain a volume of the *Friend* for ten or more years. Such as have not this publication in their possession, we should be glad to furnish at \$1 per annum, besides the expense for binding, \$2 50 or \$3 for a large volume.

LETTER POSTAGE.—Every single, or half ounce letter, should be stamped with 10 cents United States stamps, and 5 cents Hawaiian, if sent to the United States. Every additional half ounce, 5 cents Hawaiian, and 10 cents United States. Newspapers, 2 cents United States, and 2 cents Hawaiian. Always pre-paid.

☞ Now is the time for seamen to write to their friends. If they will call upon Mr. Dunscombe at the Sailor's Home, they will be furnished with "pen, ink, paper and envelopes" *gratis*. The Reading Room is a good place for writing.

☞ Shipmasters expecting to touch at Wellington Island, Pleasant Island, Norfolk Island, Marshall Islands, Strong's Island, or Ascension, will confer a favor by reporting to the Editor of the *Friend*.

PITCAIRN'S ISLAND.—Reports from this isle indicate that the people are greatly in want of clothing. Ships cruising in the South Pacific can obtain supplies by touching there.

☞ Our thanks to Mrs. Bailey, of Wailuku, Mrs. Armstrong, of Honolulu, and the Rev. Mr. Alexander, for papers and books for seamen.

☞ We hope our foreign subscribers among whalers, will improve this season to renew their subscriptions. For \$2 50 a year, the *Friend* can be sent to the United States, including postage.

☞ Many thanks to some unknown person for sending us full files of the *Altz*, *Bulletin* and *Times*, of San Francisco, per *Idaho*.

☞ Our readers this month are favored with two European letters, one from London and the other from the Continent.

Letter from London.

LONDON, PICCADILLY, Sept. 1, 1867.

REV. MR. DAMON—*Dear Sir*:—I wrote you last, I believe, from Stuttgart. Since that time, we have spent a month amongst the Alps, wandering over the most interesting mountain passes and glaciers of Switzerland. The Mer de Glace, from Mont Blanc, was the largest and most interesting we traversed. It was about a mile in width where we crossed it, and, looking towards Mont Blanc, was under view for a distance of three or more leagues,—and its vast chasms and pinnacles of ice were grand beyond any conceptions I had formed from descriptions. I shall have occasion to remember it, for I came about as near as was possible, with escape, of slipping into one of its yawning chasms.

Leaving Switzerland, we reached Mayence on the Rhine, via Strasburg. We took a steamer down the Rhine as far as Cologne, and thence via Antwerp and Brussels to Paris by rail. We reached Paris on the 12th of August, and chose this month to visit the Exhibition, because we had been told that the crowds of visitors would leave Paris—as all Parisians leave the city—in August. But it happened that Napoleon's fête day, which occurred on the 15th of August, had attracted innumerable hosts from all parts of France, and many more from the German States. I never saw so dense a throng in any city as blocked the Boulevards and principal streets of Paris for several days after the 15th. All the galleries and public buildings were crowded with visitors to suffocation. It was only in the Palais of the great Exposition that we could find breathing space. We spent six or seven days there, and were never incommoded for want of space to walk and breathe in, and yet all the world was there. There is scarcely a product or manufacture which the world produces (in France, or out of it), the workshop or factory of which was not in operation at the Palais, and the production of which could not be seen in every process or stage of its manufacture. The United States made the smallest show of articles—that is, comparatively. A United States locomotive took the first prize, and a larger number of medals were awarded American machinery, compared with the number of models exhibited, than were awarded to any other State. Napoleon purchased the best reaping machine, and a mowing machine received the first prize. The American school-house from Illinois, was surpassed in architectural taste, and equaled in convenience of arrangements, by both a Russian and Swedish school-house. Modern paintings from the United States compared favorably with collections of English and French production. There were a less number of poor paintings in the American collection than were to be found in any of the collections from other States.

You have heard, no doubt, of the *Red, White and Blue*, a full-rigged ship, two tons burthen, twenty-six feet long, and six feet one inch beam, which crossed the Atlantic in thirty-eight days. Two persons constituted captain, officers and crew. It was on exhibition at the Exposition, for which a fee of one-half a franc was demanded. The raft *Nonpareil*, which came over, I believe, in forty-two days, is at the Crystal Palace, I am told, in London. I have not yet seen it.

I made several visits to the rooms exhibiting Hawaiian products. The rooms were marked "Hawaii," which I was glad to see substituted for Sandwich Islands. One room situated between the United States, Brazil and South American States' departments, contained samples of sugar (amongst which I saw some Kpola), pulu, rice, coffee, lava, straw hats, kapa, arrow-root, ornamental woods, calabashes, cotton, wool, shells, tobacco, segars, photographs, engravings, two paintings by R. C. Janion, sulphur, Custom House statistics, and the *Hawaiian Gazette*. In another room, about fifteen by eighteen feet, situated between the United States, Great Britain and Canadian departments, there were books, feather cloaks, the *Polynesian* newspaper, kou poi dishes, baskets, kahlis, shell ornaments, stone adzes, fish-hooks, native mats, fish-nets, photographs, engravings, leis, and over the door was painted Kamehameha's coat of arms and crown, and under which was represented in gilt a gold medal. Whether this was intended for the coat of arms or something else, I did not learn. Mr. Martin, Secretary in Charge, promised me a catalogue, but I did not meet him again, as I expected.

I do not remember whether I wrote you that your namesakes, the Damons from Concord (forming a party at first of seven, now of five), were traveling in Europe. We were with them at Rome. We parted from them there, each going in opposite directions. We met them again by accident at Strasburg—separated, and met again at Brussels, and afterwards in Paris, and now we find ourselves in the same hotel with them at Flemings, Half-moon Street, Piccadilly, opposite Buckingham Palace, all without pre-arrangement.

After six months on the Continent, where we have seldom heard our own language, we feel ourselves quite at home now, and enjoy it exceedingly. Everywhere we have found our English cousins cordial and friendly. We have seen nothing of the reserve and gruffness of the John Bull we have read of in books. In London we pass for English, and have very frequently surprised our English acquaintances here by assuring them that we are Americans.

To-day (Sunday) we have been to the "Tabernacle," and were disappointed in not hearing Rev. Mr. Spurgeon, who is absent. We found, nevertheless, a crowded house, and heard a most effective evangelical sermon. The Tabernacle is an oval inside, and has two galleries, one above the other (like the old South Boston), extending entirely around the building. It will hold, I judge, over a thousand (twelve hundred) below, and one thousand in each gallery—three thousand in all. Mr. Spurgeon has still crowded houses; not half who apply, it is said, can obtain seats. I never saw so attentive an audience. It was composed mostly of the middling classes. A good work must be going on in this part of London.

On the Continent, the Church of England and the Scotch have their chapels in almost every city; the former, so far as I could judge, solely for the accommodation of English Episcopalians abroad. Catholicism has nothing to fear from them. The Scotch Presbyterians are more aggressive, but thoroughly Christian—zealous, hard-working propagators

of the faith, once delivered to the Saints, which I believe they hold; although compared with our modern New England Orthodox churches, they might be called Puritanical.

The new heresy of "Ritualism" in the English Church is producing much excitement and discussion here. The Church has taken the matter in hand in earnest, I should judge. A counsel has appointed a committee to investigate the abuse. Their first report has already appeared in the *Times*, which condemns the new vestments. The chief advocates of the High Church party, I am told, are young ladies of high birth, but of doubtful morals, who set at naught the counsels of their parents; so that in high fashionable circles, High Church, Ritualism, brandy, segaritas and accompanying vices have come to mean about the same thing.

The moral sense of the community has been severely shocked by recent disclosures of the confessional of the Reformed Catholics here known as "Ritualists." But what seems more astounding than all, the Bishop of Oxford has become alarmed, and has repudiated all of which he has been the most strenuous advocate (although he now denies this.) In a convocation not long since, he declared it to be his conviction that they (the Ritualists) should be turned out of the Church, and "thanked God that he had none of them in his diocese." Not a single layman of respectability and standing is to be found, I am told, amongst the advocates of the late innovation. Only the young fashionable women and their beaux of not very sober habits, are supporters of the new doctrines. With such antecedents, it is not so strange that this new Church party should have sought Hawaii as a field of operations.

In a paper issued this morning, we notice an order forbidding the further use of banners and vases for flowers, and certain vestments introduced into the church of some parish since last Easter.

The Bishop of Oxford is distinguished for his social qualities and conversational powers; but everybody understands him to be a man who trims his sail to the popular breeze, now blowing quite a gale again—Puseyism.

After wandering six months amongst the different nationalities of the Continent—much as we have enjoyed—much as there is to instruct, to advise and to praise—to me England seems the best part of Europe. There we seldom witnessed any signs of political or religious life. We saw there no such thing as "the people," in the sense in which we understand that term in the United States. But one cannot be long in England without feeling the pulsations of the great English heart beating against his own, and in unison with it, upon most of the great questions of the day affecting the interests of the human race. Contrasting the institutions of Continental Europe with those of England, it is impossible not to desire that the latter may remain intact in all their essential points, and that England may maintain her paramount influence, at least on this side of the Atlantic, to the end of time.

We shall remain in the city about a week longer, and then leave for York and Edinburgh; and after seeing what there is to be seen of English and Scotch lakes and scenery and intermediate towns, we shall over to Ire-

land—through and around it, and then back to Liverpool by the 12th of October next, to embark on the *China* for Boston.

Very truly yours,

R. W. Wood.

P. S.—At Paris I met Mr. Hamlin, from Constantinople, who made many inquiries after his Island friends—yourself, I believe, among the number. To Mr. Paris and Mr. Dole, as well as yourself, he desires me to remember him. He was a class-mate of Mr. Paris.

R. W. W.

INFORMATION WANTED.—We copy the following from the San Francisco *Alta* of Oct. 14th:

"A young married woman, who arrived from Ohio recently, via the overland route, is detained at the calaboose under peculiar circumstances. She was insane some years since, and was an inmate of the Ohio Insane Asylum, where her husband was employed. He was drafted into the U. S. Army, and was killed in one of the engagements which took place in the vicinity of Memphis. Her mother resides at the Sandwich Islands, and sent her a ticket for her fare from this city to Honolulu, but she is subject to fits, and in one of the attacks, which occur almost daily, she lost it, and is now without means to continue her journey. She has three children, and her father has agreed to support them and her, but she has no means of rejoicing him. Such, at least, is the woman's story, and her manner is sufficiently like that of a sane person to warrant an investigation of the facts.

TEMPERANCE ADDRESS.—At the Bethel Vestry, Saturday evening, at 7 o'clock, Mr. Ingalls, a boat-steerer on board the whaleship *Reindeer*, is expected to address the Temperance Legion. From the specimen of the young man's speaking on Saturday last, the audience may expect a good address. We hope there will be a good attendance of seamen.

MEETING FOR CHINESE.—Aheong, the Christian Chinaman from Maui, being in Honolulu, will hold a meeting for his countrymen, at the Bethel Vestry, on Sunday evening, at 7½ o'clock. Persons in Honolulu, having Chinamen in their employment, are kindly requested to inform them in regard to this meeting.

☞ Seamen in forwarding letters, should be sure and pre-pay the postage.

SENSIBLE, BY FANNY FERN.—"I don't eat pastry, nor candy, nor ice cream. I don't drink tea—bah! I walk, not ride. I own stout boots—pretty ones, too! I have a water-proof, and no diamonds. * * * I go to bed at ten and get up at six. I dash out in the rain, because it feels good on my face. I don't care for clothes; but I will be well; and after I am buried I warn you, don't let any fresh air or sunlight down on my coffin, if you don't want me to get up."

NEW HARPOON.—A trial was made on Saturday afternoon at Rotch's wharf, by Mr. Robert Smith, of Provincetown, the inventor, of a new harpoon to be fired from a whaling gun. The harpoon fits the small size gun in common use for bomb lances, and was fired by Mr. Smith four times at a barrel ten fathoms off, twice striking very near the improvised target, and twice going completely through it. There appeared to be no difficulty in fastening to whales with it. A number of shipmasters who witnessed its operation appeared to think favorably of it.—*N. B. Standard*.

For the Friend.

A Solemn Prayer-meeting, at Midnight, in Mid-Ocean.

While sailing on the ocean from port to port, and traveling on land from place to place, it has been my privilege to attend many religious meetings; but of all, I never found any of equal solemnity to the one an account of which I will now relate.

In February, 1860, the good ship *Mary Ogden*, Captain Loveland, sailed from Antwerp for New York. Among those on board was a man who the year before had been second officer of the ship, but now was sent home an invalid by the American Consul. He was one who, by Capt. L., had often been warned of his sinful course of life, and entreated to turn and live. All the counsel was unheeded, and on he went in rebellion against God; but God can make the wrath of man to praise Him. On the first part of the passage he was indifferent about his soul's salvation, and thought only of the sinful enjoyment he would have on his arrival in port. But how true are the words of the poet:

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And he will make it plain."

How often are man's plans turned by the Divine hand, and it was so in his case. As we proceeded on our passage he became more and more restless and uneasy in his mind, fearing that death might overtake him before his arrival in port.

Truly it is said, "the prayers of a righteous man availeth much"—and if two agree on one thing, and pray in faith for the same, it shall be granted. Mrs. Loveland, wife of the master, a truly pious lady, was with us on the voyage, and, with her husband, often in secret called upon the Lord to bless their labors in the conversion of this man; and although God did not immediately answer their prayers yet they still continued to hold fast to His promise.

We commenced to experience very rough weather, and David (for that was his name) apparently grew weaker from day to day. Often, with others, I visited him, and endeavored to persuade him to seek the salvation of his soul. Gradually he became convinced that he was a great sinner, and soon it could be said of him, "Behold he prayeth." He sought, with all his heart, the mercy of God, and as the answer to prayer did not come immediately, he began to think he had sinned away his day of grace; but while on the borders of despair, he met with the blessed words of the Lord Jesus, where He declared, "All things are possible to him that believeth." I do not remember passing by him from the day of his conviction of sin until he was too feeble to speak, but he would ask me to pray for him.

On the evening of his death, the Captain, with several of the crew, held a prayer-meeting in his room. At the close, he was urged to believe, and to trust wholly in an all-sufficient Saviour, and was left to reflect. His faith grew stronger and stronger;—at 11 P. M., he cried out, "I am ready—God has forgiven me all my sins;" and for an hour, as he lay on the brink of death, he kept speaking of the goodness of God in receiving sinners. At midnight, as the watch was

called, all assembled to see how David was. He was drawing near to his end: there, with the whole ship's company gathered around him, he passed away in peace, believing in the Lord Jesus Christ as his only and all-sufficient Saviour. We all knelt around the dead body, the first officer offering prayer. Without, it was a dark and stormy night, the ship laboring heavy in the sea, the wind howling through the rigging, and every now and then the sea breaking on deck—all helped to add to the awful solemnity of the occasion, and a solemn awe seemed to rest upon us all. I believe few that were there can ever forget that prayer-meeting.

On the following morning David was buried in his watery grave, and on the morning of the resurrection we believe he will rise as one whose robes have been washed and made white in the blood of the Lamb—a sinner saved by grace.

The blessed meetings we enjoyed in that ship are ever fresh in my mind, and during our passage seven of the crew were hopelessly converted. A. S. T.

A Snake Story, with a Moral.

A TERRIBLE BEDFELLOW.—I looked at my neighbor with considerable curiosity. His face indicated a man of not over thirty years—a period at which men are still young—but his hair was as white as fresh-fallen snow. One seldom sees, even on the heads of the oldest men, hair of such immaculate whiteness. He sat by my side in a car of the Great Western Railroad, in Canada, and was looking out of the window. Suddenly turning his head, he caught me in the act of staring at him—a rudeness of which I was ashamed. I was about to say words of apology, when he quietly remarked:

"Don't mention it, sir. I'm used to it."

The frankness of this observation pleased me, and in a very little while we were conversing on terms of familiar acquaintance, and before long he told me the whole story.

"I was a soldier in the army of India," said he, "and, as is often the case with soldiers, I was a little too fond of liquor. One day I got drunk, and was shut up in the black hole for it. I slumped down upon the floor of the dungeon, and I was just dropping off to sleep, when I felt a cold, slimy shape crawling across my right hand as it lay stretched out above my head on the floor. I knew at once what it was—a snake! Of course my first impulse was to draw away my hand; but knowing that if I did so the poisonous reptile would probably strike its fangs into me, I lay still, with my heart beating in my breast like a trip hammer. Of course, my fright sobered me instantly. I realized all my peril in its fullest extent. Oh, how I lamented the hour that I had touched the liquor! In every glass of liquor there is a serpent; but it does not come to everybody in the shape it came to me. With a slow, undulating motion the reptile dragged its carcass across my face, inch by inch, and crept down over my breast and thrust its head inside my jacket. As I felt the hideous scraping of the slimy body over my cheeks, it was only by the most tremendous effort that I succeeded in restraining myself from yelling loudly with mingled terror and dis-

gust. At last I felt the tail wriggling down toward my chin; but imagine what I felt at my heart, if you can imagine it, as I realized that the dreadful creature had coiled itself up under my jacket as I lay, and had seemingly gone to sleep, for it was still as death. Evidently it had no idea that I was a human creature; if it had it would not have acted in that way. All snakes are cowardly, and they will not approach a man unless to strike him in self-defense. Three hours I lay with that dreadful weight in my bosom, and each minute was like an hour to me—like a year. I seemed to have lived a life-time in that brief space. Every incident of my life passed through my memory in rapid succession, as they say is the case with a drowning man. I thought of my mother, away in old England; my happy home by the Avon; my Mary, the girl I loved, and never expected to see them more. For no matter how long I bore this, I felt that it would end in death at last. I lay as rigid as a corpse, scarcely daring even to breathe, and all the while my breast was growing colder and colder where the snake was lying against it, with nothing but a thin cotton shirt between my skin and its. I knew that if I stirred it would strike, but I could not bear this much longer. Even if I succeeded in lying still until the guard came, I expected his opening the door and coming in would be my death warrant all the same; for no doubt the reptile would see that I was a man as soon as the light was let in at the door. At last I heard footsteps approaching. There was a rattling at the lock. It was the guard. He opened the door. The snake—a cobra di capello I now saw—darted up its huge hooded head, with the hideous rings around its eyes, as if about to strike. I shut my eyes and murmured a prayer. Then it glided away with a swift motion and disappeared in the darkness. I staggered to my feet and fell swooning in the arms of the guard. For weeks after I was very sick, and when I was able to be about I found my hair was white as you now see it. I have not touched a drop of liquor since."

GREAT VOYAGE.—Ship *Northern Light*, Capt. Clough, arrived home at this port Monday afternoon, after an absence of thirty-two months in the Pacific and Arctic oceans, having taken during the voyage 1,350 barrels sperm oil, 850 barrels whale oil, and 13,500 pounds whalebone. The ship also brought home every man of the crew who left home in her, a fact of rare occurrence in the whaling business.—*Eastern paper*.

TAX, \$17 50 ON A THOUSAND.—"The valuation of Worcester, Mass., this year is \$23,856,300, an increase of about \$1,250,000 over that of last year. The rate of taxation is \$17 50 on a thousand, which is \$1 50 more than it was in 1866, owing to the large State tax."

Tax on Hawaiian Islands, \$2.50 per \$1000.

Twenty-three different societies are laboring to give the Gospel to India, eight of them located in the United States. The following results are given: Population, 182,760,764; native Christians, 153,816; communicants, 31,249; native catechists and preachers, 1,364; number of native Christians to each missionary, 296; children under Christian instruction, 90,706.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Eklington. English service every Sunday at 11 A. M. and 7½ P. M.

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Physician and Surgeon,

Corner Merchant and Kaahumanu sts., near Postoffice. 580 1y

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RESIDENCE—Chaplain St., between Nuuanu and Fort Sts.
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The New England Mutual Life Insurance Company,
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THIS MACHINE HAS ALL THE LATEST improvements, and, in addition to former premiums, was awarded the highest prize above all European and American Sewing Machines at the World's Exhibition in PARIS in 1861, and at the Exhibition in London in 1862.

The evidence of the superiority of this Machine is found in the record of its sales. In 1861—

The Grover & Baker Company, Boston,
The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.

Please Call and Examine. 11 tf

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE, SEAMEN, MARINE AND GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 5.00

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Oct. 1—U. S. S. Lackawanna, Reynolds, from Islands to the Westward.
 1—Eng. schr Kate, Gardiner, 26 days from Alberni, V.I.
 3—Eng. ship Douglass, Morrison, 17 days from San Francisco, and sailed same day for Hongkong.
 5—Eng. schr. Gold Stream, Martin, 21 days fm Victoria.
 5—Haw. brig Kohola, Taylor, from the Arctic with 400 bbls wh oil and 4,000 lbs bone.
 6—Am wh bk Wm. Gifford, Fisher, from Kodiack, with 230 bbls wh oil and 2,600 lbs bone.
 6—Eng. schr J. K. Thorndike, Meldran, 28 days from Victoria.
 7—Am wh sh Almira, Osborn, from the Arctic, with 70 bbls sp 1,030 bbls wh and 13,000 lbs bone.
 9—Fr S S Venus, Roy, 22 guns, from Paiti.
 11—Schr Kitty Cartwright, Tiernay, 20 days from Fanning's Island.
 11—Schr San Diego, Tengstrom, 30 days from Howland's Island.
 11—Br schr Henry Wooton, Reveley, 19 days from Victoria, V. I.
 13—Am bark Comet, Dayley, 19 days fm San Francisco.
 14—Br bark Garstang, Griffiths, 134 days fm Liverpool.
 15—Am wh bark Oliver Crocker, Sayre, from Arctic, with 600 bbls oil and 12,000 lbs bone.
 18—Eng bk Celestia, Knapp, 17 days from Noyo River.
 20—Am wh bark Sea Breeze, Hamilton, from Ochotsk, with 1500 bbls oil, 19,600 lbs bone.
 20—Tah wh ship Norman, Snelder, from Kodiack, with 300 bbls oil, 2,800 lbs bone.
 21—Am wh ship Reindeer, Raynor, from Arctic, with 1,700 bbls oil, 28,000 lbs bone.
 21—Am ship Washington, Berry, 21 days from Cape St Lucas.
 21—Am sh Minnehaha, Bursley, 30 days fm Yokohama.
 21—Haw bark A J Pope, Geerken, 145 days from New Bedford.
 22—Haw bark Mauna Loa, Keinking, 19 days from Petropaulovski.
 22—Am bark J W Seaver, Reaney, 21 days from Kamschatka.
 22—Am wh bark Three Brothers, Taber, from Arctic, with 1,600 bbls oil, 18,000 lbs bone.
 22—Am wh bk Acors Barnes, Jeffrey, from Arctic, with 650 bbls oil, 10,000 lbs bone.
 22—Am ship Gay Head, Kelley, from Arctic, with 1,100 bbls oil, 18,000 lbs bone.
 23—Am sh Franklin, Bursley, 19 days from San Francisco.
 25—Am wh bark Cicero, Paun, from the Arctic Ocean, 550 bbls wh oil and 7,500 lbs bone.
 26—Brig Kamehameha V, Stone, from Baker's Island.
 26—Am wh sh Tamerlane, Winslow, from Arctic, with 1000 bbls oil, lbs bone.
 26—Brit S corvette Alert, 17 guns, Knockor, 19 days from Victoria.
 27—Am str Idaho, Connor, 12 days from San Francisco.
 30—Am wh bk Nile, Long, from Arctic, with 170 bbls oil, and lbs bone.
 30—Am wh bk Benj Cummings, Halsey, from Arctic, with 750 bbls oil, and lbs bone.
 30—Am bk Bhering, Lane, 38 days from Amoor River.

DEPARTURES.

- Oct 1—U. S. S. Tuscarora, Stanly, for San Francisco.
 5—Haw bk Berk Bernice, Cathcart, for San Francisco.
 5—Am wh bk President, Kelley, for cruise to westward.
 12—Br schr Kate, Gardiner, for Victoria, V. I.
 16—Am wh ship Niger, Cleveland, to cruise.
 22—Am bark Comet, Dayley, for San Francisco.
 23—Am ship Franklin, Bursley, for Hong Kong.
 19—Haw brig China Packet, Reynolds, for Hong Kong.
 24—Am sh Washington, for Baker's Island.
 26—Haw bk R C Wylie, for Bremen.

PASSENGERS.

- FOR SAN FRANCISCO—Per Bernice, Oct. 5th—P. T. Daring, Mr. Bowman, wife and child—4.
 FROM SAN FRANCISCO—per Comet, Oct. 14—E. Reynolds, W. Kindell, T. D. Drew, W. Hyman, Henry Thompson, C. M. Davis, Capt. M. W. Sanborn, I. Richardson, wife, 3 children and servant, D. N. Flitner, J. P. Hughes, L. Keegan, Mrs. J. H. Black and son, G. Townsend, wife and 2 children, Miss G. Dayley, F. McFarlane, Mr. Logi, J. W. Evans, J. Sheldamore, W. Keegan, Mr. Phillips and 8 natives from bark Florence, R. L. Loyd, J. Cromwell.
 FROM LIVERPOOL—per Garstang, Oct. 14—1 native.
 FROM YOKOHAMA—Per Minnehaha, Oct. 21—J W Homans, 1 Japanese—2.
 FROM PETROPAULSKI—Per Mauna Loa, October 22—J W Pfuger.
 FROM KAMSCHATKA—Per J W Seaver, Oct 22—J H Coles
 FOR SAN FRANCISCO—Per Comet, Oct. 22—G Melchers, W H Mager, Wm Welch, Mrs Loudon and 2 children, Master Chas Davis—7.
 FROM SAN FRANCISCO—Per Idaho, Oct. 27—Capt D Hempstead, Capt W H Allen, Capt Jno H Pate, Dr W H Richards, Col R A Hawkins, W R Frinck, E S Grinbaum, D Segelken, D L Emerson, wife and two children, Miss L C Emerson, Miss Maggie Drum, Miss Ida Sloan, Mrs Bartlett and three children, Mrs Arguys, and 16 men in the steerage.
 FROM AMOOR RIVER—per Bhering, Oct 30—H G O Chase, Lieut Tsiveloffsky, Russian Navy; Steerage—Chas H Ollibaiger, John Johnson, China boy Harry, China boy Sam.

From the Pac. Commercial Advertiser.

Reports from Ochotsk and Arctic.

HONOLULU, Oct. 20th, 1867.

EDITOR PACIFIC COM'L ADVERTISER: Sir:—Agreeable to your request, I hand you the following report of bark *Sea Breeze*. We left the Sandwich Islands April 9th; had a pleasant passage to the Ochotsk, passing through the 48th passage, morning of April 30th. Saw the first ice evening of May 2d, Lat. 55° 40' N., Long. 152° 38' East. Worked through to the northward into the western arm of N. E. gulf. Came to anchor in Ell harbor 25th May, with clear water in the harbor. Same day gale came on from S. W. lasting six days, driving the body of ice back and filling the bay full and came very near driving us ashore with two anchors and 180 fathoms of chain ahead. But the ice getting fast aground astern and around the ship saved us. At the same time four boats were away and could not get on board, one being gone fourteen days, and two others in sight of the ship on the ice for three days. Cruised in N. E. gulf until August 20; after that in southern part of the sea. Took our first whale May 9th, Lat. 58° 30', and lost one Aug. 7 in N. E. gulf, making twenty bowheads and one "peaky" surpint fish, making all told 1500 bbls. of oil and 22,000 lbs. bone. Saw a very few right whales; struck one, lost him by taking the line. Came out of fiftieth passage night of Sept. 30. Have had good weather all the passage down. Brought four men as passengers from wrecked bark *Stella*, of New Bedford, Nye, Master. She was lost on the west part of Square Grampus Island on the night of August 11th, in a thick fog and gale from S. W., and became a total loss, saving nothing. Two men were killed; also second mate and cooper badly hurt, when she fell over. Capt. Nye is on board of the *Rainbow*. The names of the killed are Edward Burns and Harry, a German. Have had very good weather most of the entire season. I have seen the ships annexed under their proper dates:

Aug. 12—Ben Cummings, Halsey,.....650 Bbls.
 12—Midas, Drake,.....520 "
 22—Sunbeam, Barrett,.....500 "
 16—Wm. Rotch, Lefray,.....700 "
 16—Europa, Meilen,.....520 "
 Sept. 11—Rainbow, Baker,.....600 "
 12—Hercules, Howland,.....250 "
 Rainbow reports Cherokee, Sept. 10, clean; Roman, 800 bbls.
 Yours, &c., JAS. A. HAMILTON.

OFF HONOLULU, Oct. 20th, 1867.

H. M. WHITNEY, Esq., Dear Sir:—Thinking that you would like a short account of our cruise I send you the following report:

We left Honolulu on the 30th of March for the Arctic Ocean; had a fine and pleasant passage up, and saw the ice on 23d of April in Lat. 61° 02' N., Long. 180° 12' W., and at the same time saw and got our first whale; took five head in April; found very little ice and fine weather until about the 10th of August, when it set in blowing and continued until the 12th of Sept. During the latter part of September and up to the 4th of October, had fine weather. Left the Arctic on the 5th of October with 21 whales, making 1700 bbls. oil and 28,000 lbs. bone. We found the whales shy and scarce most of the season. Took our last whale on the 26th of September.

The natives informed me that they had experienced but one gale of wind from the North the past winter, which accounts for there being so little ice in the Straits, as the South winds kept it back to the North. We have had a fine run down, having passed St. Lawrence Island on the 5th of October, and the Fox Islands, 9th. Saw and heard from the following vessels:

Sept. 10—Minerva, Penniman,.....14 Whales.
 10—Massachusetts, Wilcox,.....13 "
 23—Nautilus, Bliven,.....(850 bbls.) 10 "
 23—Navy, Davis,.....6 "
 10—Trident, Ross,.....5 "
 Aug. 23—Jereh Perry, Green,.....12 "
 29—J. H. Thompson, Brown,.....9 "
 Sept. 20—Milo, Hawes,.....3 "
 No date, Janus,.....(1 whale and 2 devil fish.)
 20—James Allen, Pierce,.....4 "
 20—Merlin, Thomas,.....6 "
 20—George Howland, Knowles,.....4 "
 Aug. 25—Corinthian, Lewis,.....4 "
 Sept. 28—John P. West, Tinker,.....8 "
 30—Alpha, Lawton,.....7 "
 25—Progress, Dowden,.....2 "
 25—Ohio, Lawrence,.....2 "
 20—Roscoe, Macomber,.....10 "
 20—Seine, Smith,.....2 "
 22—Florida, Fordham,.....3 "
 28—Florida 2d, Williams,.....6 "
 24—John Howland, Wheldon,.....7 "
 20—Robert Towns, Barker,.....8 "
 28—Julian, Lubbers,.....7 "
 Aug. 12—Eagle, Loveland,.....8 "
 Sept. 28—Hae Hawaii, Heppingstone,.....10 "
 1—Active, Robinson,.....6 "
 29—Harrison, Cooty,.....2 "
 28—Lydia, Hathaway,.....2 "
 28—George, Davis,.....6 "
 20—Illinois, Davis,.....6 "
 1—Eagle, McKenzie,.....6 "
 10—Hibernia, Ludlow,.....4 right and 2 sperm "
 6—James Maury, Cunningham,.....3 "
 15—Eugenia, Barnes,.....12 "

October 6th—Saw ship *Champion*, Worth, and one other ship, name unknown, bound South, off the west end of St. Lawrence Island. We have now a fine breeze and expect to be in port in the morning. I remain yours,

GEORGE W. RAYNOR, Master of ship *Reindeer*.

MARRIED.

VIDA—VALENTINE—In Waikapu, Oct. 17th, at the residence of the bride's father, by the Rev. Thomas G. Thurston, Daniel R. Vida to Kate L. Valentine, both of Maui.

REPORT OF BARK B. CUMMINGS, of New Bedford—We sailed from Honolulu April 3d, 1867, for Ochotsk; entered the Ochotsk May 3d, had moderate winds the whole passage. Saw first ice May 6th, in lat 51° 20' N, long 152° 20' E. Cruised first in N E Gulf, with good weather up to July 23d, after that date strong S W winds and fogs. Took first whale June 6th, and last one in the Gulf Aug 6th. Saw most whales in July, but very wild and hard to catch. Left the Gulf Aug 18th, and arrived at the Bays Sept 1st, saw but few whales in the Bays. Took one in Mercury Bay Sept 8th. Had good weather through September, with exception of one strong N E gale on the 28th. Sept 29th, left Felikstoft for the Sandwich Islands, came through 50th Passage, Oct 5th. Crossed the Meridian Oct 14th in lat 43°. Have had calms and light variable winds the entire passage. Took the trades in lat 27°, Oct 28th and arrived in port Oct 30th, with 750 bbls oil and 10,000 lbs bone. On the 2d Sept, Ben Green, a seaman, a native of the Sandwich Islands, died of consumption, and was buried on Pelikstoft Island, in the Ochotsk Sea. Spoke the following vessels at the Bays:

Sept. 20—Schr Caroline E Foote, Hazard,.....300 bbls
 29—Ship Europa, Meller,.....900 "
 29—Ship Oregon, Mammen,.....110 S. 800 "
 29—Bark Wm Rotch, Laffray,.....750 "
 29—Bark Java, Enos,.....700 "
 29—Bark Endeavour, Wilson,.....300 "
 Yours, truly,
 CHARLES HALSEY,
 Master bark B. Cummings.

THE ALERT.—H. B. M.'s steam sloop of war *Alert*, 17 guns, arrived here on the 28th Sept., 21 days from Victoria. She is bound for Valparaiso and home. The following is a list of her officers:

Commander—Hugh H. Knoeker.
 Lieutenants—R. Evans, E. M. D. Browne.
 Navigating Lieutenant—I. R. Veitch.
 Paymaster—W. G. N. Burney.
 Chief Engineer—Herbert Woolley.
 Assistant Surgeon—John Shields.
 Lieut. Swedish Navy—I. A. Skelof.
 Sub-Lieutenants—F. A. Harston, R. A. Brock.
 Navigating Sub-Lieutenant—W. D. Rust.
 Assistant Paymaster—A. Tickney.
 Assistant Engineers—Thomas D. Gray, K. McCaskill.
 Gunner—Wm. Simmons.
 Boatswain—Geo. Davenport.
 Carpenter—Sam. Trenair.
 Midshipman—E. D. Maude.
 Clerks—E. D. Lewis, G. T. Carter.

EXPENSES AND REPAIRS ON CHAPEL.—

Painting Chapel, inside, \$116
 Mason's Bill, 26
 Painting Chapel, outside, 110
 Incidental Expenses, from January to November, 46

Received from Foreign Residents in Honolulu, \$90
 " from Captain Tengstrom, 11
 " from Captain Stone, 5
 —————
 \$106

☐ We hope shipmasters, officers and seamen, visiting Honolulu, will assist to discharge this debt upon the Bethel.

DONATIONS.—

From Captain Cleaveland, for gratuitous distribution of the "Friend", \$10
 From U. S. S. "Tuscarora," for support of Sailor's Home, 55

DIED.

HANSE—On board the U. S. steamer *Lackawanna*, Oct. 7th, W. G. Hanse, gunner's mate. He was buried in the U. S. Navy Lot in Nuuanu Cemetery.

MELCHERS—In Bremen, in August last, William, only son of Gustav C. Melchers, of inflammation of the brain, aged 6 years and 6 months.

VON HOLT—At sea, June 10th, on board the Hawaiian bark *R. W. Wood*, Hermann von Holt, Hanoverian Consul at Honolulu, aged 37 years.

BRINKMANN—At the residence of J. Miller, Esq., Makawao September 30th, Mr. Charles Brinkmann, aged 24 years. A German by birth, but a naturalized American and Union soldier during three years of the late war of the rebellion.

He arrived at the Islands two months since, hoping to find relief from bronchial affection in an equable temperature, which proved delusive. He made a favorable impression on all who became acquainted with him, and grew in the affectionate esteem of those who saw him most frequently. He expressed his sole trust to be in Christ, and we cannot but hope that for him, "to die is gain." He had a strong desire to live still longer, that he might comfort and aid his widowed mother, brother and sister, who reside in or near New York city; yet he did not exhibit undue solicitude, but submitted all to the decision of Infinite Wisdom. It will afford satisfaction to these bereaved relatives to learn that he received much kind attention from Mr. Miller and daughter, also a Christian burial at the place of his decease.—COMMUNICATED.

New York city papers please copy.

CONROY—Drowned, Aug. 1865, north of the Azore Islands, in the Atlantic Ocean, James Conroy, son of Patrick Conroy, of Baltimore, corner of West and Leadenhall streets, Martin's distillery. He was a seaman on board the "Dayhead."

LAPHAM—At sea, Sept. 29th, Almador Lapham, a native of Yonkers, New York. He was seaman on board bark "Aconia Barns," Capt. Jeffrey. His remains (at his request) were brought to Honolulu, and interred in Nuuanu Valley Cemetery.



New Series, Vol. 16, No. 12.

HONOLULU, DECEMBER 2, 1867.

{ Old Series, Vol. 24.

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**THE FRIEND.
DECEMBER 2, 1867.**

End of a Quarter of a Century of Editorial Labor.

With this number closes another year and volume of *THE FRIEND*. We commenced editing and publishing this paper in January, 1843. It has appeared either monthly or semi-monthly ever since, with the exception of one year, 1851, while the editor was absent in the United States. About half a million of copies have been scattered abroad. At first we had no intention or plan of issuing a newspaper or monthly periodical. At the commencement of our labors, we had no competitor in the field gathering up items of news for the public. At that time the broad Pacific was almost an unknown part of the world, except to mariners and missionaries. "The Star of Empire" tending westward, had not appeared above the Rocky Mountains. England and the United States held Oregon in common, California was under Mexican sway, and the United States Exploring Expedition, under Wilkes, was on its return homeward. It was our privilege to arrive at the Islands at a most interesting era in their history, and at a most important time in the history of the commerce of the Pacific. The columns of the *Friend* will show that we have improved the opportunity offered for gathering up facts, items and incidents connected with the progress of ship-

ping and commerce. In no publication is there so complete a history of shipping in the Pacific during the last quarter of a century.

While publishing shipping reports and memoranda, we have also endeavored to make the *Friend* the vehicle for communicating information upon foreign missions, the temperance cause, the interests of Evangelical religion, and general intelligence. "Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," have found a place in our columns. Our object has not only been to furnish matter of ephemeral interest, but such as would prove useful and entertaining when bound in book-form. The constant and steady demand for bound back volumes shows that we have been successful to a certain degree. Only recently we received an order from London to send forward numbers which would complete a full file of the *Friend* preserved in the British Museum. Back volumes are constantly called for by shipmasters cruising in the Pacific. One shipmaster has remarked, that what "Horsburgh" is for the navigator in the Indian Ocean, the *Friend* is for the Pacific. Very frequently shipmasters have said to us that the information published in this paper has saved their ships from wreck. Thousands of seamen have testified to the delight which they have derived from the perusal of this paper during their long and wearisome voyages. This fact, more than any other, has cheered us to labor on in this work. In order that the usefulness of the *Friend* might be extensive among seamen, it has always been our rule to distribute *gratuitously*. Of each number, we have given away more than we have sold; indeed, it has been only in this way that the paper has been supported. In reply to the oft-repeated question, "How is your paper supported?" we have replied, "By giving away."

It has ever been a source of joy to us that from our subscription list and donations, we have always been enabled promptly to pay

the printer, and all other expenses connected with its publication. The paper was not started for its pecuniary profit, but that its support has been secured is matter for congratulation. We would now thank all those who have by their money, advice and literary contributions aided in its support.

While now writing upon the same desk, and seated in the same sanctum where we wrote our first editorial twenty-five years ago, a feeling of devout gratitude comes over the mind. The great outward world appears to be full of change and revolution, while,

"Fixed to our post, the rolling years move on."
We know it cannot always be so. What a day or year may bring forth, we know not. While closing this quarter of a century of editorial labor, we hope to enter upon another with a strong will and resolute purpose, firmly resolved manfully to perform whatever the Great Master may have for us to do, until He shall call us to some other field of labor on earth, or to his Home above.

FREE SEATS IN THE BETHEL, AND VOLUNTARY SUPPORT.—Just twenty years ago, extensive repairs were made upon the Chapel, amounting to \$3,000. It was then proposed to rent a portion of the seats annually to defray the expenses, and afterwards meet incidental outlays. A committee of shipmasters addressed the Chaplain a letter of remonstrance, signed by 16 of their number. Among them were Captains Arthur Cox, John P. Rice, C. W. Gelett, P. S. Wilcox, and others well known. Documents relating to this subject will be found in the *Friend* of December 2d, 1847. That movement of shipmasters, it will appear, *compels* the Chaplain to rely upon voluntary contributions for all repairs and incidental expenses connected with the support of the Bethel. We hope our sea-faring hearers, visitors and others will remember this fact when they are called upon for contributions.

☞ Subscribers in the United States can make remittances for the amount of their subscriptions in United States postage stamps.

For the Friend.

Earl of Derby and Hawaiian Geese.

I furnish you herewith the article by the Earl of Derby, published in the Proceedings of the Zoological Society, London, 1834, to which you referred in your issue of Oct. 1. In his younger days, the present Earl was an ardent lover and munificent patron of the natural sciences. He brought together at Knowsley Park the largest collection of living animals ever made by a private person. He was also one of the founders, and if I mistake not, the first President of the Zoological Society of London. A portion of his collection formed the nucleus of the "Derby Museum" of Liverpool, to which has been added a "Free Library;" for the accommodation of which, Mr. Brown, M. P., erected a building, a few years since, at his own private expense, costing about \$150,000. The first living specimens of the Hawaiian goose sent to England was by Douglass to Lady Glengall in 1833. The following year Mr. John Reeve, of our Islands, presented to Lord Stanley a pair, which bred soon after. He read before the Zoological Society a short paper on their habits during the breeding season, and the bird was described by Mr. Vigors, a distinguished ornithologist, as "*Bernicla Sandvicensis*." In 1841, it was again described and figured by M. Eydoux and Souleyet (surgeons and naturalists to the French Exploring Expedition under command of M. Vaillant), as "*Anser Hawaiensis*," which of course is a synonym of the above. It is indigenous and peculiar to our Islands, and even here much restricted in its habitat, being only found on the mountain plains of Hawaii, except occasionally, when blown off, it has reached Haleakala on Maui, and very rarely Kauai. His nearest relatives live in China. It has many peculiar habits, and becomes in confinement the tamest of all birds. The following is the article you refer to by Lord Stanley:

"I received at Knowsley a pair of these birds on the 15th of February, 1834. They did not at first, when turned out on the pond among the other water fowl, appear to take much notice of each other; but some workmen being employed about the pond, one of the birds seemed to have formed some sort of attachment to one of the men working. Whenever he was present the goose was always near to him, and when absent at his dinner, or otherwise employed, the bird appeared restless, and gave vent to its solicitude by frequent cries, which as well as the anxiety, always ceased with the reappearance of the workman. * * * The pair of geese were confined in one of the divisions adjacent to the pond on February 26. Within this small inclosure, in one corner, stood a small hutch, in which the female on the 5th of March laid her first egg. Till within a few days of that period no alteration took place in their manners, but then it became obvious that the male was jealous of intruders, and

would run at and seize them by the trowsers, giving pretty sharp blows with his wings; but this always ceased if he observed that the female was at some distance, when he would instantly rejoin her. His return to the female was always accompanied with great hurry and clamor, and much gesticulation up and down of his head, but not of the wings. Three other eggs followed on the 7th, 9th and 11th of March. The eggs were white and very large in proportion to the size of the bird, being, I should imagine, equal to those of the 'Swan Goose.' The goose also surprised us by the rapidity of her operations, for we were hardly aware of the fourth egg having been laid that morning, when it was evident she had begun to sit. During the whole period of incubation there could not be a more attentive nurse, and indeed she could not well help it, for the male, if she seemed inclined to stay out longer than he thought right, appeared by his motions, to be bent on driving her back, nor was he satisfied till he had accomplished his object, when he again resumed his usual position, with his body half in and half out of the hutch, with his head toward the female; but if any person crossed the yard of the division, he would immediately hurry after the intruder, though, if he found there was no intention of molesting the nursery, he seemed satisfied. At night he constantly made room for himself by the female, the result of which was unfortunate for the progeny.

"On the 12th of April the eggs began to chip, and on the 13th two goslings were excluded; but it was found that the mother had pushed from under her the other two eggs, which were consequently taken away and put under a hen. On the morning of the 14th it was ascertained that she or the male, who always now sat close beside her in the box, had killed one of the two she had at first hatched, for it was found dead and perfectly flat. The fourth egg which was put under the hen, was assisted out of the shell, and appeared weakly from the first, and as its mother had lost one, we put it to her, in hopes it would do better than with its nurse. She took to it at first very well; but subsequently both the parents beating it, it was returned to, and well cared for, by its nurse, but died on the 20th. The remaining gosling is doing very well, and appears strong and lively, and the parents are extremely attentive to it; and I have little doubt but these birds may easily be established and form an interesting addition to the stock of British domesticated fowls.

"In its general appearance and its Quaker-like simplicity of plumage, it seems to approximate most to the family of the 'Bernacles;' but it appears to have almost as little (if as much) partiality for the water as the 'Cereopsis.'"

A bird more peculiar than the above inhabits the mountain districts of Hawaii. Its peculiarity is in being wingless. I have seen but a single specimen. It is probably extinct, having been killed off by wild cats and dogs. It is slender in shape, and smaller than a plover. It is a strange coincidence that the natives call it by the same name as the New Zealanders a wingless bird inhabiting their islands, viz: "Moho." Old bird

catchers on Hawaii have told me that formerly another species was found there, of larger size, rather smaller than a common fowl. It was caught by being driven into stick pens.

Little is known as regards the birds of our Islands, and I might add as to all branches of our natural history, notwithstanding the number of scientific gentlemen who have visited us. From their isolated position, our Islands are found inhabited by many species peculiar to them. No systematic collections have ever been made here. It is not only a mere enumeration of species that is required, but their distribution and variation over the several islands of the group, and their affinity with those inhabiting other parts of Polynesia and the continent. Many years must elapse, however, before a complete exploration of our Islands can be afforded.

W. H. P.

How to Become a Millionaire.

John McDonough, the millionaire of New Orleans, has engraved upon his tomb a series of maxims he had prescribed as the rule for his guidance through life, and to which his success in business is mainly attributed. They contain so much wisdom that we copy them:

Rules for the Guidance of my Life, 1804.—Remember always that labor is one of the conditions of our existence. Time is gold; throw not one minute away, but place each one to account. Do unto all men as you would be done by. Never put off till tomorrow what can be done to-day. Never bid another do what you can do yourself. Never covet what is not your own. Never think any matter so trifling as not to deserve notice. Never give that which does not first come in. Never spend but to produce. Let the greatest order regulate the transactions of your life. Study in your course of life to do the greatest amount of good. Deprive yourself of nothing necessary to your comfort, but live in an honorable simplicity. Labor, then, to the last moment of your existence. Pursue strictly the above rules and the Divine blessing and riches of every kind will flow upon you to your heart's content, but first of all remember that the chief and great duty of your life should be to tend, by all means in your power, to the honor and glory of our Divine Creator. The conclusion to which I have arrived is, that without temperance there is no health, without virtue no order, without religion no happiness, and that the aim of our being is to live wisely, soberly and righteously. Jno. McDONOUGH.

Mr. McDonough might have known how to make a million, but he did not know how to dispose of it when made. His large property was left to poor relatives, public charities and city corporations, and for twenty years has been the constant source of legal prosecutions. When will rich men learn to become the *executors* of their own charities? They will screw, turn, pinch and worry to make money, and their heirs and executors will screw, turn, pinch and worry to spend it.

J. B. GOUGH, THE TEMPERANCE LECTURER.

It is rumored that the celebrated orator, John B. Gough, has been engaged to deliver a series of lectures in Chicago this winter, for which he is to receive the handsome sum of \$12,000. In this connection it may not be out of place to append the following story which is related by the Rev. T. L. Cuyler of Mr. Gough:

On a certain Sabbath evening, some twenty years ago, a reckless, ill-dressed young man was idly lounging under the elm trees in the public square of Worcester. He had become a wretched waif on the current of sin. His days were spent in the waking remorse of the drunkard; his nights were passed in the buffooneries of the ale house.

As he sauntered along—out of humor with himself and with all mankind—a kind voice saluted him. A stranger laid his hand upon his shoulder, and said, in cordial tones, “Mr. G——, go down to our meeting at the town hall to-night.” A brief conversation followed so winning in its character, that the reckless youth consented to go. He went; he heard the appeals there made. With tremulous hand he signed the pledge of total abstinence. By God’s help he kept it, and keeps it yet. The poor boot-crimper who tapped him on the shoulder, (good Joel Stratton,) has gone to heaven. But the youth he saved is to-day the foremost of reform on the face of the globe. Methinks when I listen to the thunders of applause that greet John B. Gough, on the platform of Exeter Hall or the Academy of Music, I am hearing the echo of that tap on the shoulder, and of that kind invitation under the ancient elms of Worcester! *He that winneth souls is wise.*

☞ The Czar has recently abolished a strange custom. The cure of souls in Russia has for centuries been hereditary. The son of a priest becomes a priest, or if he has only daughters, the eldest conveys the parish to her husband. Of course the priest is as little of a pastor as is well possible, but he is much linked with the peasantry, and the Government, to improve the character and diminish the popularity of the priesthood, have abolished its hereditary character. Henceforward the best candidate is to be appointed, which, as nobody ever takes the office voluntarily, is a satisfactory reform.

☞ It is related that when a Southerner in Congress declared to him that South Carolina would secede, Mr. Simon Cameron replied: “Then I shall live to raise corn in the streets of Charleston.” The Southerner was Jefferson Davis. The Harrisburg *Telegraph* comments on the foregoing: “We have in this office an ear of corn from Gen. Cameron’s planting in the streets of Charleston.”

MURDER AND SUICIDE.—About 3 o’clock on Tuesday morning 12th ult., a negro sailor named Daly, on board the American whaleship *Eagle*, murdered a Portuguese lad named Manuel Dall, by cutting his throat with a razor. After committing this deed he went below and cut his own throat with the same instrument, causing his death in three or four hours. There appears to have been frequent trouble between the parties during the voyage, but not such as to excite any suspicion that Daly intended to murder the boy. The surgeon of the *Lackawanna* was sent for, as also one or two physicians from shore, but the cases were beyond surgical relief.

For the Friend.

“Look unto me, and be ye saved.”—ISAIAH 45:22.

Behold the Saviour, hear Him cry,
Look to Me:
To Calv’ry’s cross lift up your eye,
And be saved;
There for your sins He did atone,
The bloody wine press trod alone:
And now just look to God’s dear Son,
And be saved.

As time is passing fast away,
Look to Him;
Hear Jesus say, “Make haste to-day,”
And be saved.
Ah, slumbering soul, awake! arise!
Flee from that death that never dies:
The Gospel calls you, then “be wise,”
And be saved.

Come, young and old, the Lord calls you,
Look to Me—
The narrow way to Heaven pursue,
And be saved.
Unpardoned die,—oh! what an end!
What an eternity you’ll spend;
But stay not, haste to the sinner’s Friend,
And be saved.

Loved, weary one, with sin oppress’d,
Look to Me:
I bore your guilt, believe and rest,
And be saved.
“Tis finished,” hear His dying cry,
The Father hears it too, on high,
And now, through blood, you can draw nigh,
And be saved.

The Gospel-news go spread around—
Look to Him,
That dying souls may hear its sound,
And be saved.
Tell all to come, tell every kind,
The poor, the maim’d, the halt, the blind,
A free salvation they will find,
And be saved.

A SAILOR.

LOSS OF SCHOONER HELEN.—This fine coaster, known as the Maliko packet, was lost at her anchorage at Maliko on Thursday night, November 14th. About dark the heavy northerly swells commenced rolling in a most terrific surf, unaccompanied with wind nor any premonition whatever. There was no chance of getting out to sea before morning, and the Captain and crew deeming it unsafe to remain on board, fastened down the hatches and went ashore in the boat, through the heavy surf. About midnight the vessel was torn from her moorings, by an enormous wave, carried inland, and dashed on to the rocks, not a vestige being left of her, the entire wreck and timbers being carried out to sea. The sea also carried away the wharf and destroyed the plantation warehouse which was located on the beach. The *Helen* was built in 1862 by D. Foster & Co. of this city, cost \$6,000, and was insured in the Pacific Insurance Company of San Francisco for \$4,000. She has been a very serviceable vessel to the Haiku Plantation, by which she was owned. This heavy northerly swell was felt all along the shores from Kohala to West Maui. It occurs only during the interruption of the trade winds, and has never before resulted in the loss of a vessel, that we are aware of. Generally they give some premonition, and coasters have time to put to sea, and avoid running any risk from them.

☞ Earl Derby has devoted the proceeds of his translation of the *Iliad* to an endowment of a fund for the Marlborough school, to be used in honor of that boy “whose conduct is most marked by goodness, unselfishness, nobility, and freedom from all that is low and dishonorable.”

For the Friend.

Memories of Childhood.

How pleasant the mem’ry of childhood doth dwell
On scenes that connect us with home;
How oft we recall them, and cherish the thoughts
To cheer us when far we may roam.
The scenes of our youth are then brought up to view—
Our places of mirth and of play,
And often our school-pranks, in terror though done,
We fain would recall all to-day.

Our places at home, with a mother’s kind look.
Our room that looked out on the sea,
Our days then so happy—how quick they have passed,
Yet come they to us with fresh glee.
Our father’s reproofs, (which we often did need,
“For boys will be boys” the world o’er,)
And sisterly sympathy thereby brought forth
Will last while we stand on time’s shore.

Oh! could we but live those same days o’er again,
We’d prize ev’ry hour as it came;
Improvement at school, and to work when at work,
To play when at play we would aim;
And thus, by our doing each act in its turn,
Enjoyment of life would be ours,
We ne’er could regret that our time was misspent,
Or that it was shorn of its flow’rs.

But since they have passed us, we would not repine,
But thankful we’d be for our lot:
For many, yes many, can not thus look back,
But oft to a comfortless cot:
Not even a mother’s, or sister’s kind cheer,
Or father’s caress do they know,
Their mem’ry of childhood has nothing of joy
On creeping old age to bestow.

There’s others again, who, with reason bereft,
Their past life a blank doth remain:
Whatever of pleasure was their’s to enjoy,
They nothing know of it again;—
Then we who with pleasure the past can recall,
With hearts doubly thankful should be,
And strive the more earnest to live all our life
That ’twill from all sorrows be free. T. G. T.

NAVAL.—H. B. M. Ship *Chanticleer*, Com. Bridges, arrived at this port November 15th, 42 days from Valparaiso. She will remain here some weeks, and then proceed to Vancouver’s Island. She has no saluting battery, and will therefore omit the usual foreign salute. The following is a list of her officers:

Commander—W. W. Bridges.
1st. Lieutenant—T. K. Williams.
2d Lieutenant—R. Bromley.
Nav. Lieutenant—H. T. Hosken.
Surgeon—R. Humphreys.
Paymaster—W. Wallace.
Chief Engineer—Jno. Prowett.
Assist. Surgeon—T. Bolster.
Sub-Lieutenants—Messrs. F. O. Powell, T. B. Lacy.
Nav. Sub-Act. Lieutenant—G. McCarthy.
Engineers—Messrs. Jno. Watson, Robt. Winfield.
Gunner—Richard Hutson.
Boatswain—J. McLeod.
Carpenter—W. H. Nicholls.
Slop’s Boatswain—W. Mudge.
Midshipmen—R. H. Davies, F. H. Davies, Geo. L. Leckie, Chas. L. Nicholson.
Clerk—Geo. B. Collier. —Adv. Nov. 16.

IN SEARCH OF KNOWLEDGE.—Nine Japanese have arrived at this port in whaling vessels, two each being on board the whalers *Ontario* and *Julian*, and five in the *Norman*. They were sent up north by the Japanese Government to learn how the whaling business is carried on, and were instructed to take part in the service obey all orders, and learn how the thing is done. From this port they are to find passage home, and the Japanese Government pays all their expenses. Messrs. F. A. Schaefer & Co. are authorized to aid and assist these Japanese in whatever they may require. Few governments would take so much pains to gather information for its people as the Japanese has in this instance, and is evidently anxious to do in all other branches. It has embassies out in every direction.

THE FRIEND.

DECEMBER 2, 1867.

Capt. Tinkham's Opinion of Shipwrights in Honolulu.

The American clipper ship *Othello*, on her passage from San Francisco to Liverpool with a cargo of wheat, sprung a leak near the line. Under all the circumstances, Capt. Tinkham concluded that with fair winds he might reach Honolulu, but it was doubtful whether he could have reached Valparaiso, the other port which he thought of visiting. He had never visited Honolulu, and was very doubtful whether his ship could be repaired. The vessel was discharged, hove down, and thoroughly repaired. When the vessel was nearly ready for sea, we chanced to meet the master alongside, and knowing that he had been subjected to very heavy expenses, we naturally expected a *good-natured growl*, at least, respecting Honolulu merchants, shipwrights and people in general. To our utter surprise, Capt. Tinkham remarked nearly as follows: "I could not have had my repairs done cheaper or better in any other port in the world. I have been all over the world, but was never treated better than in Honolulu. To be sure my repairs will cost me about \$20,000, but they have been thorough. I consider Daniel Foster one of the very best shipwrights, and his men have all worked well and more hours than they would have done in San Francisco. I am perfectly satisfied. I expected on my arrival to have been detained ninety days, and I shall get away in sixty days."

Testimony like this we thought worthy of being put upon record. Similar testimony have we heard from other shipmasters who have been compelled to visit Honolulu for repairs. We recollect the master of the *Arno* made similar remarks when he came hither from the guano islands. It is the general opinion of the masters of whaleships that when compelled to make repairs, they are as well treated by Mr. Foster and Mr. Emmes as they would be at any shipyards in any other port in the world.

☞ We have received a letter from an old sea-faring acquaintance, whom we have long known as one of the most respectable and rising young men in his profession. He left Honolulu a few months ago to visit his friends and get married. He has written us an account of the marriage, and requested that we will insert a marriage notice in the *Friend*. We would gladly do so, but alas, sailor-like, he has omitted to give us the name of the young bride. The happy couple do not reside a hundred miles from West Falmouth, Mass.

☞ We would return our thanks to J. O. Carter, Esq., who has solicited subscriptions among shipmasters for repairs upon the Bethel.

"A WORD FITLY SPOKEN."—At a late meeting of the Honolulu Temperance Legion, Mr. Haddon, belonging to the whaleship *Corinthian*, made some encouraging remarks. After delivering an appropriate address, he related a chapter of his own personal experience, which most admirably illustrated and confirmed what he had previously said. Some ten or twelve years ago, when bound around Cape Horn, he was in a whaleship which, being disabled, was compelled to return for repairs to the Falkland Islands. There he indulged so freely in the use of intoxicating liquors, that a severe fit of sickness was the result. The master of the ship, Capt. Norton, was accompanied by his wife. She was kind, and accompanied her kind attentions with words of good counsel. She obtained such influence over him, that at the next port (in Chile) at which they touched, he abstained *teetotally*. A new era in the young man's life now commenced. Ever since that time he has proved himself a strictly temperance man. He is now an honored member of the "Sons of Temperance" in Boston. More than that, he is married and well settled in life. "A word fitly spoken is like apples of gold in pictures of silver." We hope good Mrs. Norton and other captains' wives may be encouraged on the proper occasion to speak a kind and "fit" word. Such words may be "winged" with a reforming power. It is by no means an uncommon thing for us to hear sailors speak of the kind words and kind deeds of the captain's wife. We wish every shipmaster in the Pacific was accompanied by his wife. Shakespeare's words, as well as Solomon's, are aptly illustrated by Mrs. N. while buffetting rough weather off Cape Horn:

"How far that little candle throws its beams:
So shines a good deed in a naughty world."

LECTURE BY COL. R. A. HAWKINS.—Patriotic and loyal Americans and others sympathizing with them, enjoyed a rich treat in listening to the lecture of Col. Hawkins at the Public Hall. This gentleman comes to the Islands with a good record as a brave soldier of the Union army, and an eloquent speaker on the political topics which agitate the country at the present time. Born and educated in Eastern Tennessee, entering the army at the opening of the conflict, and when not fighting, canvassing the country as a political speaker, he is fully qualified to depict the great conflict. His lot was cast in a portion of the country where the turbulent and angry waves of Secession raged with all their fury, and where they were rolled back by the on rushing tide of Union sentiment. For good two hours the audience listened to the lecturer, and on leaving, we overheard one remark, that the speaker could not have spoken over half an hour. We hope the audience may be favored with another lecture.

THE MAILE QUARTERLY.—This is a quarterly publication which has appeared during the last two years under the auspices of "The Hawaiian Mission Children's Society." We have always read the numbers with interest, but never felt at liberty to comment upon its contents, inasmuch as it was not intended for general circulation. A new feature is developed in "No. IX." C. J. Lyons, Esq., comes out with a new prospectus, and proposes to write, print and publish as other newspaper or periodical publishers. "The Mailé," we are to understand, has attained its majority, and has now assumed the attributes of manhood. We are glad to meet you on these terms, Mr. Mailé, and we shall hope to enjoy many a pleasant tête-à-tête.

"Treaties and Taxation," is a good subject, and we hope to see it discussed in future numbers. "Early Missionary Efforts Among the Marquesas," is another article in the right direction. "Shall I learn to play Billiards?" is the third article. In this the writer appears to be squinting at billiards through H. Ward Beecher's spectacles. We should prefer to read what the writer might have to say, when he had taken them off and viewed the subject without glasses. Other interesting articles are to be found in this specimen number. "Notes and Items," is worth the price of the number. No one who has not written for the press knows how difficult it is to gather up the items for such an article.

We hope the editor will not think that because his magazine has attained its majority, its pages must necessarily eschew "paragraphs" from cousins abroad, or newsy family items, or notices of "births, deaths and marriages" among the cousins. "The Mailé" occupies a peculiar field, and if that field is well cultivated, a golden harvest will reward the editor's toils, and a harvest of delight his readers, at home and abroad.

☞ We think naturalists will be interested in the remarks upon Hawaiian geese, furnished by W. H. Pease, Esq. This gentleman possesses an amount of scientific and historical information upon these Islands, which we wish could be furnished to the public.

☞ A few files of the *Friend* for twenty years, can be furnished in bound volumes. Price, \$1 a year, not including the binding. The *Friend*, in two volumes for twenty years, will be furnished for \$25, or for sixteen years, in one volume, for \$20.

☞ Honolulu and Island subscribers are requested to pay their annual subscriptions on the presentation of bills. This number closes the year. It is not our practice to solicit payment in advance, except of foreign subscribers.

INAUGURAL ORATION BEFORE THE OLYMPIC

CLUB.—Our young men of Honolulu have recently erected a large and commodious building for gymnastic exercises. Their object appears to be to combine healthful physical exercise and manly sports with mental and intellectual improvement. At the inauguration of their building, as an opening of their "Club," they invited His Excellency S. H. Phillips, Esq., to deliver the address. The reputation of the speaker as a polished writer and eloquent speaker, prepared the public mind to expect an entertaining and finished performance. It affords us great pleasure to note the fact that the audience was not disappointed. Our limits will allow but a brief allusion to the oration. Perhaps it may be owing to partiality on our part to lecturers and orators from the Athens of America, but we can truly say that Mr. Phillips' oration and delivery filled out that beau ideal of what would be esteemed good speaking in Boston, nearer than anything which we have ever listened to in this part of the world. Col. Hawkins gave us at the Public Hall a good specimen of *stump* oratory of the West, while Mr. Phillips presented as good a specimen of the classic scholarship, severe discipline, extensive reading, finished oratory and manly bearing of the East. The *Advertiser* of the 30th ult., prints it in full.

TWO-SWORDED JAPANESE.—It is noticed that some of the Japanese now in port and attached to whalships, wear two swords. From "Mac Farlane's Japan" we learn that the Japanese are divided into eight classes :

1. Hereditary Princes, Daimios.
2. Hereditary Nobility, including Governors, &c.
3. Priests, of all sects.
4. Military.

"All these four classes," remarks this author, "who constitute the higher orders of Japanese society, enjoy the envied privilege of carrying two swords, and of wearing a sort of loose petticoat-trowsers, which none beneath them ever dare put on."

5. Includes medical men, Government clerks, and other professional men.

6. Merchants and shop-keepers.

"The gentleman, or even common soldier that should engage in any trade or traffic, would be thereby disgraced forever. No amount of money or patronage can procure for the merchant the inestimable honor of wearing the petticoat-trowsers."

7. Peddlers, mechanics, painters, artists, &c.

8. Farmers and day-laborers of all kinds.

There is another class which is held in so low estimation, that those belonging to it are not enumerated or set down in the list :

"All tanners, curriers, leather-cutters, and, in fact, every man in any way connected with the preparation of leather or the leather trade, lie under ban and interdict. They are not permitted to dwell in any town or village with other classes of men. They are not even numbered in the census of the population. It is conjectured that this banning of a whole class originated in the Sintoo doctrine of defilement by contact with any dead body."

Editor's Table.

KATHRINA; her Life and Mine—pages 287. New York: C. Scribner & Co., Publishers.

It has long been our belief that in New England history, scenery, life, character, manners, customs, peculiarities and notions, there were the richest materials for writers of fiction and poetry. The time is approaching when those materials will be wrought into form and shape to please the fancy and interest the lovers of good reading. Mrs. Stowe, in "Minister Wooing," Mr. Mitchell, in "Dr. Johns," Henry Ward Beecher, in "Norwood," and now Dr. Holland, in "Kathrina," present pleasing earnestness of what may hereafter be expected when American scholars and writers possess more leisure, more culture, and more reflection.

The volume before us is from the prolific pen of Dr. Holland, who has adopted the *nom de plume* of Timothy Titcomb, whose "Bitter-Sweet," "Lectures," &c., are so well known to the reading community. This volume is a most charming tribute to the worth, moral and intellectual, of woman. As he has dedicated the volume to his wife, doubtless it was her fair image that was ever mirrored before his mind as he wrote, and her unseen influence which nerved his hand to write so felicitously, poetically and truthfully of woman.

"O! woman—mother! woman—wife!
The sweetest names that language knows!
Thy breast, with holy motives rife,
With holiest affection glows,
Thou queen, thou angel of my life!"

The scene of the poem is laid in the valley of "the sweetest stream that flows"—winding and willow-fringed Connecticut, where it wends its way among that cluster of beautiful villages—Northampton, Hadley, Amherst. We could scribble long and willingly, depicting the beauties and salient points of this new poem. We hope our readers may enjoy its perusal, and not be so carried away, as we were, to devour the whole at two sittings. But "a thing of beauty is a joy forever." We expect the good impressions derived from the perusal of this volume will long serve to keep alive in our mind the very warmest admiration for a true woman—wife, mother, sister,—although we should be quite unwilling to admit that we ever were deficient in that element of true manhood.

We would here return our thanks to that, as we suppose Boston friend (G. D. G.), who kindly has sent us this volume by the very last mail arriving at the Islands. We would add but a single remark, that we regret to notice, in a hasty perusal of the volume, so many new and un-English words in various parts of the poem; but we suppose the author is correct, and finds apology for their use, from the fact that he resides in Springfield, Mass., where also reside the publishers of "Webster's Unabridged."

Pacific Whaling Fleet—1867.—Reports to November 16.

We continue our list of arrivals of whalers, showing all that have arrived here and at Hilo up to this date. The total thus far is 67 vessels, and the average oil to each ship about 700 barrels. The later arrivals have not shown as good cargoes as those earlier in the season.

		Sperm. Whale. Bn.	
Sept.	1—Am bk President, Kelley,.....	1300	22000
	2—Am bk Islander, Holley,.....	1250	25000
	10—Haw schr Pfeil, Tripp, (trader),.....	—	—
	20—Am wh ship Niger, Cleaveland,.....	200	600 5000
	5—Haw brig Kohola, Taylor,.....	400	5000
Oct.	6—Am bk Wm Gifford, Fisher,.....	230	2500
	7—Am sh Almira, Osborne,.....	70	1050 15000
	15—Am bk Oliver Crocker, Sayre,.....	600	12000
	20—Am bk Sea Breeze, Hamilton,.....	1500	20000
	20—Fr bk Norman, Snelder,.....	300	3000
	21—Am sh Reindeer, Raynor,.....	1700	25000
	22—Am bk Three Brothers, Taber,.....	1600	20000
	22—Am bk Acors Barns, Jeffrey,.....	650	10000
	22—Am sh Gay Head, Kelley,.....	1100	20000
	23—Am bk Cicero, Paun,.....	90	750 9000
Nov.	26—Am bk Tamerlane, Winslow,.....	90	1000 20000
	30—Am bk Nile, Long,.....	170	3000
	30—Am bk Ben. Cummings, Halsey,.....	750	10000
	1—Am sh Thos. Dickason, Jernegan,.....	775	12000
	2—Am bk Washington, Baker,.....	1200	18000
	2—Am sh Roman, Vinal,.....	1000	10000
	2—Am bk Nautilus, Bliven,.....	750	12000
	3—Am sh Hibernia, Ludlow,.....	240	1100 14000
	3—Am sh Jireh Perry, Green,.....	1100	18000
	3—Am bk Navy, Davis,.....	600	10000
	3—Am bk Minerva, Penniman,.....	1200	20000
	3—Am bk John Carver, Worth,.....	200	3000
	3—Am sh Champion, Worth,.....	400	7000
	3—Haw bk Eagle, Loveland,.....	1200	18000
	4—Haw bk Oregon, Mammen,.....	850	8000
	4—Am bk J. D. Thompson, Brown,.....	1200	18000
	4—Am bk Wm Roth, Lefray,.....	700	5000
	6—Am sh Gen Scott, Washburne,.....	200	40 0
	6—Am sh Geo Howland, Knowles,.....	700	10000
	6—Am sh Corinthian, Lewis,.....	850	13000
	6—Am bk Monticello, Phillips,.....	850	14000
	6—Am bk J. P. West, Tinker,.....	900	15000
	6—Am sh St George, Soule,.....	980	16000
	6—Fr sh Winslow, Labaste,.....	700	9000
	7—Am sh Florida, Fordham,.....	350	3000
	7—Hw bk Hae Hawaii, Heppingsstone,.....	100	900 14000
	7—Am bk Cherokee, Eldridge,.....	400	1000
	7—Am sh Adeline, Soule,.....	25	275 3500
	7—Am sh Joseph Maxwell, Chase,.....	30	420 60 0
	7—Am sh California, Wood,.....	250	5000
	7—Am bk Oriole, Hayes,.....	700	12000
	7—Old'g bk Julian Lubbers,.....	60	570 100 0
	7—Am sh Illinois, Davis,.....	650	12000
	7—Am bk Awashonks, Norton,.....	730	11000
	8—Am sh Europa, Mellen,.....	900	120 0
	8—Old'g brig Comet,.....	640	7000
	8—Am bk Norman, Childs,.....	350	5000
	8—Am bk John Wells, Dean,.....	140	550 10000
	8—Am sh Jas Maury, Cunningham,.....	5	0 8000
	9—Am bk Eagle, McKenzie,.....	1000	18000
	9—Am bk Lagoda, Fisher,.....	1130	16000
	12—Am sh Milo, Hawes,.....	250	3000
	12—Am bk Java, Enos,.....	390	4000
	12—Am bk Peru, Smith,.....	100	200 1500
	17—Am bk Trident, Rose,.....	25	850 12000
	17—Am bk Sunbeam, Barrett,.....	65	600 9000
	17—Am bk Midas, Drake,.....	850	8000

AT HILO.

Am bk Lydia, Hathaway,.....	300	4000
Am bk Ocean, Barber,.....	600	9000
Am bk George, Davis,.....	500	9000
Am sh Ohio, Lawrence,.....	400	1000
Brit bk Robert Towns,.....	100	900 18000
Am sh Marengo, Little,.....	275	5000
Am bk Courser, Hamblin,.....	140	2000
Am sh Alpha, Lawton,.....	550	9000

☞ We congratulate our associate, the Rev. Mr. Corwin, on receiving another testimonial of the continued esteem of his parishioners. Not deeming it an intrusion, we mingled with those gathering upon the occasion. The company was large, and in the very best of spirits. We do not think much of donation parties to eke out an insufficient salary, but when a parish, in addition to a generous support, see fit occasionally to make an "extra" effort, it is cheering and refreshing to a pastor who is spending his best years in arduous service for the welfare of his church and congregation.

Information Wanted,

LYNN, MASS., Aug. 28, 1867.

MR. HILLER—Dear Sir:—Will you please to inform me whether Joseph W. Richardson is in Honolulu or not; he is a brother of mine. I wrote to him a year ago; I received some weeks since the same letter. It was advertised in the Honolulu Post Office from Dec. 31st to May 28th. If he is dead, please send me the particulars about his death, and whether his son is living or not. Yours, very respectfully,

EDWARD S. RICHARDSON.

From the Pacific Commercial Advertiser, Nov. 9.

Arctic Land Discoveries.

One of the most interesting items that we have learned from the whalers, who have cruised in the Arctic Ocean the past summer, is the discovery of extensive land in the middle of that ocean, which may yet prove to be a Polar Continent. The existence of this land has long been known, but owing to the impassable ice barrier along its shores, of its extent and character nothing very definite has been known, until this season. Baron Wrangell, the famous Russian explorer, first communicated to the world the knowledge of its existence, as he learned it from the Siberian Indians, and it is simply marked on most Arctic charts "extensive high land."

It should be stated that the past summer has been the mildest and most favorable for whaling ever known by our oldest whalers. One master says that he did not see a piece of ice as large as his hand till he reached the straits, and even beyond that, up to 72, the sea was generally free from floating ice. The weather, for the most part, has been exceedingly mild, with southerly winds prevailing, which has tended to melt the ice or drive it northward. As a result of the favorable state of the ocean and weather, the ships have gone farther north this summer than ever before, some having reached as high as latitude 73° 30'.

Capt. Long, of the bark *Nile*, who seems to have examined the land most attentively, having cruised along the entire southern coast, has drawn a sketch of its appearance. It is quite elevated, and near the center has an extinct crater cone, which he estimated to be 2,480 feet high. He named it *Wrangell's Land*, after the noted Russian explorer. The West point he named Cape Thomas, after the seaman on his ship who discovered it, and the S. E. point, Cape Hawaii.

The names given by Capt. Long are so exceedingly appropriate, that we doubt not the Geographical Societies of Europe and America will adopt them and call this land "Wrangell's Land." Capt. Long has prepared for us an account of this interesting discovery, which we insert here:

HONOLULU, Nov. 5th, 1867.

H. M. WHITNEY, ESQ.,—Sir:—During my cruise in the Arctic Ocean this season, I saw land not laid down on any charts that I have seen. The land was first seen from the bark *Nile* on the evening of the 14th of August, and the next day at 9½ o'clock A. M., the ship was 18 miles distant from the west point of the land. I had good observations this day, and made the west point to be in latitude 70° 46' north, and longitude 178° 30' east.

The lower parts of the land were entirely free from snow and had a green appearance, as if covered with vegetation. There was broken ice between the ship and land, but as there were no indications of whales, I did not feel justified in endeavoring to work through it and reach the shore, which I think could have been done without much danger.

We sailed to the eastward along the land during the 15th and part of the 16th, and in some places approached it as near as fifteen miles.

On the 16th the weather was very clear and pleasant, and we had a good view of the middle and eastern portion of the land. Near the centre, or about in the longitude of 180°, there is a mountain which has the appearance of an extinct volcano. By approximate measurement I found it to be 2,480 feet high.

I had excellent observations on the 16th, and made the south-eastern cape, which I have named CAPE HAWAII, to be in latitude 70° 40' north, and longitude 178° 51' west. It is impossible to tell how far this land extends northward, but as far as the eye could reach we could see ranges of mountains until they were lost in the distance; and I learn from Capt. Bliven, of the ship *Nautilus*, that he saw land north-west of Herald Island as far north as latitude 72°.

The first knowledge of the existence of this land was given to the civilized world by Lieutenant Ferdinand Wrangell, of the Russian Navy (who I find in 1840 was an Admiral in the same service.) In his expeditions from Nishne Kolymsk in the consecutive years from 1820 to 1824 he obtained information from the Tschuktschi that in clear days in the summer sea-

son they could see land north from Cape Jakan. In an interview with the *hamakai*, or chief of one of the Tschuktschi tribes, Wrangell says:

"When I asked him whether there was any other land to the North beyond the visible horizon, he seemed to reflect a little, and then said that between Cape Erri (Schelagsoi) and Cape Ir Kaipij, (Cape North), there was a part of the coast, where from some cliffs near the mouth of a river, one might, in a clear summer's day, descrie snow covered mountains at a great distance to the North, but that in winter it was impossible to see so far.

"He said that formerly herds of reindeer sometimes came across the ice of the sea, probably from thence, but that they had been frightened back by hunters and wolves; that he had himself once seen a herd returning to the North in this way in the month of April, and that he had followed them in a sledge drawn by two reindeers, for a whole day, until the rugged surface of the ice forced them to desist. His opinion was [in which I coincide] that these distant mountains were not on an island, but on an extensive land similar to their own country. He had been told by his father that a Tschuktschi Elder had once gone there with a few followers in large *baidars*, or boats made of skin, but what they found there, or whether they ever returned, he did not know.

"Still he maintained that the distant northern land was inhabited, and adduced in proof of it that some years ago a dead whale had been found at Arantan Island, pierced by spears pointed with slate, and as the Tschuktschi do not use such weapons, he supposed that the whale must have been wounded by the inhabitants of the northern land.

"I thanked the old man for his readiness in answering all our questions, and made him a handsome present, promising at the same time that if his information proved to be well founded, the government would not fail to reward him bountifully. He was extremely grateful, and entreated me to get the Emperor to send him an iron kettle and a sack full of tobacco, which he said would make him completely happy."

In connection with this I will make another quotation from his journal. On the 8th of April, 1823, he says, being then near Cape Jakan: "We gazed long and earnestly on the horizon in hopes, as the atmosphere was clear, of discovering some appearance of the northern land which the Tschuktschi affirm they have seen from this place, but we could discover nothing of it."

From the appearance of the land as we saw it, I feel convinced that it is inhabited, as there were large numbers of walrus in this vicinity, and the land appeared more green than the main coast of Asia, and quite as capable of supporting man as the coast from Point Barrow to the Mackenzie River, or the northern parts of Greenland, which are in a much higher latitude.

There is a cape a little to the westward of Cape Jakan, which has a very singular appearance. On the summit and along the slopes of this promontory there is an immense number of upright and prostrate columns—some having the appearance of pyramids, others like large obelisks; some of them with the summit larger than the base. The character of the surrounding country, which was rolling, with no abrupt declivities, made these objects appear more singular. They were not in one continuous mass, but scattered over a large surface, and in clusters of fifteen or twenty each, with intervals of several hundred yards between them.

While at anchor near this place, Capt. Phillips, of the *Miticello*, came on board and drew my attention to a large black place on the slope of one of the hills, and said he thought it was coal. We examined it with the telescope, and it had a very distinct appearance of coal. It glistened in the sun, and appeared like a large surface which had been used as a deposit for coal. It was about one and a half miles in length and one-half mile in breadth, the country surrounding it being covered with vegetation.

From 175° to 170° east there were no indications of animal life in the water. We saw no seals, walrus, whales, or animalcule in the water. It appeared almost as blue as it does in the middle of the Pacific Ocean, although there was but from fifteen to eighteen fathoms in any place within forty miles of the land.

I think the positions I have assigned to this land will be found correct, as Mr. Flitner examined my chronometer on my arrival and found it only one and a half miles in error.

I have named this northern land WRANGELL'S LAND, as an appropriate tribute to the memory of a man who spent three consecutive years north of latitude 69°, and demonstrated the problem of this open Polar Sea forty-five years ago, although others of much later date have endeavored to claim the merit of this discovery.

The west cape of this land I have named CAPE THOMAS, from the man who first reported the land from the mast-head of my ship, and the south-eastern cape I have named after the largest island in this group.

As this report has been hurriedly prepared, I would wish to make more extended observations on the subject, which may be of benefit to other cruisers in this

direction, if you will allow me room in your paper on some future occasion. Yours very truly, THOS. LONG.

The next interesting inquiry relates to its extent. As near as we can learn, after diligent inquiry, no one landed anywhere on it, though several vessels coasted within a few miles of it. The southern shore runs a distance of about one hundred miles east and west. How far it extends north is at present only a matter of conjecture.

Captain Bliven, while cruising near Herald Island, north latitude 71° 20', west longitude 175°, and distant about 80 miles from the south-east point of Wrangell's Land, saw the mountain ranges extending to the northwest as far as the eye could reach. He thinks it not improbable that it extends north several hundred miles. If so, it would appear to be of great extent, perhaps sufficient to be termed a continent. By taking a chart of the Arctic Ocean, and marking the land from the points named above, it will be found to lie about seventy miles distant from the Siberian coast. The straits between the two shores are usually blocked with ice; but this season they have been quite clear. Capt. Long thinks that a propeller might readily have steamed far up north either on the west or east side of this land, and made full discoveries regarding its extent and character.

These are all the facts that have thus far been elicited regarding what must be conceded to be one of the most important discoveries made the present year, and which will doubtless prove to be an interesting addition to geographical knowledge. The fact that verdure was seen by Captains Long and Phillips, and that reindeer exist on it, favor the supposition that it is inhabited. Along the shore, drift-wood was seen floating in the water, which is supposed to have come from the contiguous land.

It is well known that a committee including some of the most noted French savans has recently been formed in Paris, for the purpose of organizing a new expedition to the North Pole. It is stated that the route to be pursued is one discovered by a French hydrographer, M. Gustave Lambert, and has not yet been tried by previous explorers. A subscription has been raised for the expenses of the proposed expedition, which are estimated at 600,000 francs at least. The Emperor has shown his confidence of the undertaking by heading the list of subscribers with 50,000 francs. This new route is understood to be *via* Bhering Straits and the "Sea of Polynia," which is probably a new French name for the Polar Sea.

Hitherto all expeditions sent out from Siberian coast have failed to penetrate North farther than latitude seventy-two. Should the remarkably mild weather continue another season, or should the winter be not unusually severe, the summer of 1868 may prove to be as favorable for researches in this quarter as the past summer has been. A strong propeller could in thirty days this year have gathered more information about the Arctic than all the expeditions yet sent out. We sincerely trust these facts will spur the efforts now being made to organize new expeditions, and settle more definitely the character of the open Polar Sea.

The following letter from Capt. Raynor contains some additional particulars, relating to the north-erly current past Herald Island, a circumstance noticed by several masters, and which tends to confirm the opinion that the newly-discovered land extends some distance to the north. In the channel north of Herald Island, the sea was clear of ice as far north as the eye could reach from the vessel that went farthest into it.

HONOLULU, November 1, 1867.

MR. WHITNEY,—Sir—In compliance with your request, I send a short account of a large tract of land, lying in the midst of the Arctic Ocean, hitherto but little known. This land has heretofore been considered to be two islands, one of which is marked on the English charts as Plover Island, which is laid down to the W. S. W. of Herald Island. The other is simply marked "extensive land with high peaks." On my last cruise, I sailed along the south and east side of this island for a considerable distance three

different times, and once cruised along the entire shore, and by what I considered reliable observations, made the extreme southwest cape to lie in north latitude $70^{\circ} 50'$, and east longitude $178^{\circ} 15'$. The southeast cape I found to lie in north latitude $71^{\circ} 10'$, and west longitude $176^{\circ} 40'$. The south coast appears to be nearly straight, with high rugged cliffs and entirely barren. The northeast coast I have not examined to any extent, but it appears to run from the southeast cape in a northwesterly direction for about fifteen or twenty miles, and then turns to the north and northeast. I learned from Capt. Bliven that he traced it much farther north, and has seen others who traced it to north of latitude 72° . I think there is no doubt that it extends much further to the north, and that there is another island lying to the east of it, say in longitude 170° west, and to the northwest of Point Barrow, with a passage between it and the land I have just described. My reason for thinking so is this: We always find ice to the south of the known land, farther to the south than we do to the eastward of it. The current there runs to the northwest, from one to three knots an hour. In the longitude of 170° west, we always find the ice barrier from fifty to eighty miles further south than we do between that and Herald Island, and there is always a strong current setting to the northwest between those localities, unless prevented by strong northerly gales, (for in such shoal water as the Arctic Ocean, the currents are changed easily by the winds,) which would indicate that there is a passage in that direction, where the waters pass between two bodies of land that holds the ice, the one known, the other unknown.

I would add that the southwest cape of this island described above, lies seventy-five miles distant from the Asiatic or Siberian coast.

Yours very truly, GEO. W. RAYNOR,
Master of ship *Reindeer*.

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The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. B. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridge
port, made and sold 19,725 during the same period.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Nov. 1—Am wh ship Thos Dickason, Jernegan, from the Arctic, with 775 bbls wh oil and 12,000 lbs bone.
 2—Am wh bk Washington, Baker, from Arctic, with 1200 bbls wh oil and 18,000 lbs bone.
 2—Am wh sh Roman, Vinal, from Ochotsk, with 1000 bbls wh oil and 10,000 lbs bone.
 2—Am wh bk Nautilus, Bliven, from Arctic, with 750 bbls wh oil and 12,000 lbs bone.
 3—Am wh bk Navy, Davis, from Arctic, with 600 bbls wh oil and 10,000 lbs bone.
 3—Am wh sh Jereh Perry, Green, from Arctic, with 1100 bbls wh oil and 18,000 lbs bone.
 3—Am wh bk Minerva, Penniman, from Arctic, with 1200 bbls wh oil and 20,000 lbs bone.
 3—Am wh bk John Carver, Worth, from Arctic, with 200 bbls wh oil and 3000 lbs bone.
 3—Am wh bk Champion, Worth, from Arctic, with 400 bbls wh oil and 7,000 lbs bone.
 3—Am wh sh Hibernia, Ludlow, from Arctic, with 350 bbls sp and 1,100 bbls wh oil and 14,000 lbs bone.
 3—Haw wh bk Eagle, Loveland, from Arctic, with 1200 bbls wh oil and 18,000 lbs bone.
 4—Haw wh bk Oregon, Mannen, from Ochotsk, with 850 bbls wh oil and 8,000 lbs bone.
 4—Am wh bk J D Thompson, Brown, from Arctic, with 1200 bbls wh oil and 18,000 lbs bone.
 5—Am wh bk Wm Rotch, Lefray, from Ochotsk, with 700 bbls wh oil and 5,000 lbs bone.
 6—Am wh sh Geo Howland, Knowles, from Arctic, with 700 bbls wh oil and 10,000 lbs bone.
 6—Brit brig Ana, 76 days from Guam.
 6—Am wh sh Corinthian, Lewis, from Arctic, with 800 bbls wh oil and 12,000 lbs bone.
 6—Am wh bk Monticello, Phillips, from Arctic, with 850 bbls wh oil and 14,000 lbs bone.
 6—Am wh bk John P West, Tinker, from Arctic, with 900 bbls wh oil and 16,000 lbs bone.
 6—Am wh bk St George, Soule, from Arctic, with 980 bbls wh oil and 16,000 lbs bone.
 6—Fr wh sh Winslow, Labaste, from Arctic, with 700 bbls wh oil and 9,000 lbs bone.
 6—Am wh sh Gen Scott, Washburn, from Arctic, with 200 bbls wh oil and 4000 lbs bone.
 7—Am wh sh Florida, Fordham, from Arctic, with 350 bbls wh oil and 3,000 lbs bone.
 7—Haw wh bk Hae Hawaii, Hoppingstone, from Arctic, with 100 bbls sperm, 900 bbls wh oil, 14,000 lbs bone.
 7—Am wh bk Cherokee, Eldridge, from Ochotsk, with 400 bbls wh oil and 1,000 lbs bone.
 7—Am wh sh Adeline, Soule, from Arctic, with 25 bbls sperm, 275 bbls wh oil and 3,500 lbs bone.
 7—Am wh sh Jos Maxwell, Chase, from Arctic, with 30 bbls sperm, 420 bbls wh oil and 6,000 lbs bone.
 7—Am wh sh California, Wood, from Arctic, with 250 bbls wh oil and 5,000 lbs bone.
 7—Am wh bk Oriole, Hayes, from Arctic, with 700 bbls wh oil and 12,000 lbs bone.
 7—Old'g wh bk Julian, Lubbers, from Arctic, with 60 bbls sperm, 570 bbls wh oil and 10,000 lbs bone.
 7—Am wh sh Illinois, Davis, from Arctic, with 650 bbls wh oil and 12,000 lbs bone.
 7—Am wh bk Avashonka, Norton, from Arctic, with 730 bbls wh oil and 11,000 lbs bone.
 8—Am wh sh Europa, Mellen, from Ochotsk, with 900 bbls wh oil and 12,000 lbs bone.
 8—Old'g wh brig Comet, from Ochotsk, with 640 bbls wh oil and 7,000 lbs bone.
 8—Am wh bk Norman, Childs, from Arctic, with 350 bbls wh oil and 5,000 lbs bone.
 8—Am wh bk John Wells, Dean, from Arctic, with 140 bbls sperm, 550 bbls wh oil and 10,000 lbs bone.
 8—Am wh bk James Maury, Cunningham, from Arctic, with 500 bbls wh oil and 8,000 lbs bone.
 8—Brit sh Centurion, Higgins, 18 days fm S. Francisco.
 9—Am wh bk Eagle, McKenzie, from Arctic, with 1000 bbls wh oil and 18,000 lbs bone.
 9—Am wh bk Lagoda, Fisher, from Arctic, with 1100 bbls wh oil and 16,000 lbs bone.
 12—Am wh sh Milo, Hawes, from Arctic, with 250 bbls wh oil and 3000 lbs bone.
 12—Am wh bk Java, Enos, from Ochotsk, with 390 bbls wh oil and 4000 lbs wh bone.
 12—Am wh bk Peru, Smith, from Arctic, with 100 bbls sp, 200 bbls wh oil and 1500 lbs bone.
 15—H B M ship Chanticleer, Bridges, 42 days from Valparaiso.
 17—Haw brig Fire Fly, Chapman, 21 days from S. Fran.
 17—Am wh bk Trident, Rose, from Arctic, with 25 bbls sp, 850 bbls wh oil and 12,000 lbs bone.
 17—Am wh bk Sunbeam, Barrett, from Arctic, with 55 bbls sp, 600 bbls wh oil and 9,000 lbs bone.
 17—Am wh bk Midas, Drake, from Arctic, with 850 bbls wh oil and 8,000 lbs bone.
 19—Am schr Flying Dart, Sweet, 18 days from Tahiti.
 20—Am wh bk Courser, Hamblin, from Hilo.
 27—Haw ship Iolani, Green, 165 days from Boston.
 27—Am bk D. C. Murray, Bennett, 21 days from S. F.

DIED.

SEGELKEN—At the Queen's Hospital, Nov. 10, Mr. D. Segelken, of Bremen. He came a passenger from San Francisco per Idaho. He was buried under the direction of F. A. Schaefer, Esq., Prussian Consul.

BOWEN—At Sea, in the Arctic, Oct. 1, Mr. George A. Bowen, aged 42 years, 2d officer of General Scott. He was on duty and out in one of the boats when he died. His remains were brought to Honolulu and interred in the Nuuanu Valley Cemetery. He belonged to Fair Haven, Mass.

SHEARER—On board the William & Henry, August 8, Mr. Antone Shearer, the ship's cooper. His disease was dropsy. He was buried in Honolulu, having sailed out of this port.

DEPARTURES.

- Nov. 2—Am str Idaho, Connor, for San Francisco.
 4—Schr San Diego, Tengstrom, for Howland's Island.
 5—H B M's S Alert, Knocker, for Tahiti.
 6—Am ship Minnehaha, Bursley, for Bakers Island.
 6—Am ship Ceylon, Wood, for New Bedford.
 6—Tah wh ship Norman, for Tahiti.
 8—Am wh Acors Barnes, Jeffrey, to cruise.
 9—Am wh sh Almira, Osborne, to cruise.
 14—Am bk J W Seaver, Reanney, for San Francisco.
 14—Brit bk Celestia, Knapp, for San Francisco.
 14—Haw brig Kamehameha V, Stone, for Guano Islands.
 14—Am wh bk Oliver Crocker, Sayre, to cruise.
 Nov. 16—Am wh bk J. D. Thompson, Watrous, for cruise and home.
 16—Am wh sh Gay Head, Kelley, for cruise.
 19—Am wh bk Three Brothers, Taber, to cruise.
 20—Am wh bk Minerva, Penniman, to cruise and home.
 21—Am wh sh Jereh Perry, Hempstead, cruise & home.
 21—Am wh bk Tamerlane, Winslow, to cruise.
 Nov. 23—Am bk Bhering, Lane, for Hamburg.
 23—Am wh bk Nautilus, Smith, to cruise.
 23—Am wh ship Europa, Mellen, to cruise.
 23—Am wh ship Geo. Howland, Knowles, to cruise.
 24—Haw bk A. J. Pope, Geerken, for New Bedford.
 25—Am wh bk Cicero, Paun, to cruise.
 25—Am wh bk John Carver, Worth, to cruise.
 26—Am wh ship Thos. Dickason, Jernegan, to cruise.
 26—Am wh bk John P. West, Foster, to cruise.
 29—Am wh ship Roman, Vinal, to cruise.
 29—Am wh ship Adeline, Soule, to cruise.

MEMORANDA.

Report of Ship Thos. Dickason.

Left Honolulu April 3, 1867, and with favorable winds and fair weather reached the Anadir Sea. Saw the first whale May 15th, took two the 16th. Passed through the ice May 28th and arrived off Cape Bhering the 29th, took a whale on the 30th, took four whales along the North shore, and passed the Straits June 9th. 15th and 17th June took a whale. Saw but one chance to get a whale after that, and took him on the 4th July. Cruised in the Arctic three months and a day after taking our last whale. Passed the Straits October 6th, bound South, wind N E with snow and rain, Bar 28 7-10. Passed Fox Island Oct 11th, had a good run to Long 158 W, Lat 33 N, then had light airs for eight days; then a good breeze to the Islands. Took the wind S W after sighting the land, and had it so for three days. Have 6 cases of the scurvy, 3 bad.

Saw or heard from the following vessels on or after Sept 16th: Corinthian, Lewis, 4 whales; Winslow, Lebase, 1 whale; J P West, Tinker, 6 whales. Sept 17th, George Howland, Knowles, 4 whales; Norman, Childs, clean; Janus, Smith, 40 bbls; St George, Soule, 7 whales. Sept 18th, Trident, Rose, 4 whales. Sept 20th, Avashonka, Norton, 5 whales. Sept 24th, Progress, Dowden, 2 whales; Illinois, Davis, 7 whales. Sept 26 Active, Robinson, 5 whales; Martha, Thomas, 4 whales; Aurora, Aveline, 5 whales; Adeline, Soule, 3 whales; Fanny, Hunting, 4 whales. Sept 29th Milo, Hawes, 2 whales.

I have seen but few whales in the Arctic, and have heard of a few and very shy, indeed. I think from the 20th June to the 15th September, the fleet did not take over 70 whales, or one each. Some ships have done well, many have done very bad; in short, the season has been one of sore trial and disappointment to many a worthy man. N. M. JERNEGAN.

Report of Hawaiian Bark Eagle.

Sailed hence April 10th, 1867, for the Arctic; passed through Fox Islands, 172d passage May 7th, encountering strong head winds from N W to N E. Was 15 days thence to Cape Noverin, with light northerly winds and fine clear weather; saw first bowhead May 22d to westward of Cape Noverin, saw next to N E of Cape Thaddeus on the 28th, weather thick and hazy. Took first whale on the 28th. Had light airs and calms, while in the Anadir Sea, encountering but little ice up to the land, entered the Straits about the 8th of June, and the Arctic on the 11th. Saw few whales on compass ground latter part of June, and took four in that month. During July saw but very few whales, weather good. In August saw now and then a whale; took one in August, weather bad blowing a gale most of the time with thick foggy weather. September, weather more moderate but few or no whales. On the 25th, 29th and 30th saw a few whales in Lat. 71° 00', Long. 174° 00'. Took our last whale Oct. 2d, making 14 all told, yielding about 1200 bbls oil and 18,000 lbs bone. October 3d, made the ice in Lat. 71° 30'. Saw no whales after the 2d of October. Passed East Cape on the 8th, weather thick and snowing most of the time; 9th and 10th blowing a gale with thick snowstorm. Passed St. Mathews on the 10th; 172d passage on the 14th. On the 27th, in Lat. 29° 40', Long. 182° 00'; spoke ship Marengo, Little, 3 whales, 250 barrels, bound to Hilo for letters thence to Maui; sighted East Maui on the 30th, was becalmed off the land for two days with occasional squalls from southward. On the 2d a light breeze set in from S E and squally with rain. On morning of the 3d arrived off Diamond Head, 26 days from East Cape. Respectfully yours, B. F. LOVELAND, Master of bark Eagle.

Report of Ship St. George.

Took 13 whales, making 920 bbls. of oil and 14,000 lbs. bone. Passed East Cape Oct. 12, in company with J. P. West, 900 bbls, and bark Hae Hawaii, 1000 all told. Passed 72d passage Oct. 21, in company with J. P. West and a bark we called the Vineyard. On the 26th passed a ship we called the Oregon. We took 6 whales from the 25th of September to 1st of Oct., N E and N N E from Herald Island, then the ice came down, and with it bad weather. Had bad weather all of August, and most of September. Have been as far North as 73° 10', in Long, about 173° West.

This season is the most remarkable one known by whalemens for the scarcity of ice, and the good weather prevailing during the first and middle part of the season. Otoken, a very intelligent native at Indian Point, told me they had two months south wind last winter, which I think accounts for the openness of the season. He also told me that his brother saw a ship

smoking off the Diomedes, in December, as near as I could make out, supposed to be the Ontario.

Ships heard from up to October 6th: Adeline, 3 whales; Progress, 3 do; California, 3 do; Lagoda, 15 do; Massachusetts, 15 do; Ocean, 6 do; Active, 5 do; Peru, 1 do; Martha, 1 do; Seine, 1 do; Janus, 2 do. and 2 ripsacks; Lydia, 2 do; General Scott, 3 do. The second officer of the General Scott, named Bowen, dropped dead in his boat, as his boat steerer struck a whale. He came out first officer with Capt. Hathaway in the Lydia.

October 31—In Lat. 26, Long. 156 42, run in to a kona or southern, with a large sea and heavy squalls. Blowed away sails, and started the leak a fresh up to 2200 strokes, wore ship to N E, the barometer soon began to rise and the gale moderated. Ship George Howland was in company at the time.

G. H. SOULE,
Master of ship St. George.

The Largest Whale yet.

MR. EDITOR:—As all the brethren say, you like to get a few lines from every one, telling when and where they see and catch whales, so here's my report: We left Honolulu April 24, sighted Shagin Island May 10th, and saw nothing till we reached Queen Charlotte's Island where we saw a few whales and struck only two, one of which we saved. Left the Kodlack July 6, for Bristol Bay, passing through the Oumlac passage. After cruising there some time, with good weather but no whales, went to St. Paul's Island, where we took our first whale Aug. 17, and the last on the 27th, making seven in all about the island. The third one we took was a stunner, and deserves special mention. It was the biggest whale, by at least one-quarter, that I ever saw alongside a ship. My third mate kept a tally of what turned out at the cooler, and it yielded three hundred and ten barrels and nineteen gallons. It was not so fat as some we caught. I have taken whales that have made 250 barrels of oil, but never saw one that would compare in size with this. I think it must have been one of the original whales that Noah had charge of, which has been growing ever since.

During August and September, we had fine weather mostly. Early in October, had a gale. Put away for the Islands on the 7th, arriving here on the 28th Oct, with 1000 barrels oil and 9000 pounds bone.

Yours, respectfully,
J. B. WINSLOW,
Master bark Tamerlane.

Report of Bark Java.

SHANTAR BAY, July 27th.

Standing toward Silas Richards' bluff, boiling, we raised a smoke toward Shantar Gut, which I supposed to be another whaler trying out. Soon after, however, we discovered it to be a Russian steamer coming toward us, apparently under full steam. Hoisting his flag and throwing open his ports, I ran up my ensign and hauled aback. An officer came on board and ordered me immediately on board the steamer. On arriving on board the Russian vessel, the commander wanted to know what I was doing there. I told him, whaling of course. Without more ado I was ordered to leave the bays within 24 hours. I told him I had boats in Mercury Bay, and could not leave until I had them on board. His answer was, boats or no boats, within 24 hours you must leave, or you will be taken to Nicolawsky or blown out of water, as I shall think proper. I told the Commodore that I had "whaled it" in these bays for the last 17 years, and never had heard of any one being driven out, nor even a whisper that such might be the case at some future time. My boats very opportunely returned the same night, and I left Shantar Bay. The bark Endeavor, however, knowing nothing of the trouble, came there a few days after, and had her boats fired at by this same vessel. They immediately pulled for their vessel, and were not troubled farther than to receive the same orders I had.

The American screw steamer Rover, of Boston, arrived at Port Ayan October 3d, with a numerous collection of valuable furs, having been chartered by a fur company for the purpose. On board were the crew of the wrecked Russian steamer Saghalian, which went ashore a month previous near Tigle, west coast of Kamtschatka. She was to leave the 9th, intending to land the wrecked crew near Nicolawsky, and then proceed to Nagasaki, Japan.

M. ENOS,
Master bark Java.

Report of Ship Iolani.

Sailed from Boston on the 16th of June; was 32 days to the equator, and 38 days from thence to 50 in the South Atlantic; passed through the Straits of LeMaire, Aug. 28th, and was 20 days between the Straits and Cape Horn. Experienced heavy gales almost without intermission all through the month of September, alternating every few hours between southwest and west-northwest, together with an unusually strong east-northeast current, making a tremendous cross sea. Went as far south as 61° 30', where we found a smoother sea and less current. Was 44 days from 50° in the Atlantic to 50° in the Pacific. Had northwest winds all along the coast of Chile, and was 38 days from 50° south to the equator; crossed in long. 120° 30'; was 18 days thence to this port—164 days passage.

BETHEL EXPENSES FOR 1867.—As we have recently invited our sea-faring friends to contribute for repairs and expenses, we make the following statement:

Debt, January 1, 1867.....	\$ 20 07
Hymn-books, for use in Bethel.....	44 66
Painting, inside and outside, &c.....	312 96
Incidental expenses, up to December 1.....	20 93
	\$397 42

Contributed by Foreign residents..... 118 00
 " " Shipmasters..... 166 00

Total..... 283 00

Debt unpaid.....\$129 42

☐ Donations solicited.

DONATIONS FOR GRATUITOUS DISTRIBUTION OF THE FRIEND.—Ship "Nile," \$5; bark "Monticello," \$5; bark "Peru," \$5, by C. A. Williams, Esq., Agent; F. A. Schaefer, Esq., \$5.

DONATIONS FOR SUPPORT OF BETHEL.—Dr. Kennedy, \$10; F. A. Schaefer, Esq., \$5; Mr. Borden, ship "Roman," \$3.

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THE FRIEND.

JANUARY 1, 1868.

New Year, 1868.

Commencing a new year with our accounts with the printer all settled, and other expenditures of the *Friend* paid, we feel hopeful for the future, and most cordially wish our patrons and readers, on sea and land, "A Happy New Year."

Our great aim is to convince our readers that true happiness is alone to be found and enjoyed by obeying the laws of God. "The law of God," says the Psalmist, "is exceeding broad." It relates to man's physical, intellectual, moral and spiritual natures. The violators of God's laws derive a momentary and delirious pleasure which some style enjoyment, but it falls infinitely short of that pure happiness to be derived from rendering obedience to the law of God, when that term is used in its broadest signification.

Entering upon a new year, and not knowing what a day or moment may bring forth, we would earnestly enjoin upon our readers to take God's Holy Word as a lamp unto their feet and light unto their path, turning neither to the right hand or to the left. Read, we entreat you, some portion of God's Word each day. By reading two chapters in the Old Testament and one in the New Testament every week day, and six in the Old and four in the New every Sabbath during the

year, you will find at the year's end that you have read the Old Testament through once, and the New Testament through twice. *Try it.* If you will follow this suggestion, we doubt not at the year's end you will be thankful.

ANNUAL MEETING OF HONOLULU SAILORS' HOME SOCIETY.—This meeting was held at the Home December 26th, at 11 o'clock. After the reading of the annual reports presented by the Treasurer and Executive Committee, the Society proceeded to the election of six new trustees. The Board now stands as follows:

Going out in 1868.—S. C. Damon, C. R. Bishop, C. H. Lewers, Eli Corwin, J. W. Austin, Daniel Smith.

Going out in 1869.—F. A. Schaefer, F. Banning, S. N. Castle, Daniel Foster, Joseph O. Carter, W. L. Green.

Going out in 1870, newly chosen.—H. A. P. Carter, A. F. Judd, J. H. Wodehouse, P. C. Jones, J. Mott Smith, J. Bollmann.

Officers for 1868.—S. N. Castle, President; J. W. Austin, Vice-President; J. Mott Smith, Secretary; C. R. Bishop, Treasurer; S. C. Damon, E. O. Hall, and J. O. Carter, Executive Committee.

RELIGIOUS NOTICE—WEEK OF PRAYER.—In concert with Christians in other parts of the world, Fort Street and the Bethel churches of Honolulu, will observe the first week of January as a week of prayer. Services will be held at the Bethel at 11, A. M., and 7½, P. M., each day, commencing with Monday, January 6th. The community is respectfully invited to join in this concert.

☞ The *Friend*, including the very last numbers for 1867, bound and for sale at the office. Purchasers can be accommodated with volumes, including from one year to sixteen, at \$1 a year.

☞ It is reported that a Wesleyan, the Rev. Mr. Baker, has been killed by the natives of the Fiji Islands.

Siberian Experience of an Explorer of the Russian American Telegraph Company.

This enterprise of joining Asia and America by telegraphic wires, via Behring Straits, has failed, but it doubtless would have been put through had the Atlantic cable again failed. The undertaking, however, was a grand affair. Look at the map of the world—the Northern Hemisphere. See what a stretch of wire it would have required! What difficulties must be overcome! Roads and pathways must be cut through dense forests, bays and rivers must be crossed, a wire must be stretched across the straits, the mountains of Siberia and Russian America must be ascended, savage Indian tribes must be conciliated—the winters are long and the summers are short. All these difficulties, and a thousand and one more, would have appalled men of less resolute spirits than the projectors of this gigantic enterprise which has failed, but the noble effort can never be allowed to pass into oblivion.

Mr. Bollmann, the Russian Consul, who visited Kamtschatka two years ago, there became acquainted with a young American by the name of Kennon, engaged in exploring the rugged wilds of Siberia. Mr. B. has recently received a letter from him, from which he permits us to copy a few paragraphs. They are so life-like and graphic, that we are confident our readers will peruse them with interest:

You have perhaps read in the American papers some accounts of our progress; but the story of "one who was there," and whom you know, will, I am sure, be more interesting than dry newspaper articles compiled by those who don't know anything about the subject. To begin with Kamtschatka. I cannot remember any journey of my life which gave me more enjoyment at the time, or which is pleasanter in the recollection, than the first part of our trip through Kamtschatka. Surrounded, as we continually were, by the wildest, most beautiful mountain scenery, experiencing for the first time the pleasure and novelty of camp life, and feeling that

nameless fascination which an unknown, unexplored country has for adventurous spirits, we were as gay and free from care as school-boys just emancipated from the bondage of rod and book for a holiday excursion. The weather was delightful, and suggested to one's mind the sunny skies of Italy rather than the ideas of cold barrenness and desolation which had always before been associated with the name of Kamtschatka. We rode all day through grand mountain scenery, down into green smiling valleys, over ridges which were glowing with the colored foliage of autumn, and camped at night in some little grassy glade surrounded by forests of yellow birch, and bordered by some clear, cold mountain stream which fell in musical cascades past our little tent. It was the very poetry of travel. At Sherom, the head of the Kamtschatka River, we left our horses, pitched our tent on a raft, and floated quietly and pleasantly down the river to Kluche. The following extract from my journal will show you how I enjoyed *that* :

"I think it was Gray who said that his idea of Paradise was 'to read eternal new romances of Marivaux and Crebillon.' Could the author of the 'elegy' have stretched himself out in the sunshine on the open deck of a Kamtschadal boat, covered to a depth of six inches with fragrant flowers and freshly cut hay—could he have floated slowly down a broad tranquil river, through ranges of snow-clad mountains, past forests glowing with yellow and crimson, and vast steppes waving with tall, wild grass—could he have watched the moon rise over the sharp snowy peak of the Kluchefskoi volcano, bridging the river with a narrow trail of quivering light, and listened to the plash of the boatmen's paddles and the low melancholly song to which they kept time, he would have thrown Marivaux overboard and given a better definition of the pleasures of Paradise."

You see I was highly delighted with the scenery, the weather and the mode of travel; but alas, the pleasantest part of it was over when we reached Kluche. We ascended the Yolofka River in little canoes, and started on horseback to cross the Tigil mountains, but were overtaken by a severe storm on the summit, and suffered considerable from cold, rain and fatigue before we reached Tigil on the sixteenth day from Petropaulovski. From this place it was all hardship. The storms which heralded the approach of winter had already set in, and for a week after we left Tigil we were alternately drenched by cold autumnal rains and frozen by driving snow-storms. On October 4th we reached Lesnoi, a Kamtschadal village on the west coast in about latitude 59° 30'. Here our small party of three was divided—Major Abasa and Dodd going by water in a whaleboat, and I, starting with half a dozen Kamtschadals and horses, to cross a range of bleak rugged mountains lying between the village and Padkagernia. In case Major Abasa's progress was stopped by a storm, I was to take him and Dodd on my horses; and in case I found the snow very deep on the mountains, I was to signal to the whaleboat, send my horses back, and go on with them. In one way or the other we hoped to get through. Major A. was stopped by a gale of wind only fifteen versts from Lesnoi, while I, knowing nothing of it, struggled on through deep snow and a

tremendous "pourga," got lost in the mountains, our wet clothes froze stiff on our bodies, our provisions were exhausted, and a blinding snow-storm hid everything from sight. We waded through the deep snow, dragging our horses after us, and succeeded by the aid of a pocket compass in finding our way to the Samanca River, one hundred and fifty versts north of Lesnoi. Here I was ordered to wait for the whaleboat two days; but as the storm continued with unabated fury, and I had nothing whatever to eat, I waited only one day, and then started back exhausted and hungry, and very doubtful whether I should ever reach Lesnoi. We rode every night until midnight, wading deep, icy streams, cutting roads through dense thickets up narrow ravines, and dragging our horses over rocks where we could not ride them. I soon got very faint and weak from excessive fatigue and want of food, but a strong will will hold the body to its work long after it is exhausted, and I managed to reach Lesnoi in safety.

The Major had just walked back with Dodd from the place where they abandoned the whaleboat, and we were all once more together. The exposure and disappointment brought a severe fit of sickness upon the Major, and all thoughts of further progress were given up for the present. Dodd was sent back to Tigil after a new outfit of provisions, and I remained at Lesnoi with the Major, who was sick a month. It was very lonely. The Major never spoke a word, I could not talk Russian, and was at my wit's end for amusement. Early in November, however, the Major's health improved, and the winter road having been established, we started once more on dog sledges for Ghijiga. This time we were more successful, and after twenty days of travel, camping nearly every night on the steppes or among the mountains in temperature as low as 43°, we finally reached our destination. At Ghijiga we could hear nothing from the party landed at the mouth of the Anadyr which was to co-operate with us in the exploration of the route of the line, and as the Ispravnik says in a letter to the Russian papers, "there remained on the hands of four men, two of whom were at the Amoor River, the exploration of a route for the line through a country six thousand versts in extent." The Major, however, did not despair, and after ten days spent in rest and refitment, we started again—he to explore the country west to Ochotsk, and I north to Anadyrsk. I reached the latter place in twenty-three days, experiencing at times as great cold as 50° degrees below zero. At that settlement I learned through wandering Tchucktchis that a party of five men had been landed the preceding fall at the mouth of the Anadyr, where they were still living in a little hut built of bushes and earth. I had no orders to go farther than Anadyrsk, but fearing that something might happen to so small a party in such a desolate country, and among such fierce, blood-thirsty natives as the Tchucktchis were represented to be, I lost no time in gathering sledges to go to their rescue. I found that no one had ever been to Anadyr Bay, and that the natives were afraid to attempt it, declaring that the cold was intense, the storms terrible, and that for hundreds of versts along the river there was not a bush,

tree, nor stick of wood. I had authority, however, from the Ispravnik at Ghijiga to compel them to go where I wished, and backed up by a Cossack, I succeeded in obtaining eleven sledges, and on January 10th started, carrying dog food and provisions for thirty days. As I approached the mouth of the river, I found that the stories of the natives with regard to the scarcity of wood were true. For the last hundred and twenty-five versts I could not find enough to boil a tea-kettle, and was compelled to travel day and night, as the temperature was from 45° to 50° below zero, and I dared not camp without a fire. We reached Anadyr Bay on the 19th of January at midnight, found the little hut buried in snow, waked up the frightened inmates by shouting down the stove-pipe, and received a warm welcome from our long exiled comrades. I returned to Anadyrsk, carrying them with me, together with their stores, and arrived on the 4th of February, having been absent twenty-five days.

During February I occupied myself with explorations between Anadyrsk and Penjina for a better route, the one which I first explored not being satisfactory. In March I returned to Ghijiga to meet Major Abasa. He had located the route as far as Ochotsk, and at that place had met Messrs. Mayhood and Bush, who had explored all the country between there and Nikolasefsk—so that when we met on the 27th of March, we could congratulate ourselves on the successful exploration and location of a route for the line from the Amoor River to Behring Straits. This had been accomplished during an Arctic winter by only four men in three months and twenty-seven days, during which we traveled altogether nearly twenty thousand versts on dog sledges. Whatever may be the result of our labors, we can always look back upon *this* part of them with honest pride.

Through all the summer of 1866 we were compelled to lie idle, waiting for vessels, money and stores from America. We had no men, no horses, no money, and no provisions, and could do nothing until the arrival of the *Palmetto* on the 20th of September. One whole summer, the best season of the year, was thus lost, but through no fault of ours. As soon as the *Palmetto* arrived, Major A. started for Yakoutsik to hire native laborers and purchase horses, while I remained at Ghijiga to accomplish what I could with our small party of eleven men. I spent the winter principally in traveling to Anadyrsk, Yamsk and intervening points, and starting the work where I could. At the opening of this spring we had about fifteen hundred versts of poles cut, sixty houses and magazines built between Ochotsk and Anadyr Bay, six hundred laborers engaged and on their way from Yakoutsik, together with two hundred horses and stores, etc., for their subsistence. Everything now promised a large season's work this summer, when we were suddenly astonished and disheartened by orders to abandon.

☞ One of the most important female qualities is sweetness of temper. Heaven did not give to women insinuation and persuasion in order to be imperious; it did not give them a sweet voice to be employed in scolding.

Kilauea.

BY W. C. JONES.

Deep Hades of the seven Phlegethons !

From thy basaltic pillared walls I gaze,
Through sulphurous clouds that ceaselessly ascend
From fiery maelstroms in red, rushing whirl,
Into thy vast abyss with silent awe.

Eve's curtains gather round thee like a shroud,
And drape in shadow Mauna Loa's dome ;
The trade wind o'er the bending forest sweeps,
Cold and mist-laden from the eastern wave :
And as it parts the fire-born clouds below,
The smouldering ruins of a city vast—

A giant Moscow in a sea of flame—
Appear with blackened walls, and dome and spire
Of church and grand cathedral crashing fall ;
Turret and tower and monument go down,
As round them lap and whirl the eddying flames,
Like those lost cities which Jehovah's wrath
O'erwhelmed in sulphury hail and fiery rain,
Till from the ruined plain the smoke went up,
Seething and dense as from a furnace blast.

I feel a wonderment—a deeper awe,
Than e'er was wakened by earth's grandest scenes,
When I have viewed the mightiest rivers leap
In thunder echoes from bold beetling cliffs,
Or foam in cataracts through rocky gorge ;
Niagara were tame compared to thee,
And Ocean's majesty, in calm or storm,
Inspires no feelings kindred to the thoughts
Awoke by thee, wild flaming lake of fire ;
And the volcanic vents—earth's crater cones—
Are nought to the stern grandeur of thy depths.

Thou fiery wonder of the untaught mind !

The simple natives of the isles had made
A home in thee for Pele—fiery power,
Goddess of the volcano's hot domain ;
How like the ancient Greeks, who wove their dreams
Of the ideal in poetic forms,
And robbed Cocytus' son with Pele's power
Over their burning, weird, infernal river.

No Stygian waves surround thy Hades deep,
No Iris bright descends with golden vase,
To bring the dreaded draught to perjured gods ;
Yet thy wild, fiery glare hath lighted up
A scene more brilliant than Greek poet's dream,
Sublime in moral courage and the faith
That rent asunder superstition's chains,
And by her incandescent throne of power,
Defied the Goddess Pele in thy depths.

Kapiolani—noblest of her race—
Kapiolani—type of woman kind—
In high moral heroism born of love,
In past or present and in every clime,
Immortal as the faith which fired her heart,
Her deed sheds lustre on these ocean isles !

Grim Superstition with his gory rites,
Had ruled the isles for ages and the sigh
Of souls fettered by tyrannous *tabu*,
Rose pleading to the mercy seat of Heaven ;
'Twas answered by a voice to them unknown,
Whose spirit notes thrilled the Hawaiian heart,
Like that low voice in Jordan's wilderness,
That cleared the way for a more radiant light ;
It withering, blighted superstition's creeds,
The dreaded *tabu* broke, the grim gods hurled
From temples red with human sacrifice,
Till the awed people seemed earth's wonderment—
A nation religionless, yet free in soul !

Then came the messengers of peace and love,
Who taught the pure and holy creed of Christ ;
And ne'er were sown the seeds of gospel faith
In a more vigorous and virgin soil.

The light of faith fired Kapiolani's soul
With moral courage and a high resolve,

To break the lingering tie that bound her race
To Pele, flame-crowned goddess of thy chasm.

O'er fire-browed clinkers and through tangled
woods,

Up mountain steeps a hundred miles she walked,
Trampling the creeds of ages 'neath her feet,
Braving the wrath of all the mythic gods,
That like dark incubi on heart and brain,
Had checked the progress of Hawaii's race,
She sought thy depths to tempt and to defy
The rage, the power of their multiple gods ;
While awe-struck thousands on thy lofty rim,
Gazed tremblingly beneath in firm belief
That Pele in her wrath would hurl her fires
On one who dared her in her sulphury home.

Her brow all radiantly illumed by hope,
She stood beside thy rushing, liquid tide
Of red hot lava in its maddest flow,
And as the sulphury vapors wreathing, rolled
In eddying fire-lit waves round her tall form,
She seemed divine as thus she calmly spoke :

" In His great name who died for men I come,
To prove to my lost race the living God !

And here, oh, Pele ! superstition's myth !

I do defy thee on thy throne of power !

If thou existest, whelm me 'neath thy waves,

Pour on me all thy scorching lava flood,

Or suffocate me with thy sulphury breath,

Or close around me all thy lakes of fire !

But no—the fresh breeze lifts the sulphury clouds,

The waves subside, the fiery jets decrease ;

God calms thy vortex as the restless sea ;

I trample here on thy pretended power,

And cry, Io Jehova ! in thy depths ;

Io Jehova ! let the triumph ring,

Till all the isles shall know the living God ! "

She passed majestic o'er the lava vale,

As a triumphant smile illumed her face,

God-like and noble, born of faith and hope.

Now sable night hangs o'er thee, Kilauea,

But night illumed by thy sulphury glare ;

Thy seven seething lakes light up the clouds

With an unearthly and demoniac glow,

The fever flush from thy hot heart of flame,

The hectic glow of an expiring world ;

I watch their bubbling jets in fiery play,

And deem that Vulcan in his boiling forge,

Is moulding fantastically strange his forms,

While Cyclops, roused from slumber far beneath,

Pour the fused metal in infernal moulds.

Now the waves flash, and eddying, whirl and leap

'Gainst crumbling shores of glass-like lava cliffs,

Where Pele's fair hair waves in sulphury steam ;

The fiery jets, fierce bubbling, chase each other,

Like flame-maned courses on their burning track,

Then disappear, lost in the raging gulf ;

Ever with northward flow the current sweeps,

Crackling and sparkling in red fissures deep,

As the cooled surface breaks, like fields of ice,

And dark-red lava heaps in fiery drift.

Here, by this wasted, shelving, fire-mined brink,

That trembles leaf-like o'er the whirling gulf—

Faint hieroglyphic of Almighty power—

I feel the utter littleness of man :—

A grade in being's scale, progressive formed,

His thread of life is frail as Pele's hair,

A mere development for birth of thought,

Grasping at ideas of a higher life ;

And thoughts he deems are God-like—what are they ?

Dim, dream-winged shadows of Progression's Law !

Thou seemest not of earth ; thy red waves come,

Up—rushing from that central, fiery sea,

Beneath earth's ocean that resistless wars

With all that forms this planet's fragile crust.

And as I gaze upon thy deep abyss,

Thoughts of the grandeur of Eternal Power

Sweep o'er the mind in wild magnificence,

To far past ages, when Creative Will

Flashed through this planet's incandescent mass

Ere the earth's crust was cooled, or the vast sea,

Condensing, fell from seething atmosphere,

On lava beds just cooling round the poles.

Around me are God's forges, in the domes

Of mountains vast that pierce the blue of heaven,

And from their snowy diadems look down

On plains of lava blackening to the sea,

And in the line of lessening cones that sweep

From thy weird chasm by pit-craters deep ;

Here in Time's morn, red columns flamed from ocean,

Hurled boiling back the hot and vapory waves,

With blazing cataracts of liquid fire,

Till this great isle arose, a smoking mass

Of fire-scorched cinders, as the giant tread

Of the mad earthquake stamped it into form !

Yet thou art nothing to the flaming spheres

That formed our system ere the morning stars

Together sang as each was formed for life ;

Our glorious sun, the flaming keystone vast

Of the bright planetary arch which sweeps

From pale Urania, round his throne of fire,

Is boiling now just like thy liquid lakes,

In flaming whirlpools and in fiery jets,

Stained with dark spots of cooling lava drift !

Thou art a light to Science, Kilauea—

Thou dying embers of earth's central fires,—

And in thy burning Phlegethons is writ

A lesson deep of philosophic truth ;

And as I contemplate the waning power

That heaved these sunny islands from the deep,

I find my thoughts in silent prayer ascend

To that UNKNOWN, whose firm, resistless laws

From nebular chaos formed the Universe !

—P. C. Advertiser.

☞ " There are no letters ' held for postage ' in the Providence office. A wealthy gentleman visits the office every week and furnishes stamps for all letters that require it. What motive prompts him to this action is not known, but it is said that some years ago he suffered loss to a large amount through the failure of a letter to reach its destination."

We truly wish " that wealthy gentleman " would extend to the San Francisco Post Office the sphere of his benevolent operations, for we are confident letters destined for the Islands are there detained and sent to the dead-letter office at Washington, because the postage has not been prepaid. Until a postal convention can be formed between the United States and the Hawaiian Kingdom, by which this difficulty can be obviated, we do think this Government should instruct its Consul in San Francisco to send forward all such letters, and let the postage be collected in Honolulu.

A SAILOR'S WIT.—A landsman once said to a sailor, " Where did your father die ? " The sailor replied, " On the sea. " " Where did your grandfather die ? " " On the sea. " " Well, are you not afraid to follow the sea as your business, seeing that it has proved so fatal to your ancestors ? " " Well," said the sailor, " and where did your father die ? " " In his bed. " " And where did your grandfather die ? " " In his bed. " " Astonishing ! and are you not afraid to go to bed, seeing it has proved so fatal to your forefathers ? "

THE FRIEND.

JANUARY 1, 1868.

Evil Effects of Fast Living, or a few New Year's Reflections.

Those given to fast living do not live out half their days. They die prematurely. They waste their vital energies. Eager for enjoyment, they pursue the method which destroys it. There is much of rational enjoyment in this world within the limits of law, but when the devotee of pleasure seeks for enjoyment by overstepping those limits, then a fearful retribution follows. "Whosoever a man soweth, that shall he also reap." God has given to each one of the human race a certain amount of vitality. By careful obedience to the laws of our physical and moral natures, that vitality may be prolonged, e'en down to extreme old age. "Wine is a mocker," declares Solomon, "strong drink is raging; and whosoever is deceived thereby is not wise." If Solomon had lived in our days, he would have been equally severe upon tobacco, opium, lager beer, and the score of other deleterious stimulants which waste man's vitality. All unnatural stimulants levy tribute upon man's vital energies and tend to shorten life.

* Though the mills of God grind slowly, yet they grind exceeding small.
Though with patience He stands waiting, with exactness grinds He all."

No man can out-wit his Maker or transgress his Maker's laws with impunity. We recommend our readers to review their lives, and if they discover that their vital energies are too rapidly wasting, let them in season do all in their power to remedy the evil. There is a wonderful recuperative power in the human system. We are never too old to learn. The fast liver is continually wasting his vital powers. Fast living is a mortgage upon man's vitality which must be paid off. Death usually forces a foreclosure long before man has attained three score and ten. Wholesome food, abundance of sleep, constant employment, and a good conscience, are the requisites for long life and happiness, while fast-living, late hours, idleness and vice will bring a man to a premature grave and certain shame. A word to the wise on New Year's morning is sufficient.

☞ A complete edition of the Bible has just been printed in the dialect of the Fiji Islanders by the British and Foreign Bible Society. If the savage Islanders kill missionaries, give them the Bible to teach them a better way.

☞ The English newspapers report that the Prince of Wales has signed the pledge. We should be glad to see it reported in the American papers that the President had done the same.

The Down-Hill Side of Life.

Old age, to some, but not all, is a most undesirable period of life. When men come to "be afraid of that which is high," and fears are "in the way," then life becomes to many a burden. But is there no secret source of happiness which will render old age rather desirable? Cicero, the old Roman orator and philosopher, wrote an essay upon old age. Amid even the darkness of heathenism, he found great consolation in the probability of the soul's immortality. His remarks are worthy of a Christian philosopher: "I am far from regretting that life was bestowed on me, as I have the satisfaction to think that I have employed it in such a manner as not to have lived in vain. In short, I consider this world as a place which Nature never designed for my permanent abode; and I look on my departure out of it, not as being driven from my habitation, but as leaving my inn. O glorious day! when I shall retire from this low and sordid scene to associate with the divine assembly of departed spirits. * * * Thus to think, and thus to act, has enabled me, Scipio, to bear up under a load of years with ease and complacency. And after all, should this my firm persuasion of the soul's immortality prove to be a mere delusion, it is at least a pleasing delusion, and I will cherish it to my latest breath." Thus reasoned Cicero. He hoped the soul was immortal. He was not quite certain, it might after all be a delusion, but it was a pleasing delusion.

Turning from such reasoning, let us contemplate the doctrine of the soul's immortality from a Christian point of view. Paul had no doubts upon this subject, for his faith was in "Jesus Christ, who hath abolished death, and hath brought life and immortality to light in the Gospel." To one whose views of life and immortality resemble those of the apostle, old age is no undesirable period of life. We have been led to indulge in this train of remarks by the suggestive thoughts expressed in the following paragraph copied from a letter of one of our American correspondents, an Episcopalian:

"I do not know how it is with you, but I feel that I have reached the *hill top*, and am now going down the other side. May be you are only on the top?—you speak of such unbroken health and vigor; so I want to tell you, *this side of the hill* is just as pleasant as the other. Morning has its freshness and beauty, but evening has the glory of the day; and this side of the hill has all the sunset's glow. Gleams from 'the golden shore,' I think they must be. I have always admired old age, and everything that was its type. When we reach *fifty*, I think we can begin to *spell out*, for ourselves, the meaning of that period of life—its joys and sorrows, its helps and comforts. Slow learners we are of all the lessons of life, even under such a Teacher; yet if he be our Master, we do learn. 'Increase in the knowledge of Him.' Ah, it is

this which shortens the way, that makes the heart warmer and brighter as years increase. In youth we may *believe* in Him, but we do not *know* Him as in later years, when the burdens, cares and sorrows—the sin we find in ourselves and the imperfection in all about us—have made us *lean* on Him, and *turn* to Him for sympathy and help, then we begin to taste 'the riches of His grace,' as the young pilgrim never can. We *know* Him, because we have *tried* Him."

It is a personal Saviour whom we all need, and must have as our faithful companion, and then the up-hill as well as the down-hill side of life will always appear bright and cheerful. If any of our readers have reached the top, and are upon the down-hill side of life, but have never made the Lord Jesus Christ, *their* Saviour, most earnestly would we call their attention to this important subject at the commencement of a new year. This year may be your last. How vastly important that you now attend to the "one thing needful." Allow the glorious light of Gospel truth to shine into your soul, and you will not feel the doubt and uncertainty which rested upon Cicero's mind, but you will come into the liberty of the Gospel, and be ready to say with Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

If don't Pay!

What don't pay? The California papers report that the wine crop will not pay. One paper asserts that there are thousands of gallons of wine now stored in San Francisco which will not pay the expense of raising the grapes and the manufacture of the wine. The question arises, why will it not pay, when so much is drank? This answer is given, that wine and brandy can be manufactured so much cheaper in San Francisco than at Los Angeles, that the wine business won't pay,—*the pure wine, we mean*. Advertisements such as the following appear in the California papers:

SALOON KEEPERS,

Look to your Interest and Save
300 PER CENT.

☞ HAVE THE BEST RECIPES FOR THE manufacture of Old Bourbon, French Brandy, Holland Gin, Old Tom, as also Irish and Scotch Whisky.

These recipes are used by all the leading Wholesale Dealers, and you buy from them the same articles you can easily make yourself.

Buy the recipes, manufacture the liquors you use and save your money.

Not one of the above-mentioned liquors will cost to exceed

TWO DOLLARS PER GALLON.

Price of recipes three dollars each, or twelve dollars for six.

From this notice and failure of the wine culture to pay, it readily appears that wine bibbers and brandy drinkers make use of a spurious and counterfeit article. Verily "wine is a mocker." Wine and brandy drinkers are cheated of their money, ruin their health, and entail upon themselves, their families and society all the sad consequences of in-

temperance. We wonder if the people of Honolulu imagine they drink the *pure* article when they sip their wine or drink their brandy? The proper phraseology should be, when anybody proposes to drink one's health in a glass of wine: "Will you allow me to drink your health in a decoction of logwood, strichnine, and ———." Precious little of pure wine, brandy or gin finds its way into the market. Who then is the wise and sensible man, the total abstainer or the drinker of those decoctions sold under the names known to the trade? One would suppose that a word to the wise would be sufficient.

POEM, "KILAUEA."—Some weeks ago this poetical effusion appeared in the columns of the *Advertiser*, having been contributed over the signature of "La Paz." We were so much struck with the talent displayed, that it led us to inquire for the author, who has kindly consented to have the poem republished with his name attached. He has added several additional lines. A similar poem was published in 1848 in England, a notice of which will be found in the August number of the *Friend* for 1866. The writer of this, however, assures us that he never had read that production, and was ignorant of its existence. There are doubtless many historical incidents and legendary stories respecting these Islands and their inhabitants, which only require writers of a poetical genius to present in verse, and they will be embalmed for immortality. We hope some Scott, or Byron, or Burns, or Cowper, or Thompson, will yet arise to do for these Islands what those poets have done for the British Isles. The incident in the life of Kapiolani, which the Rev. Mr. Grant and Mr. Jones have portrayed in their respective poems, we have always regarded as truly heroic and grand. It was the triumph of Christianity over superstition, of the Cross over the tabu.

BOARDERS AT THE HOME DURING 1867.—There have been two hundred and eighty-five boarders at the Home during the year.

DONATION.—From officers of United States steamship *Lackawanna*, for *Friend*, \$20; for Bethel, \$26 50.

Thirteenth Annual Report of the Honolulu Sailor's Home Society.

In presenting the thirteenth annual report of this Society, it may be proper to revert to the object for which this association was organized and incorporated. In the preamble to the Act of Incorporation, it is stated that on the 20th of November, 1854, the Honolulu Sailor's Home Society was formed "for the purpose of improving the social, moral and religious condition of seamen resorting to this port, by the establishment and main-

tenance of a Home of good character, from which all intoxicating liquors shall be excluded, and by such other means as shall be deemed proper."

The Home has now been in successful operation for thirteen years, and during that period has endeavored to carry out the object of the original organization in the following manner:

1. By keeping a boarding and lodging house.
2. By keeping a reading-room and library.
3. By keeping a depository for Bibles, books and papers.
4. By furnishing writing materials for seamen and others, when they might wish to communicate with their friends.
5. By supporting a colporteur during the last two years, who has been occupied in keeping open the depository and reading-room, visiting ships, hospitals and distributing papers, tracts, and endeavoring to promote the welfare of seamen.

During the past year these methods for improving the "social, moral and religious condition of seamen" have been unremittingly employed. It is believed that Mrs. Crabbe, as manager of the boarding and lodging department, and Mr. E. Dunscombe, as manager of the reading-room, depository, etc., have fully discharged their respective duties. Their respective positions call for the exercise of rare executive talent to meet the ever varying class of boarders and visitors at the Home. The present condition of the establishment is the best proof which can be offered that they have been faithful servants of this Society. The buildings and premises, externally and internally, are in good condition. During the past year the baggage-room and setting-room have been re-shingled. The cellar and the *Kuokoa* office have been so leased as to bring into our treasury more than three hundred dollars, as will appear from our Treasurer's report. Other sources of income have enabled the Executive Committee to meet all necessary expenses, without incurring but a comparatively small debt.

The manager of the Home has been much assisted during the past year by the patronage extended to the establishment by the British and Prussian Consuls, and also by those shipmasters who have sent their crews to board at the Home while their ships have been repairing.

Fully confident that the Home has not been a failure, but has been conducted in accordance with the original design of its founders and patrons, and in accordance with the Act of Incorporation granted by the Hawaiian Government, this thirteenth annual report is now presented by

SAMUEL C. DAMON,

Chairman of Executive Committee.

C. R. Bishop, Treasurer.

In account current with the Honolulu Sailor's Home Society. Receipts and Expenditures from December 27th, 1866, to December 17th, 1867.

To following receipts, reported by Executive Committee as per their statement, furnished this 17th day of December, 1867:

From J. T. Waterhouse, in several payments towards salary of E. Dunscombe,.....	\$40 00
April 1—From a friend, towards salary of E. Dunscombe, 15 00	
July 1—From <i>Kuokoa</i> (newspaper) for one year's rent of office,.....	100 00
Oct. 2—From U. S. ship <i>Tuscarora</i> ,.....	55 00
Oct. 2—From Bethel, for labor by E. Dunscombe, painting,.....	50 00
July 2 } From H. Hackfeld & Co., for rent of cellar,.....	223 00
Sept 30 }	
Dec. 17 } From Rev. S. C. Damon, towards salary of E. Dunscombe,.....	60 00
Dec. 17—Cash,.....	8 05
Dec. 17—Balance carried down,.....	80 50
	\$631 55

1866. CR.
Dec. 27—By balance,.....\$13 96

By following named expenditures by Executive Committee, as per their statement and vouchers furnished this 17th day of December, 1867:

1867.	
April 1—By paid E. Dunscombe's account, incidentals for quarter,.....	17 75
July 1—By paid E. Dunscombe's account, incidentals for quarter,.....	11 25
July 1—By paid F. H. & G. Segelken's account, lead, lead pipe, etc.,.....	25 62
July 5—By paid H. M. Whitney's account,.....	2 00
Aug. 27—By paid Mrs. Crabbe, amount expended by her for repairs in rooms,.....	25 00
Oct. 1—By paid E. Dunscombe's account, incidentals for quarter,.....	7 87
Oct. 12—By paid Lucas & Wiggins' account, shingling roof of baggage-room,.....	100 00
Oct. 12—By paid Lucas & Wiggins' account, repairs on verandah, etc.,.....	15 75
Oct. 15—By paid Lewers & Dickson's account, shingles and battens,.....	18 08
Oct. 15—By paid sundry persons for labor and material for repairing sitting-room,.....	35 63
Dec. 2—By paid J. Nott & Co.'s account, conductors and elbows,.....	4 50
Dec. 5—By paid W. N. Ladd's account, nails,.....	2 80
Dec. 17—By paid E. Dunscombe's account, labor, cleaning well,.....	6 50
Dec. 17—By paid E. Dunscombe's account, incidentals for quarter,.....	7 87
Dec. 17—By paid E. Dunscombe's salary for one year,.....	385 00
	\$631 55

Dec. 17—By balance brought down (debt),.....\$80 50
E. & O. E.
Honolulu, Dec. 17, 1867. C. R. BISHOP, Treasurer.

The Treasurer reported a debt of \$80 50, which was promptly paid off, and a small balance remains in the treasury.

THE ILIAD OF HOMER AND THE RAMAYANA. In a recently published book, Mr. James Hutchinson, of Cape Town, Cape of Good Hope, points out remarkable resemblances in the Iliad of Homer and the Ramayana of Valmiki. He contends that the rape of Helen and the siege of Troy are really but the carrying off of Sita and the capture of Lanka done into Greek verse. He goes further and asserts his conviction that Homer not only worshipped the same deities as the Hindus, but was himself a Hindu.

☞ The six free baths established by the city authorities of Boston are patronized by about ten thousand persons daily, men, women and children. They are all well arranged, and have from thirteen to thirty-five dressing-rooms. The water flows continually through openings at the sides, making it always clean and cool.

Bethel expenditures and receipts for 1867:

Expenditures,.....	\$484 92
Receipts,.....	424 50

Debt December 30, 1867,.....\$60 42

Cost of the *Friend*, 1867:

Printing, paper, postage, etc.,.....	\$670 00
Received from subscribers and donors,.....	680 50

Balance on hand December 30, 1867,.....\$10 50

Life and Character of Rear Admiral George F. Pearson.

The following paragraphs are copied from "A Discourse delivered in the Chapel at the Navy Yard, Portsmouth, N. H., on Sunday morning, July 7, 1867, by Rev. C. Burroughs, D. D."

The subject of this discourse was born in Exeter, New Hampshire, in the year 1799. His early education was in Salem, to which place his parents removed soon after his birth. He very early showed his predilection for the navy, and enlisted as a midshipman in the year 1815, having received his appointment from Massachusetts. Ten years afterward he received a commission as lieutenant. While holding that rank, he was married to Miss Ellen Jackson, of Newburyport, belonging to one of the most respectable families of that city, and sister of the distinguished scholar, who, for his antiquarian researches, general knowledge, and high virtues, was appointed by President Jackson as Minister to Copenhagen. After the year 1832, Lieutenant Pearson was ordered on duty to the Navy Yard at Portsmouth, where he acted as Lieutenant Commander more than three years, and then he received a commission to serve on board the frigate *Constitution*. In that ship he made several cruises to the Mediterranean. He availed himself of the proximity to the Holy Land to visit it. With a few friends he left the ship at Jaffa, where he was anchored, and went to Jerusalem, whose sacred localities he diligently surveyed; and he drank in holy emotions from every scene, made dear by the presence and acts of his Saviour. While in the Mediterranean, he took the Syrian fever, which was so severe and lasting, that his recovery seemed impossible. But the Divine Physician watched over him and preserved his life, to make it the means of new blessings to his friends and country. After the year 1837, he was transferred to the United States schooner *Shark*, of which he had the command for a few years. He was ordered to cruise among the West India Islands, where our ships were constantly molested by pirates.

While at Constantinople he was a guest at the house of the late Commodore David Porter, then Minister Resident at Constantinople. The Sultan, cherishing the highest respect and esteem for the Commodore, consulted him in relation to the choice of some distinguished officer of our navy who might be deemed qualified to take a temporary command of the Turkish navy—to have the whole discipline and services for which our fleet officers were distinguished. The Sultan offered ten thousand dollars a year to any American officer who would take that command. Commodore Porter said, "If I should search the whole American navy through to find such a man, I would take the one, now a guest at my house, Lieutenant Commander Pearson." The Sultan regarded the suggestions of the Commodore, and offered to Commander Pearson the supervision of the whole navy. The Commander respectfully acknowledged the singular and generous offer, and, with his characteristic modesty, declined it, though he knew it was to be but a temporary arrangement, which by no means implied a

renunciation of his country, or of allegiance to its laws. The next day the Sultan earnestly renewed his offer. The love of country and of its service made the Commander blind to every foreign favor and every golden enticement, and he promptly declared in reply, "that his country was dearer to him than everything which the Sultan had in his power to offer."

From 1860 to 1864, he had the command of the Portsmouth Navy Yard. About the year 1864 he took command of the Pacific squadron, and was much at Honolulu, San Francisco, Lima and Callao. He was made Rear Admiral in 1865. He was about three years on duty in the Pacific. In the spring of this year he returned to his home, leaving his family in the Sandwich Islands. His constitution, severely injured by an attack of the Asiatic cholera when he was in China, developed some of its mischiefs on reaching our shores. Much quiet and care were necessary for the recovery of his strength. He had barely reached this country, when he was summoned to attend a court martial at New York. This duty being ended, he was ordered to Annapolis in Maryland, to preside at the examination of the Naval Academy in that place. As he thought of duty more than of himself, he was unwilling to neglect any of the cares and demands on him, to watch and arrest the increasing progress of the disease; so that when he returned to Portsmouth last June, it was obvious to all his friends that he was suffering severe prostration. That was soon succeeded by congestive chills. None of his friends apprehended any danger about him until Thursday, the 27th of June last. The previous Wednesday he enjoyed a walk. On the evening of that day he was visited with faintness, and said, "this is my last sickness;" and gave a farewell pressure to the hands of his attending friends. About one o'clock on the morning of the first of July he calmly expired. We have committed his remains to the dust with all the honors due to his rank and merit from the army, navy and community; with all the solemnity of the services of our ritual; with expressions of the deepest sorrow and universal love. How merciful was it in Providence to have permitted him to return to his native country to meet his family before his decease, and to interchange the last words of pure and warm affection.

His voyage of life is ended. He has exchanged his earthly robes of honor for the garments of salvation, made white with the blood of the Lamb. He has fought a good fight and finished his course in faith. Victory is inscribed on his banner. He has reached the haven where he would be. He "has landed on some distant shore, where tempests never beat and billows never roar." He has gone to the glorious realms where is no more sea—where no waves of sorrow shall ever roll over his peaceful breast.

In contemplating his life, one of the most prominent circumstances commanding our attention is the service that in his official character he has rendered to our country. Fifty years was he employed in the duties of naval life; and twenty-two of those years was he in sea service. He was a devoted friend to his country—was a noble representative of it, and impressed every foreigner in

favor of it, from his language, conduct, manner and bearing. He was in heart and soul devoted to our national Union.

All Honor to "a Sailor named Marshall."

In reading the account of a terrible explosion in a shaft connected with the Hoosac Tunnel, our attention was arrested by the bold and fearless daring of a sailor. Thirteen laborers were supposed to have perished at the bottom of the shaft, sunk 600 feet. After the fire was extinguished, but ere the noxious gases were totally expelled, this sailor volunteered to descend and look after the fate of the unfortunate laborers at the bottom of the shaft. The following extract will indicate that the sailor is the man at the moment of danger, and when there is only one chance in a thousand that there is a possibility of escape:

The next day a sailor named Marshall, at the peril of his life, was let down the shaft by means of a rope fastened to his body, in the hope that possibly some of the men below might yet be alive. Previously to his going down, knowing the perilous character of his expedition, and the dangers to be encountered from foul air in the shaft, Marshall made his will, and then heroically descended. He went down 600 feet, from which point he was able to see that the bottom of the shaft was covered with water to the depth of 20 feet or more, and that there was not the slightest possible hope for any of the men in the pit. He then made the signal to be hauled up, and when some feet above, encountered a current of foul air which rendered him insensible. Upon being brought to the mouth of the shaft he was still senseless, and scarcely alive, and it was not until the most vigorous means of restoration were applied that the heroic man was restored to consciousness. The tale he then told dispelled the last hope for the men below.—*Troy Daily Times*.

NAVAL.—H. B. M.'s *S. Camoleon*, Com. Annesley, arrived at this port on Tuesday, Dec. 17. On entering the harbor, it was quite dark, and she ran into the ship *Magnolia*, carrying away one of her own boats, and damaging rigging, &c. The *Camoleon* sailed from Plymouth, England, June 22d, and touching at Madeira July 4th, and Rio August 22d, arrived at Valparaiso November 1st. From the latter port to Honolulu she was 46 days. Her tonnage is 952 tons, horse power 200, and she has 7 guns. She is a sister vessel to the *Chanticleer*, of the same size and armament. After spending a month here, she will proceed to Victoria, V. I. The following is a list of her officers:

Commander—W. H. Annesley.
Lieutenants—A. B. C. Booth, and G. C. Young.
Nav. Lieutenant—James Fisher.
Surgeon—W. J. Baird, M. D.
Paymaster—H. M. Bernard.
Chief Engineer—R. Hodge.
Assist. Surgeon—W. J. Holmes.
Assist. Paymaster—W. A. Burniston.
Sub-Lieutenant—J. Godfrey.
Engineers—Messrs. Tottenham, Green and Irwin.
Midshipmen—Messrs. Mumdock, Henderson, Cutfield, Stuart, Holmes, Hastings, Gillow and Tillard.
Gunner—J. W. Rees.
Boatswain—R. Tucker.
Carpenter—Westford.

☞ A little boy being asked what meekness was, replied, "Meekness always gives smooth answers to rough questions."

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Eikington. English service every Sunday at 11 A. M. and 7½ P. M.

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Corner Merchant and Kaahumanu sts., near Postoffice. 580 ly

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Physician and Surgeon.

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RESIDENCE—Chaplain St., between Nuuanu and Fort Sts.
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Keep constantly on hand a full assortment of merchandise, for
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ALLEN & CONWAY,
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for the Oregon market, to which personal attention will be paid,
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Dr. R. W. WOOD, " "

Hon. E. H. ALLEN, " "

D. C. WATERMAN, Esq., " "

597 ly

READING ROOM, LIBRARY AND DEPO-
ITORY.

SEAMEN AND OTHERS, WISHING
to obtain books from the Sailors' Home Library,
will please apply to the Bethel Sexton, who will have
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further notice. Per order

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Officers' table, with lodging, per week, \$6
Seamens' do. do. do. do. 5

Shower Baths on the Premises.

Honolulu, April 1, 1866.

Mrs. CRABB,
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BOARDING SCHOOL AT KOLOA.

THE REV. DANIEL DOLE, AT KOLOA.
Kauai, has accommodations in his family

For a Few Boarding Scholars.

Persons wishing to learn the Terms will apply to him
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Plan of settling with Officers and Seamen immediately on
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THIS MACHINE HAS ALL THE LATEST
improvements, and, in addition to former premiums, was
awarded the highest prize above all European and American
Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.

The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—

The Grover & Baker Company, Boston,
The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, " "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridge
port, made and sold 19,725 during the same period.

Please Call and Examine. 11 1y

Bound Volumes of the "Friend"

FOR SALE AT THE OFFICE OF THE
Paper.

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

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PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 5.00

Senator Yates upon his Reformation.— His Wife's Letter to Him.

Temperance is one of the sweetest and most delightful things upon earth; it is the very spring-head of cheerfulness, happiness and joy—the very chivalry of manhood itself. I have been a temperance man for fifteen days, and I am a gayer boy to-night than I have been for seventeen years. (Laughter.) I think I am the gayest man in the Senate, except the compeer of Clay and Crittenden—the able, indomitable and gallant old cavalier of Kentucky (Garret Davis.) I except you also, Mr. Chairman. (Laughter.) Temperance gloomy? Not a bit of it, Mr. President. My pledge shall be a perpetual charm, “a thing of beauty which is a joy forever,” not a cloud of gloom, but an ever present rainbow of promise, hope and beauty. I am as proud of it as of my wife and children, and that is the strongest way I have to express my pride. (Applause.) I am as proud of it as I am of the commission which entitles me to hold the position of an American senator. By-the-by, Mr. Chairman, I will submit to you the question. I rather think the commission and the temperance pledge ought to go together. (Applause.) What do you think about having “the teetotaler” put into the iron-clad oath? (Laughter.)

You say, of what use is the pledge? I will tell you. Twenty days ago there came along a friend of mine, a senator, and said, “Let us take a drink.” I said, “Certainly, all right.” Another friend from Illinois in about three minutes and a half came along and said, “Let us take a drink.” Said I, “All right.” It is this way. One drink of liquor is enough for me; two ain't half enough (laughter); three is only one-third enough, and four is chaos. After I signed the pledge I was asked several times to drink; but I didn't do any such thing. (Laughter.)

After I signed this temperance pledge I wrote to a little lady out in Illinois, who weighs about a hundred pounds, has black hair and flashing black eyes, and “a form fairer than Grecian chisel ever woke from Parian marble,” and I received the following answer:

My Dear Richard:—How beautiful is this morning; now bright the sun shines; how sweetly our birds sing; how joyous the children; how happy is my heart. I see the smile of God. He has answered the prayer. Always proud of your success, you have now achieved that success which God and angels will bless. It is the shining summit of human aspiration, for you have conquered yourself. All who love you will aid you to keep the pledge. I love you, my dear boy. KATIE.

Love, the sun, soul and center of the moral universe;
Love, which links angel to angel, and God to man;
Love, which binds in one two loving hearts. How beautiful is love. (Applause.)

As I look over this audience, composed of senators and representatives of this great nation, and these galleries blazing with beauty and the worth of the city, and sojourners from all the states and territories, I ask myself why they are here. Proud England, upon whose dominions the sun never sets, has but one queen; but, thank God, we have millions of queens, who

“Shine in beauty like the night
Of sunny climes and starry skies,”

whose chains we feel, and yet we bless the silken sceptre. You are here to give by your presence encouragement to the congressional temperance society, and I propose, sir, that this society shall be the beginning of societies throughout the land, and that we will push forward the temperance column, move upon the enemy's works and give him canister and Greek fire. (Applause.) We will storm upon the citadel of intemperance until it shall crumble and totter and fall to the earth. (Applause.) Why do I refer to the ladies? Because their example is mightier than the eloquence of a thousand senates or the banners of a thousand legions.

You are here to-night to see the snowy white flag of temperance as it is unfurled over the capitol of your country, as it rises and rises, and unfolds to God and spreads until it shall cover the whole land, and until there shall not be a drunkard nor a moderate drinker to take away the bloom from the cheek of female beauty, and until all the hearthstones of this land shall blaze with comfort and joy, and happiness and gladness shall dwell in green freshness there. (Tremendous applause.)

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Nov. 26—Am wh bk Lydia, Hathaway, from Hilo.
27—Am wh ship Hercules, Howland, from Hilo, with 300 bbis sp, 480 bbis wh, and 5,000 lbs bone.
29—Am wh ship Ocean, Barber, from Hawaii, with 600 bbis wh, 9,800 lbs bone.
Dec. 26—Am wh bk James Allen, Pierce, from Hilo.
30—Br wh bk Robert Towns, Barker, fm Hilo.
3—Am bk Stephania, Sinclair, fm Lahaina.
3—Am bk George, Davis, fm Hilo.
3—Am sh Ohio, Lawrence, fm Hilo.
4—British Magnolia, Clarke, 14 days fm San Francisco.
4—Am wh sh Rainbow, Baker, from Ochotsk, with 45 bbis sp, 700 bbis wh, and 3,000 lbs bone.
5—Ship Chelsea, Lowe, 35 days fm Puget Sound.
5—Am str Idaho, Connor, 11 ds 20 hrs fm San Francisco.
5—Am wh bk Progress, Dowden, from Arctic, with 400 bbis wh oil, 6,000 lbs bone.
8—Brit war str Chanticleer, Bridges, from Hawaii.
9—Brit sh Lochnagar, Baskill, 62 day fm Hongkong.
13—Eng bk Cobang, Baldwin, fm Murgar, Ochotsk Sea, via Hakodadi, 40 days, with 700 bbis oil, and 9,000 lbs bone.
14—Am bk Victor, Greenleaf, 35 days from Pt Townsend.
17—Br ship of war Camoleon, Annesley, 46 days from Valparaiso.
25—Br ship Robt. L. Lane, Martin, 46 days fm Acapulco.

DEPARTURES.

- Nov. 30—Am sh Othello, Pinkham, for Liverpool.
30—Br war str Chanticleer, Bridges, for Hilo.
30—Am whaler Awashonks, Norton, to cruise.
30—Am whaler Navy, Davis, to cruise.
30—Am whaler California, Wood, to cruise.
30—Am whaler Benj Cummings, Halsey, to cruise.
30—Am whaler Oriole, Hayes, to cruise.
Dec. 2—Am whaler Sea Breeze, Hamilton, to cruise.
2—Am whaler Corinthian, Lewis, to cruise.
4—Am whaler Cherokee, Eldredge, to cruise.
4—Am whaler John Wells, Dean, to cruise.
4—Am whaler Florida, Fordham, to cruise.
4—Am whaler Courser, Hamilton, to cruise.
4—Am whaler Illinois, Davis, to cruise.
4—Am whaler Nile, Allen, to cruise.
4—Am whaler Jos Maxwell, Chase, to cruise.
4—Am whaler Hibernia, Ludlow, to cruise.
4—Am whaler Champion, Worth, to cruise.
4—Br brig Ana, for Guam.
5—Haw brig Firefly, Chapman, for San Francisco.
5—Am wh bk Ohio, Lawrence, to cruise.
5—Am wh bk Midas, Drake, to cruise.
5—Am wh bk Washington, Baker, to cruise.
5—Am wh bk Norman, to cruise.
5—Haw wh bk Hae Hawaii, Heppingsstone, to cruise.
7—Am wh sh Gen. Scott, Washburne, to cruise.
7—Fr wh ship Winslow, Labaste, to cruise.
7—Am schr Flying Dart, Sweet, for Tahiti.
9—Am wh bk St. George, Soule, to cruise.
9—Oldg wh bk Julian, Lubbers, to cruise.
9—Am wh bk Eagle, McKenzie, to cruise.
10—Am str Idaho, Connor, for San Francisco.
11—Eng sh Centurion, Higgins, for New Bedford.
14—Oldg wh ship Oregon, Mammen, for Bremen.
16—Am wh bk Sunbeam, Barrett, to cruise.
16—Am wh bk James Maury, Cunningham, to cruise.

- Dec. 16—Am wh bk Monticello, Phillips, to cruise.
17—Oldg wh brig Comet, Weeks, to cruise.
17—Am wh bk Java, Enos, to cruise.
17—Haw wh bk Eagle, Loveland, to cruise.
21—Am wh bark Wm. Rotch, Nye, to cruise.
23—Am wh bark Hercules, Howland, to cruise.
23—Br war str Chanticleer, Bridges, for Victoria, V. I.
25—Br ship Lochnagar, Baskill for Baker's Island.

PASSENGERS.

FOR SAN FRANCISCO—Per Firefly, Dec. 4—F W Tiffany, Capt P C Lefray, Thos Reardon, A Burnham, M Penne, Mr Vincent, Chas Joseph, A Silva, J Francis, J Rosa, J Sylva, J De Laurie—12.

FOR GUAM—Per Ana, Dec. 2—Thos Neal, A Perry, J J Sullivan—3.

FROM SAN FRANCISCO—Per steamer Idaho, Dec. 5—N de Peyster, Z S Spaulding, D C Waterman, Commodore John Paty, Capt R G Baker, J Sinclair, John Bett, Ahbeck, W S Veck, F W Meyer, V Knudsen and wife, Mrs C R Robinson, Miss Mary Rice, Mrs T N Noble and son, and fifteen in steerage.

FOR WINDWARD PORTS—Per Kilauea, Dec. 2—D D Baldwin, wife and child, Mrs Needham and 2 children, Mrs Lamb, Capt W N Gilson, Henry Cooper, Geo W Macey, Charles Makee, and 75 deck passengers.

FROM WINDWARD PORTS—Per Kilauea, Dec. 7th—Her Ex Governoress Keliokalani, Mr and Mrs G C Deverill, T N Noble, N W Tallant, D N Sanford, Mrs Jerome, and 60 deck.

FOR WINDWARD PORTS—Per Kilauea, Dec. 9th—His Hon E H Allen, His Ex S H Phillips, Mr and Mrs Noble and son, Col Jones, N W Blahon, N W Tallant, Mr. Llewellyn, Mr Allen, Frank Harris, and 80 deck.

FROM SAN FRANCISCO—Per Magnolia, Dec. 7—M W Blahor, Mr Simmons, and 4 in steerage—6.

FOR SAN FRANCISCO—Per Idaho, Dec. 16—Mrs Jernegan, Capt Vinal, Capt Bilven, Capt Tinker, Capt Green, Miss Armstrong, P C Dubois, Capt Childs, D L Emerson, wife and three children, Miss Emerson, W France, John Bassett, J H Halway, W R Penney, W W Payne, F Hastewood and wife, Mr Meyer, A Silva, W Rosie, W Symons, P Marks, J King, P Silvard de Rosa, G L Wicks, Henry Ott, Haskins, J Luge—32.

FOR WINDWARD PORTS—Per Kilauea, Dec. 16th—Her Majesty Queen Emma, Miss Mary Cooke, Samuel N. Castle, S. C. Alexander, E. D. Clifford, J. Welsh and wife, W. F. Sharratt, H. Macfarlane, N. Depeyster, E. Stoddard, Thos. Shiel, C. J. Lyons, Chas. Baldwin, Messrs. Quin, Betta, Parr and 2 others, and 80 deck passengers.

FOR SAN FRANCISCO—Per D. C. Murray, Dec. 28th—D. C. Cotton, Mrs. Cotton and 2 children, Andrew Velleman, C. O. Brown, Capt. Jas. Smith, Chas. H. Smith, M. Phillips, C. L. Manchester, D. Mackintosh, Capt. R. S. Smith, Manuel Falcin, Jose Sylvia, Henry Aster, G. S. Ryan, Thos. W. Warren, R. S. Chapel, W. W. Cox, S. J. Hide, J. A. Palmer, Mrs. Palmer, M. Melville, W. G. Bates, Robert Johnson, Jas. R. Still, John Baxter, W. Shannon, R. Grant, W. S. Thomson—30.

MARRIED.

BECKLEY—METCALF—At the residence of the bride, at Manoa Valley, by the Rev. H. H. Parker, Miss Emma, eldest daughter of the late T. C. Metcalf, Esq., to Frederick, eldest son of W. Beckley, Esq.

BOWMAN—TANNER.—In New Bedford, July 1, 1867, Mr. George L. Bowman, of Falmouth, Mass., to Miss Celia Tanner, of New Bedford.

DIED.

On board whaling bark Lydia, May 8, 1867, John Williams.
On board whaling bark George, Oct 14, 1867, on the passage from the Arctic to Hilo, Samuel Peters.

On board whaling bark James Allen, Nov 3, 1867, by falling from aloft, Joseph Mindo.

HUGHES—On Sunday night, Dec. 15, 1867, of dropsy, Henry Hughes, aged 67 years. Deceased was by birth an Englishman, and had been a resident of these Islands some 35 years.

Information Wanted.

Respecting William Beggs, belonging to Winton House, Dalkey, County Dublin, Ireland. He left Honolulu for San Francisco just two years ago. He is known to have resided for a short time in San Francisco.

Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth Beggs, Winton House, Dalkey, County Dublin, Ireland.

LYNN, MASS., Aug. 28, 1867.

MR. HILLER—Dear Sir:—Will you please to inform me whether Joseph W. Richardson is in Honolulu or not; he is a brother of mine. I wrote to him a year ago; I received some weeks since the same letter. It was advertised in the Honolulu Post Office from Dec. 31st to May 28th. If he is dead, please send me the particulars about his death, and whether his son is living or not. Yours, very respectfully,

EDWARD S. RICHARDSON.

For the Friend.

Respecting Robert Leroy McGinniss alias Hurst, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.

Respecting Edward St. Germain, of Lansingburgh, New York. Any information will be gladly received by the editor of the Friend or Gazette.



New Series, Vol. 17, No. 2.

HONOLULU, FEBRUARY 1, 1868.

{ Old Series, Vol. 24.

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THE FRIEND.

FEBRUARY 1, 1868.

Polynesia—Cannibalism at the Fiji Islands.

It has been reported that this abominable practice had been abolished among the natives of the Fiji Islands. This is still true so far as the Government is concerned, and the natives under missionary influence. The recent out-break of the old practice, involving the death of the Rev. Mr. Baker, a Wesleyan missionary, occurred on the largest island of the group, Viti Levu, and at a remote distance from the capital. Mr. Pease has recently received letters from Mr. Garrett, the American naturalist, so well-known among the islands of Polynesia. In one of his letters Mr. G. refers to the sad death of the Rev. Mr. Baker, who he states was killed and eaten, together with eight of his native teachers, by the mountain tribe of natives on Viti Levu. No particulars had been received. Mr. B. leaves a family to mourn his loss. A few weeks previous Mr. Garrett had made an exploring tour among the wild tribes of the mountains, probably the first person who has ventured to do so, and was treated very kindly. As a proof of their exclusiveness and secluded habits, he states that while staying at a trading post on Natewa Bay, Island of Vanua Levu, a number came down from the

mountains who never before had seen a white man. The trader who had boldly located himself at the above post informed Mr. G. that he had not been disturbed, and had to his knowledge but one enemy among the natives around him, and that was a woman whose life he had saved. It is the custom there, when the husband dies, to strangle his wife, that she may accompany him. The woman referred to above was about to be strangled, when the white man interfered and saved her life, as she had a family of young children, for which she cannot forgive him.

It will be remembered that the United States steamship *Tuscarora* recently visited the Fiji Islands, and an account of her visit we published in the October number of the *Friend*. Having recently received a new and valuable book, published in London, upon this group, in a subsequent number we shall offer some additional remarks upon one of the most interesting group of islands in all Polynesia. Of these islands there are no less than two hundred, large and small.

A Cheering Word from Niihau.

A correspondent on that island thus writes: "We had a very pleasant time here on New Year's Day with our natives. We had a grand feast, and some very good addresses. Mr. Kupahu (our Pastor) wrote a hymn for the occasion, which was set to music and sung beautifully. After which there was a Total Abstinence Society formed, and all our young people joined it to set a good example, and then a great many natives came forward and joined also, and more will in time. They seemed to enter fully into the spirit of it."

It is exceedingly gratifying to learn that foreigners and Hawaiians are vying with each other to promote the cause of temperance. The Hawaiians are fond of festive scenes. All right-minded and intelligent foreigners who have any regard for the native race, will do all in their power to impart a good healthy and temperate influence among the natives

on such occasions. A vicious and intemperate foreigner is the worst of evils among Polynesians, but a moral, correct, sober and Christian foreigner settling among them is a great blessing. Nowhere is example more potent for weal or woe.

LEHIGH UNIVERSITY.—Who has not heard of Lehigh coal? But who ever of Lehigh University? No one ever heard of the latter until September 1, 1866, for then it was founded by the munificent endowment of five hundred thousand dollars and fifty-six acres of land, by the Hon. Asa Packer. This University is situated in South Bethlehem, Pennsylvania, along side of the venerable schools of the Moravians, so widely known. Mr. Packer, like some other rich and wise men of the United States, having made a fortune, is determined to see it expended in some good enterprise, and not leave it to his heirs to expend for him. This University has opened under favorable auspices, as we learn from a catalogue received by the last mail. Fifty students have already become connected with this University. One of the most remarkable features of the educational interests of the United States is this, that rich men are devoting millions to the endowment of schools, colleges and universities. Never was more given in the same space of time, than during the late civil war.

CONCERT AT KAUMAKAPILI CHURCH.—The musical concert came off on Thursday evening, January 23d. The audience was large and appreciative. Both concerts have more than met public expectation. Some of the pieces were very much admired. It has been a source of no little amusement to some of our German friends to hear the famous German song, "Johnny Schmoker," sung by Hawaiians. Both concerts realized over \$500.

DONATIONS.—From Capt. Randall, Micronesia, £5 for the *Friend*, and from Capt. Chisholm, \$5 for Bethel,

THE GOOD TIME COMING;

OR,

Presbyterians and Episcopalians Fraternizing.

We copy from the "American Church Missionary Register" for December, published in New York, the following description of the visit of the one hundred and fifty members of the Episcopal Convention, walking arm in arm to the Presbyterian Convention sitting in the city of Philadelphia, to which reference is made by our correspondent. Most sincerely do we regret that our narrow limits will not allow us to copy the full report of this "Meeting of Brethren," as it has been aptly termed:

So soon as the time of assembling of the Presbyterian Union Convention was announced, it was regarded by many as an opportunity, divinely given, for promotion of Christian unity.

By referring to the proceedings of the prayer-meeting held by the Episcopal Convention of Wednesday morning, it will be seen that a young man suggested that prayer be offered for the Presbyterian Convention, and a second young man prayed fervently for that body. A poor woman who was present rejoiced in her heart at the good deed done. On her way she passed the Rev. Dr. Wyllie's Church, and saw the sexton at the door. She could not resist the impulse to tell the sexton of the prayer which had been offered. The sexton made haste to bear the good news to the President, George H. Stuart, Esq., who forthwith communicated it to the Convention. Immediately all business was suspended, and all hearts engaged in prayer. The next day a delegation was sent to our meeting. The welcome extended to this delegation has already been described.

Such a meeting passes all power of description. It was a gracious time, when every heart warmed with divine love and rejoiced in the Holy Ghost; when strong men bowed themselves, and the old and the young alike wept; when the Lord set the seal of a special benediction upon this effort to show forth Protestant unity in the faith. All that remains is to give an account of what was done and said. In doing this, we avail ourselves of various published reports.

When all were seated, G. H. Stuart, Esq., the President, called for the singing of the 133d Psalm:

"Behold, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell!"

The scene was perfectly grand and inspiring, as the whole body, Episcopalians and Presbyterians, united their voices in singing this beautiful and appropriate psalm.

Mr. Stuart then read an extract from Paul the Apostle relative to Christian unity. During the reading of this portion of the Scriptures, some of the Episcopal clergy ascended the platform, seated themselves among the Presbyterians, and, at its conclusion, Rev. Richard Newton, of the Epiphany, offered prayer as follows:

"O Lord Jesus Christ! thou Great Head of the Church, after whom the whole family in heaven and on earth is named, thou art

the highest object of our heartfelt praises, the only foundation of our hope and trust: we look to thee as our only Saviour. We thank thee for that broad foundation of truth, all centering in thee, and upon which all who love thee live in common. We thank thee that there is so much truth which can not be taken away from the Bible, no matter to what denomination we may belong. Praise to thee that we are seeing more of what we hold in common. Oh! may we have increasing light from thy countenance. Thanks to thee, O Lord! for this occasion, for this meeting of brethren, for this interchange of brotherly affection and regard. Send more of the spirit of love and unity into the hearts of the people everywhere. Bless those who have here consulted together to promote the cause of unity and truth. We thank thee for the tokens of thy presence with them. Oh! bless their efforts and crown them with complete success. Be with us now, and make us feel that we are one in Christ, and have no other foundation of love, hope and trust; that we are only complete in thee, not in the Church, not in any family of the faith, but beyond and above all these, we are entire and wanting nothing in thee, O precious, precious, precious Saviour! Oh! may we feel thy presence and power while we continue here, and bring us all nearer to each other on earth, and at last unite us in the perpetual unity of the one elected and blood-bought Church to sing the heavenly song to Him who hath loved us and washed us from our sins in His own blood, to whom, with the Father and the Holy Ghost, be all glory and dominion for ever and ever. Amen."

Prof. H. B. Smith, of New York, then introduced the special deputation in a few words.

Mr. Stuart then, advancing to Bishop McIlvaine, said, "Brother (I can't call you bishop, for we are all brothers in Christ), I, on behalf of the Presbyterian Convention, welcome you and your colleagues."

Bishop McIlvaine said, "I am very glad to find presiding here over this august body my old friend Mr. Stuart."

Bishop McIlvaine then addressed the Convention, saying: Dearly beloved brethren: We reciprocate your prayers on our behalf. Those prayers have been answered, not directly, but more auspiciously than most of us could have anticipated. God has answered them in the spirit of love. The entrance of your deputation was a grateful surprise, and every heart was opened at once. We are here to-day for the purpose of expressing our love and our desires in response. The right hand of fellowship was extended to us yesterday in prayer, and now in this manner I greet you in the name of the House of Bishops, and I greet you in the name of the Lord Jesus Christ. (Applause.) There are times when, instead of there being a desire to magnify our differences, we should aim to bring about such measures as will unite us in the advancement of the Church of Christ. The foundation which the Church builds upon is a sure one, and we stand here to testify to our common standing on that foundation. Other foundation can no man lay than that is laid, which is Christ. Let us be careful, however, how we build thereon. We live in a most solemn age of the world, and we have serious evils to face. We have

to war against infidelity; we have to war against the power which has stood against the Church—a power which at this day has its eyes upon this country and that on the other side of the water. It becomes us, therefore, to unite our endeavors to further every right effort to advance the truth. May God bless us in our endeavors in this great work!

The President having introduced Bishop Lee, of Delaware, by saying that the last time he met Bishop Lee was in Richmond, where they had gone to minister to the Union soldiers, the latter spoke as follows: The deputation has come to reciprocate the courteous and Christian greeting that had been extended to their body. He felt, in common with the one who had preceded him, that this interchange of fellowship and Christian love was unprecedented and unexpected. This certainly can not be attributed to the will or wisdom of man, but to God our father. As the deputation entered this house, the first words that greeted their ears were those uttered in the prayer that was offered: "Unto Him that loved us and washed us from our sins in His own blood, and hath made us king and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." We come to acknowledge each other as belonging to this royal priesthood. He felt that it was a privilege to be permitted here to speak of the feelings of love which we entertain for all the family of Christ. He expressed his sympathy with the members of this Convention as members of the household of faith and as engaged in the same great and blessed work, and we all wish that mutual sympathy may prevail among us. We call to remembrance that the truths of the Reformation have been maintained by your communion. We rejoice that you are preparing to stand unitedly against the powers of darkness. In that great day, when we shall be assembled before the throne of God, how insignificant will appear the differences which have here distracted us as members of the Church. He concluded by thanking the Convention for the warm and fraternal reception which had been given to him and his colleagues.

Prof. Smith then led in reciting the Apostles' Creed—all present repeating; after which the hymn,

"Blest be the tie that binds
Our hearts in Christian love,"

was sung by the entire assembly with deep emotion.

The President then called upon Rev. Chas. Hodge, D.D., of Princeton Theological Seminary, who addressed the deputation.

Dr. Hodge said: I am called upon to speak a word of welcome in behalf of the brethren of the Presbyterian Church, a denomination that is represented by about five thousand ministers, an equal number of churches, and over a million of souls who have been baptized in the name of Jesus Christ. I am for the moment the mouthpiece of this body, and allow me to present to you (addressing the deputation) our cordial and affectionate Christian salutation. We wish to assure you that your names are just as familiar to our people as to your own, and that we appreciate your services in the cause of our common Master as highly as the people of your own denomination. We rejoice with them in all the

good that has been accomplished through your instrumentality. I hope this audience will pardon a reference to what might seem personal under any other circumstances than the present. You, Bishop McIlvaine, and Bishop Johns, whom I had hoped to see on this occasion, and I were boys together in Princeton College, fifty odd years ago. Evening after evening have we knelt together in prayer. We were baptized in spirit together, in the great revival of 1815, in that institution; we sat together year after year in the same class-room, and we were instructed by the same venerable theological teachers. You have gone your way and I mine, but I will venture to say, in the presence of this audience, that I do not believe that in all that time you have preached any one sermon which I would not have rejoiced to have delivered. I feel the same confidence in saying that I never preached a sermon which you would not have fully and cordially indorsed. Here we now stand, gray-headed, side by side, after more than fifty years, the representatives of these two great bodies, feeling for each other the same intimate and cordial love; looking not backward, not downward at the grave at our very feet, but onward at the coming glory. Brethren, pardon these personal allusions; but is there not something that may be regarded as symbolical on this occasion? Sir, were not your church and ours rocked in the same cradle? Have they not passed through the same Red Sea of trial? Did we not receive the same baptism of the Spirit? Do they not bear the same testimony to Christ and the Apostle? What difference is there between the Thirty-nine Articles and our Confession, greater than the difference between the different parts of one great cathedral anthem that arises to the skies? Does it not seem to you that these great churches are coming together? We stand here to declare to the whole world that we are one in faith, one in baptism, one in hope, and one in allegiance to your Lord and our Lord.

During the delivery of Dr. Hodge's address tears were falling from almost every eye, and it would be impossible with the pen to convey any adequate impression of the solemnity of the scene.

After these addresses the Convention spent some moments in silent prayer, when Bishop McIlvaine led in fervent prayer for the object contemplated in this Presbyterian Convention, and Rev. Dr. John Hall, of New York, (late of Dublin,) led in earnest and appropriate prayer for the Episcopal churches in this country and in Great Britain and Ireland.

Bishop Lee offered the Lord's Prayer, the vast assemblage joining.

Mr. Stuart, the President, addressing Bishop McIlvaine, repeated the last three verses of the sixth chapter of Numbers:

"The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

The assembly then joined in singing the Christian doxology,

"Praise God, from whom all blessings flow," and the benediction was pronounced by Bishop McIlvaine.

Thus terminated the exercises of the morning, in which every one felt that he had come

as near to the communion and spirit of the heavenly world as it is ever permitted to attain here below.

Editor's Table.

THE HERMITAGE AND OTHER POEMS. By Edward Rowland Sill. San Francisco: H. H. Bancroft & Co. 1868.

There is much gold, silver and other mineral wealth in California. There is boundless enterprise among the people on the Pacific coast. There are ministers, lawyers, physicians and scientific men. There are editors, orators and literary men. But whether amidst all their wealth, talent and enterprise they have one real genuine poet is yet an undecided point. There are numbers who write for the Poet's Corner in newspapers and magazines, but has California a first-class poet, or even a second-class poet? Is there one writer of poetry who writes because he cannot help it? This is the question. The volume lying upon our table indicates that *possibly* there is a true poet in California. Time and the world will determine. We hope it will be decided by the coming age, that the author of the poems in this volume is a true poet. If so, then he will prove of infinite wealth to the people of the Pacific slope. Poets are rare personages—rare gifts of heaven. A poet is one of a nation's great teachers. Some German critic has suggested that there were many *Homers* who wrote the *Iliad*; but President Felton answers that point admirably: "Heaven never gave Greece but one Homer, any more than heaven has never given Rome but one Virgil, England but one Shakespeare and one Milton, and Italy but one Dante."

The author of these poems, it appears, is a banker in San Francisco, and a graduate of Yale College, belonging to the class of '61. Like Rogers, it appears that while engaged in banking, Mr. Sill finds time to write poetry. It is reported of Rogers, the poet, that he was the *richest* poet that ever lived. We hope it may prove true that the rising poet of California is the *richest* in thought and fancy of all living men. Hereafter we shall occasionally enrich our columns with specimens of Mr. Sill's poetry. The following "odd scrap of literary history" is deserving of republication.

"The number of 'Littell's Living Age' for March 3, 1866, contained the following item taken from the 'London Reader' of January 27, 1866:

"We are indebted to the 'Magazin für die Literatur des Auslandes' for the knowledge of a rising poet in the far west, of whom we believe none of our readers have yet heard, but whose name will certainly ere long become familiar to all lovers of true poetry. Two years ago, in the midst of the great American struggle between North and South, a society was formed of men residing in the Pacific States who had been educated at any

of the great public schools of the Republic. The society, which numbers between 500 and 600 members, held its second annual meeting in June last, and issued an octavo pamphlet of 108 pages, under the title of 'Oration, Poem, and Speeches delivered at the Second Annual Meeting of the Associated Alumni of the Pacific Coast, held at Oakland, California, June 6th, 1865. Published by the Association. (San Francisco: Towne & Bacon.)' Mr. Edward Rowland Sill, a young banker of California, wrote the poem on President Lincoln's death, which we quote at length from the pages of our German contemporary, extracted probably from the only copy of the pamphlet to be met with on this side of the Atlantic."

The Dead President.

Were there no crowns on earth,
No evergreen to weave a hero's wreath,
That he must pass beyond the gates of death,
Our hero, our slain hero, to be crowned?
Could there on our unworthy earth be found
Naught to befit his worth?

The noblest soul of all!
When was there ever, since our Washington,
A man so pure, so wise, so patient—one
Who walked with this high goal alone in sight,
To speak, to do, to sanction only Right,
Though very heaven should fall!

Ah, not for him we weep;
What honor more could be in store for him?
Who would have had him linger in our dim
And troublesome world, when his great work was
done—
Who would not leave that worn and weary one
Gladly to go to sleep?

For us the stroke was just;
We were not worthy of that patient heart;
We might have helped him more, not stood apart,
And coldly criticised his works and ways:
Too late now, all too late—our little praise
Sounds hollow o'er his dust.

Be merciful, O God!
Forgive the meanness of our human hearts,
That never, till a noble soul departs,
See half the worth, or hear the angel's wings
Till they go rustling heavenward as he springs
Up from the mounded sod.

Yet, what a deathless crown
Of Northern pine and Southern orange-flower,
For victory, and the land's new bridal-hour,
Would we have wreathed for that beloved brow!
Sadly upon his sleeping forehead now
We lay our Cypress down.

O martyred one, farewell!
Thou hast not left thy people quite alone:
Out of thy beautiful life there comes a tone
Of power, of love, of trust—a prophecy,
Whose fair fulfillment all the earth shall be,
And all the Future tell.

DISEASES OF THE HEART: THEIR DIAGNOSIS AND TREATMENT. By David Wooster, M. D., Member of the Royal Academy of Medicine and Surgery of Turin, Assistant Surgeon in the "Mexican War," Surgeon (Major) in the late Civil War, Author of "Diphtheria and Congenital Asphyxia" (1859), Founder and former Editor of the "Pacific Medical and Surgical Journal," etc., etc. San Francisco: H. H. Bancroft & Co. 1867.

By the *Idaho's* mail we received a copy of this work. Its merits as a medical treatise we should not presume to write upon, but of the importance of the subject we cannot entertain a doubt. Aneurism, diseases of the heart, &c., require close examination on the part of our practicing physicians. It would appear that very many persons die at the Islands from aneurism. How frequently is it reported that a fellow-being has died of

aneurism! This is a subject most intimately connected with the temperance question. One physician is reported to have said that no case of aneurism occurs unless the patient is addicted to the use of spirituous or malt liquors, or that the use of those liquors conduces to bring on and intensifies the disease. If so, then we do not wonder at the number of sudden deaths in the community, otherwise exceedingly healthy.

This is a new book, and no doubt merits a careful perusal, for we have loaned it to one "M. D.," who remarked that while it was mostly a compilation, yet the writer had advanced one or two original ideas. If a new book in this book-making age has one new idea, it is worthy of perusal.

ANNUAL CATALOGUE OF AMHERST COLLEGE FOR 1867-'68, AND TRIENNIAL CATALOGUE OF AMHERST COLLEGE, 1822-1866.

We would acknowledge these publications from Prof. Tyler. Amherst College is perched on one of those beautiful eminences overlooking, in the language of Dr. Holland, author of "Kathrina,"

"The sweetest stream that flows—
Winding and willow-fringed Connecticut."

We do not wonder that Beecher has chosen this region (where "Norwood" is situated) as the favored spot where the village life of New England is exhibited in its best and most truthful outlines.

Amherst College appears from these catalogues to be in a most flourishing condition. The number of under-graduates is 244, including 41 Seniors, 61 Juniors, 69 Sophomores and 73 Freshmen. The funds of the institution are ample to pay the officers and erect all the required buildings. Seventeen professors and lecturers, including the President, who officiates as Professor of Moral and Christian Science, form the faculty. The names of some of these men are eminent in learning and science. No one appears to have been found as yet to fill the professorship vacated by the death of the lamented Hitchcock, whose eminence in Geology and the other natural sciences gave to him a world-wide fame. New England can boast of few men more truly great in human science and divine knowledge than EDWARD HITCHCOCK, for forty years Professor in Amherst College.

The following paragraphs from the Annual Catalogue will indicate that the friends of education in America are waking up to the importance of "physical culture:"

"The Barrett Gymnasium, named in honor of Dr. Benjamin Barrett of Northampton, is a granite building, with bowling alleys, and the gymnastic apparatus essential for the health, recreation and proper development of 250 students. It is open during the day time to the students of the College for voluntary exercise, and at an appointed hour each class is required to be present and engage in exer-

cise under the direction of the professor of this department. The required exercise consists almost entirely of the so called light gymnastics, the movements of which are guided and timed by music, while the heavy and more difficult gymnastic work is entirely at the option of the student. No effort is required of any student which cannot be safely and profitably undertaken by any person who is sound in body and mind.

"The professor in this department is an educated physician, and as far as possible is expected to be acquainted with the physical condition of each student in town during term-time. All students are permitted to consult him without charge, and no absence for sickness can be excused by the class officer without a proper certificate from the professor in this department. Careful vital statistics are taken of each student at regular intervals, and thus each member of College can compare his condition with that at certain previous periods of his course. This department has been in successful operation for the past six years, and its good effects have surpassed the most sanguine expectation of its projectors and friends."

We can now recall the names of several of our most gifted youthful and college associates, whom we honestly believe would have long lived to bless the church and world if their physical training had been what it should have been. In looking over the "Triennial," we notice that the College Alumni now number 1,681, among whom there have been 697 ministers of the Gospel and 70 foreign missionaries. Useful as all these ministers, missionaries and other alumni may have been, there is one feature of their training which we maintain was essentially neglected. We refer to vocal music. Should this statement ever fall under the eye of any New England college professor, he might smile and gravely ask, What, would you introduce music as one of the college studies? Our unhesitating reply is, "yes." We are fully confident that music, in theory and practice, should be taught in college or the theological seminary, perhaps in both. There should be a Professor of Music in every New England college. A student devoting a portion of his time to music, should not be made to feel that he is *partially under college censure* for so doing. If possible, every candidate for the Christian ministry should be taught to "raise the tune" and "lead in singing," as much as to plan and write a sermon, and deliver that sermon when prepared. Our lawyers, physicians and other literary men would not be injured by understanding the theory and practice of music. A thorough knowledge of music we regard as an essential qualification in every foreign missionary. Otherwise, how is the missionary to write hymns, set them to music, and teach the heathen to sing the songs of Zion? Singing is almost as important as preaching.

Perhaps the reply is made, all students

have not an "ear for music." Neither do all have a mind for Greek, or Latin, or mathematics. We remember one student, now regarded among the most eminent preachers in America, who had so little taste for mathematics, that he said he never *saw through* but one proposition of Conic Sections, and that one was upon a page that had a *hole through it!* Yet he was required to attend upon the recitations of his class. Students often are required to devote their time to studies for which they have no taste. The same would be true of some if they were required to study music. This is a subject which we should be glad to see ably handled. It would require the compass of a volume to give it a proper discussion. We do not think Luther was less a reformer because he sung and could "compose" Old Hundred. Neither do we imagine Milton less a poet and writer of masterly prose because he loved music and could play upon an organ. Much as we admire the Puritan character of the Pilgrim Fathers and the early settlers of New England, we are far from thinking but they might have been essentially improved by more attention to music and poetry. Shakespeare may not have been quite right in saying that a man who "had no music in his soul was fit for murder" and other horrible things, still we believe that music in a good man's soul will render him vastly useful, if he will sing "with the spirit and understanding."

MARQUESAS ISLANDS.—By the way of Tahiti, we have received a letter from Mr. Thomas Lawson, who has resided for many years upon those islands. The letter bears date of Uauna, September 5, 1867. At that time the Hawaiian missionaries were well. Mr. Lawson has acquired a very intimate knowledge of the native language, and now proposes to publish a volume of hymns for the use of the native Christians. Mr. L. thus refers to the cultivation and sale of cotton: "The Government (French) still continues to buy all the Sea Island cotton raised here at 10 cents per pound. The French Mission has sold about \$4,000 worth in all to a merchant at Tahiti at 6 cents per pound." The work of civilization and christianization appears to be progressing at the Marquesas Islands. The *Morning Star*, it is expected, will make next another trip thither.

RETURN BORROWED BOOKS.—Some person has borrowed from the library of the Editor, "Turner's Nineteen Years in Polynesia," and "Murray's Seventeen Years' Residence in the South Seas."

NEW CHURCH ORGANIZATION AT HILO.—It is exceedingly gratifying to learn that among foreigners at Hilo, a church is about to be organized.

TRIP OF THE NEW MORNING STAR.

This beautiful missionary craft, under the command of Capt. Bingham, has just returned from a very long, most successful and most satisfactory trip among the islands of the Pacific, both north and south of the equator. She has safely threaded her way among the low coral islands and reefs of Elice's, Kingsmill or Gilbert, Marshall and Caroline groups, having during her absence since July 1st, 1867, dropped her anchor twenty-eight times. Over a portion of this route no missionary vessel had ever sailed, and some islands in the Gilbert group have never previously been visited by a Christian missionary. Last Sabbath evening Capt. Bingham addressed a large audience in Fort Street Church, when he presented a pleasing and graphic sketch of her late cruise among the Elice and Gilbert Islands, but time would not permit him to be equally minute upon the other portions of the voyage.

It appears that about two years ago the Rev. A. W. Murray, missionary of the London Missionary Society at Samoa, or Navigator's Islands, wrote to Capt. B., informing him that the English Society was about to establish a mission in Elice's group, and also that in some unaccountable manner ages ago, natives from the Gilbert Islands had migrated to the Elice group and taken possession of a small island called Nederlandish, S. lat. $7^{\circ} 27'$, E. long. $177^{\circ} 15'$. (Vide U. S. Ex. Exp. by Wilkes, Vol. V.) This people, it appears, still retained their original language. Among them Mr. Murray had found books written by Capt. Bingham when a missionary at Apaiang, on the Gilbert Islands. Some two years ago a missionary vessel from Samoa, having Mr. Murray on board, took native Samoan missionaries to the Elice group. These facts being known, led the Directors of the Hawaiian Board of Missions to send the *Morning Star* on a new route. She left Honolulu July 1st, and touching at Kauai to take on board the Rev. Mr. Johnson, the delegate, proceeded directly to the Elice group.

Oitupu, of this group, was the first island sighted. It is situated in S. lat. $7^{\circ} 28'$, and E. long. $178^{\circ} 44'$. It is a small and low coral island, only three or four miles long, inhabited by nearly four hundred inhabitants speaking the Samoan dialect. Here was found a teacher who had been there about twenty months, but who, during that time, had succeeded in teaching many of the inhabitants. They had built a neat chapel and parsonage for their missionary. The people evinced much delight at the visit of the *Morning Star*, and various kindly greetings were interchanged.

Nederlandish was the next island visited.

There Capt. and Mrs. Bingham beheld scenes which filled their hearts with joy. On that island they found a people with whom they could converse in the Gilbert Island dialect. Among them they found their own books. More than that, they discovered to their great joy, that this people were docile, apt, and willing pupils under a Samoan teacher and preacher. They had literally committed to memory a primer, catechism and portions of the New Testament, and hence were quite prepared to receive and appreciate some new books which had just been printed at Honolulu in the Gilbert Island dialect. These facts seem to equal the visions of romance in missionary life. For years Capt. and Mrs. B. had toiled to learn the language of the Gilbert Islanders, but apparently had almost toiled in vain to convert the people, but seed sown at Apaiang was now bringing forth ripe fruit, far away in the Elice group.

After the *Morning Star* left this group it cruised among the Gilbert Islands, which had been hitherto unvisited by any missionary. At several of the islands an open door of entrance was found to the preaching of the Gospel, and the promise was given that when missionaries should be sent among them, they would be protected. In our present sketch we cannot state in detail the facts connected with the visit to each island. We can, however, assert that the prophetic language of Isaiah is fully verified: "The isles shall wait for his law." There is a Macedonian call for missionaries, "Come over into" Micronesia "and help us."

On the passage from the Gilbert Islands to Ebon, died the Rev. Mr. Johnson, whose remains were buried on the island. From thence the vessel proceeded to Kusaie, where the Rev. Mr. Snow and wife were found laboring in their old field and gathering in a more than golden harvest. The people on Kusaie, or Strong's Island, have built three stone meeting-houses, and are giving other strong proofs of having turned from dumb idols to the service of Jehovah. On Ascension a most encouraging state of things was found under the superintendence and labors of the Rev. Messrs. Sturges and Doane. That field, which had so long proved a strong test of the missionary's faith, and from which the American Board once sent out orders to remove their missionaries, is now bringing forth fruit to the glory of God. The natives are building meeting and school-houses, and otherwise affording proofs of turning unto the *pono*.

The *Morning Star* having passed through these groups, distributing supplies among the missionaries, returned to many of the islands, conveying the missionaries to and fro, to afford them an opportunity for conferring together and laying their plans for the future.

Having finished her work, she finally took her departure from Ebon, Marshall Islands, for Honolulu, making the passage in the uncommonly short time of twenty-eight days.

On her return, she brought as passengers Mrs. Snow and two children, who expects to visit her friends in the United States, from whom she has been now separated seventeen years. Her husband remains to labor in Micronesia. She is expecting to return. Two Hawaiian missionaries also came as passengers, viz: Rev. H. Aea and wife, from the Marshall Islands, where they have labored since 1860. Also, Mr. D. P. Aumai and wife, teachers. All these came on account of their health, and hope ere long to return.

In our previous sketch we neglected to state that the two Hawaiian missionaries driven away from Butaritari, one of the Gilbert Islands, (where the Hawaiian seamen were murdered some eighteen months ago,) have both returned and resumed their labors under the most encouraging auspices.

While the *Morning Star* was at Strong's Island, the harbor was also visited by the American whaleship *Emma C. Jones*, Capt. Gifford, who was accompanied by his wife and children. They entered most cordially into the missionary work. Capt. and Mrs. Gifford are members of the Society of Friends.

Thus far the new *Morning Star* has most fully come up to the fond wishes and highest expectations of its "hundred thousand owners" and the numerous patrons of the American Board of Missions. The language of Cowper, which we quoted on the arrival of the first *Morning Star* in 1857, we again quote with renewed emphasis:

"Heaven speed the canvas, gallantly unfurled
To furnish and accommodate a world;
Soft airs and gentle heavings of the wave
Impel the ship, whose errand is to save,
To succor wasted regions, and replace
The smile of joy and hope, in sorrow's face.
Let nothing adverse, nothing unforeseen,
Impede the bark that plows the deep serene:
Charged with a freight transcending in its worth,
The gems of India, Nature's rarest birth,
That flies like Gabriel on the Lord's commands,
A herald of God's love, to pagan lands."

NEW ORGAN AT THE STONE CHURCH.—

Since this instrument was erected, it has been much admired by all the lovers of church music. It is certainly a grand affair for this part of the world. The entire expense must have exceeded \$2,000. From what we learn, the maker in Boston deserves much credit for so faithfully filling out the order. Mr. Hunnewell and others who have interested themselves in the enterprise, may feel fully satisfied that the instrument is a grand success.

☞ We are informed that Prof. Brigham, formerly of Oahu College, is now delivering the annual course of lectures before the Lowell Institute of Boston. His subject, "Volcanoes."

Memorials of the Rev. Edward Johnson.

By the arrival of the *Morning Star*, the sad intelligence was announced that another of the American missionaries to these Islands had finished his earthly career. He sailed in the *Morning Star* as an associate delegate with Capt. Bingham to the mission churches of Micronesia. When his work was partially completed, he died of typhoid fever while the vessel was on her passage from the Gilbert Islands to the Marshall Islands. His remains were conveyed to the Island of Ebon, and there interred upon the mission premises. This is the first foreign missionary of the A. B. C. F. M. who has ever died in Micronesia. Mr. Johnson was a native of Hollis, N. H., having been born in 1813, and hence, dying on the 1st of September, 1867, was 54 years of age. He came to these Islands in 1837, arriving with that large re-enforcement which supplied so many teachers. Waioli, on Kauai, was the station assigned to him, and there he continued to reside with his family during the entire period of his missionary life—thirty years. The early part of his life as a missionary was spent as a teacher, being associated with the Rev. Mr. Alexander. In consequence of changes and removals, it was deemed advisable that he should be ordained as the Pastor of Waioli Church. Such were his qualifications for the ministerial work, that he has officiated for many years with great usefulness, having been assisted by the efficient co-operation of his excellent wife, who survives with a family of five daughters and one son to mourn his loss. The unexpectedness of the death of Mr. Johnson renders the blow most distressing to his sorrowing family and parish. If he had died at home, bereaved and sorrowing friends and people would have borne him to his grave and paid the last sad offices over his remains, but his remains repose on the lone Island of Ebon, far, far away. For many years Mr. Johnson has been one of the pillars of the churches on the Island of Kauai. Not originally having been educated for the ministry, he has evinced traits which have admirably fitted him for usefulness among Hawaiians. As one after another of the early missionaries to the Islands passes away, a sad vacancy is made, but it is a matter of rejoicing that in so many instances native Hawaiians are prepared, by education and other qualifications, to carry forward the work of the Gospel. A most excellent Hawaiian minister now preaches in the pulpit vacated by the death of the Rev. Mr. Emerson about one year ago. No higher praise could be bestowed upon the departing and dying missionaries, and no better proof of the soundness of their teachings be adduced, than that afforded by the fact that native Hawaiian

are now successfully officiating in our Island churches, and going forth as foreign missionaries to the Marquesas and Micronesian Islands. Man may die, but the church lives. When, however, man has faithfully finished his work, it matters little where the body may rest, for thus writes the Revelator John: "And I heard a voice from heaven saying unto me, Write; blessed are the dead, which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

A Convert to Foreign Missions.

The *Christian Register* of November 30th, 1867, a weekly Unitarian newspaper published in Boston, contains the addresses of several of the leading divines of that denomination upon the subject of foreign missions. Among these addresses we find some remarks by W. T. Brigham, Esq., who recently visited these Islands and taught at Oahu College. From his remarks we copy the following paragraphs. These remarks confirm the oft-repeated sentiment that foreign travel will liberalize the mind and tend to make men more charitable in their opinions. In our intercourse with foreign visitors, how often we have met persons on landing full of narrow-minded prejudice against missionaries and good people, but upon leaving we have noticed that their minds have undergone an entire change. All, however, are not so honest, generous and frank as Mr. Brigham to recant their opinions and make a full confession before a Boston audience.

"I confess to you that, four years ago, I believed, as many Unitarians believed, that foreign missions were useless and absurd; or, at least, were only useful to teach people how to open their purses. I thought that missionaries were a fanatical, narrow-minded set of men, who could get no parishes or societies at home, and went off to foreign lands because they seemed to have no other work. But a residence of a year and a half on the Hawaiian Islands was enough and more than enough to undeceive me. I found there a band of missionaries who, in about forty years, have raised a whole people from the lowest depths of barbarism to a civilized condition that we might be proud of in New England. I had heard so many stories of the deceit, hypocrisy and tyranny that these missionaries practiced upon the unsophisticated natives, that I really believed them. I did not know then, as I do now, from what sources those stories came. Since then I have been in the houses, and have lived in the families, of most all the thirty missionaries who, with their predecessors, have effected this great work, and can bear my testimony, and I do it gladly, and will do it anywhere, that I have never met a purer, more devoted and truer band of men than these same foreign missionaries, sent out by the American Board. Of course I need not refer to the work they have done there. It is the grandest example of foreign mission work

that the world has ever seen, perhaps, and might be the text for very many sermons; but I think it is familiar to you all.

"After that, wherever I went I looked for the missionaries. I found the Presbyterians, the Congregationalists, the Episcopalians, the Baptists, all with their men in the field. Rome, too, was sending her devoted bands, working nobly. But from the time I left Boston, with the single exception of Starr King's dying sermon, I heard no Unitarian preaching, and I saw no Unitarian missionaries, until, two years afterwards, I tracked through the crooked streets of Calcutta into a dark, narrow lane, where the American Unitarian Association has its solitary mission."

Publications Received at the Office of the "Friend."

Pacific Medical and Surgical Journal for December, 1867. Henry Gibbons, M. D., Editor, and H. Gibbons, Jr., M. D., Associate Editor.

Minutes of the Eleventh Annual Meeting of the General Association of California, held in the First Congregational Church, Petaluma, October, 1867.

Fifty-first Annual Report of the Norwich and New London Foreign Missionary Society.

Missionary Herald, Boston.

The American Church Missionary Register, New York.

The American Missionary, New York.

The Independent, New York.

New York Observer.

Congregationalist and Recorder, Boston.

Youth's Companion, Boston.

American Messenger, New York.

Tract Journal, Boston.

The Advance, Chicago.

The Pacific, San Francisco.

Wilmington Independent, Illinois.

The Friend, London, England.

The Freedman, Boston.

Spy, Worcester, Mass.

Ægis and Transcript, Worcester, Mass.

Republican Standard, New Bedford.

Hall's Journal of Health, New York.

VESSELS CUT OFF.—Mr. Garrett, at the Fiji Islands, reports two vessels cut off by the natives at Tanna. The crews were murdered. One of the vessels belonged to Mr. Russell, formerly a resident of Honolulu, who is now engaged in trading on the south-east point of Vauna Levu, one of the Fiji Islands.

A REPORT.—It is reported at the Fiji Islands that the lien held by the United States Government on two or three islands of the group, is a permanent investment.

NAVAL.—The French dispatch-steamer *Coellogon*, Com. Didot, arrived at this port Jan. 18th, 19 days from Tahiti. She is of the gunboat class, has 4 guns and 75 men. The following is her list of officers:

Commander—Didot.
Second—Pelletreau.
Lieutenants—Hubert de Ste. Croix, Rouelle.
Physician—Rermorgant.
Midshipman—Zoe dit Duclous.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

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THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 5.00

Organization of Union Protestant Church at Wailuku, Maui.

[Copy of Minutes.]

WAILUKU, January 15th, 1867.

A council of the foreign ministers of Maui and Molokai assembled agreeably to a call extended to them. Rev. W. P. Alexander was chosen Moderator, and Rev. S. E. Bishop, Scribe. Prayer was offered by the Moderator. Rev. L. H. Gulick was chosen a corresponding member.

Rev. T. G. Thurston, as a committee of the church desiring recognition, read the articles of organization, profession of faith, and covenant, adopted by the church. He also made a statement of facts respecting the call and labors of himself, as minister, and the prospects of the proposed church.

Resolved, That recognizing the necessity of the proposed establishment of the church, and approving of the Confession of Faith presented, we proceed to co-operate in the organization of the church.

Resolved, That we recognize the individuals, who have adopted the Confession of Faith, as constituting the Union Protestant Church of Wailuku, upon their subscribing to the articles of organization: and that we recommend each one to obtain letters of dismission from the churches with which they have hitherto been connected.

After a season spent in devotional exercises, the council adjourned.

S. E. BISHOP, Scribe.

Union among Protestant Christians.

One of our correspondents residing in Philadelphia, thus refers under date of November 11th, 1867, to the remarkable Union among Presbyterians, and of the union among Episcopalians and Presbyterians:

"We have just been passing through some most interesting scenes in our city. The Convention of different branches of the Presbyterian Church held its meetings in Dr. Wyllie's Church. Its proceedings were of a most interesting nature, and the result has been that the basis of union has been adopted, and now all that has to be done is to lay that basis before the higher bodies of the different churches. It is delightful to see a unity of feeling among Christians, and to see different branches of the church come together that have been so long separated.

"The Episcopal Convention was in session at the same time. The members of this body visited our Convention. They came in one body. The scene was one of sublimity.

"I feel as if I had lived to see three great events:

"1. The opening of the world to the Gospel.

"2. The abolition of slavery; and,

"3. The union of the Presbyterian Church.

"The Rev. Newman Hall (a Congregational minister), of London, is at this time in this city. I have heard him preach on Sunday the most delightful sermon I ever listened to, from the words, 'He is not ashamed to call us brethren.' He preaches next Tuesday evening in the Church of the

Epiphany. What a change that a Congregational minister should be invited into an Episcopal pulpit."

In another part of our columns will be found a brief sketch of the remarkable union meeting above referred to, when a Convention of one hundred and fifty Episcopalians—lay and clerical—went in one body to the Presbyterian Convention.

LIFE INSURANCE.—We think life insurance companies can well afford to insure at low rates at these Islands. The Rev. Mr. Corwin informs us that it is nearly two years since he has attended a funeral in his parish. We can also testify to the general health among seamen and foreigners generally upon the Islands. But few die in youth or manhood at the Islands, unless addicted to vice and intemperance. "Three score and ten" would be the most common age at which foreigners on these Islands would arrive, if they could be persuaded to eschew rum, gin, brandy and other stimulating liquors, and we would add, the use of narcotics. More than one young man is now wasting his vital energies and shortening his life by smoking and chewing tobacco. We hold it to be a man's duty to live long upon the earth, but he cannot do this if he freely indulges in the use of spirituous liquors and smoking. It has long been a subject of wonder to us how life insurance companies could be induced at "any rate," to insure upon the life of an intemperate person.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Jan. 2—Brit brig Robt. Cowan, Ella, 33 days from Victoria.
3—Tah. schr Peapea, 18 days from Tahiti.
4—Am bark Comet, Abbott, 24 days fm San Francisco
5—Haw bark Count Bismarck, Dallmann, 154 days from Hamburg.
6—Rus ship Zeritza, Yuselius, 20 days from Sitka.
11—Am schr San Diego, Tengstrom, 32 days from Howland's Island.
14—Haw brig Kamehameha V., Stone, 30 days from Guano Islands.
14—Am str Idaho, Connor, 11 days from San Francisco
18—Fr Str Coetlogon, Didot, 19 days from Tahiti.
19—Brit bark Celestia, Knapp, 13 days fm San Francisco.
24—Am brig Morning Star, Bingham, 22 days from Micronesia.

DEPARTURES.

- Dec. 23—Am bark D. C. Murray, Bennett, for San Francisco.
23—Am wh bk Milo, Hawes, to cruise.
29—Br ship Magnolia, Clarke, for San Francisco.
4—Am wh bark Trident, Rose, to cruise.
9—Haw bark Maunaloa, Reinking, for Victoria, V. I.
11—Haw ship Iolani, Green, for New Bedford.
15—Am bark Victor, Greenleaf, for San Francisco.
16—Br bark Cobang, Baldwin, for Victoria.
17—Am bark Comet, Abbott, for San Francisco.
20—Am str Idaho, Connor, for San Francisco.
21—Brit ship Robt L Lane, Martin, for Howland's Isl.
21—Haw wh schr Wm H Allen, Spencer, to cruise.
23—Tah schr Peapea, Hewson, for Tahiti.
19—Brit brig Robt Cowan, Ella, for Victoria.

MEMORANDA.

Report of Schooner San Diego.

Left Honolulu, Nov. 4th, had fresh trades to lat. 10° north, from thence to lat. 2° north, westerly winds. Arrived at Howland's Island on the 17th; during the latter part of the month had much variable winds and squally weather. Left Howland's Island, Nov. 30th, with the wind from the westward, and sighted Baker's Island next day; saw two vessels lying at the moorings; the wind being light and a strong current setting from the northwest, was unable to communicate

with the shore. December 3d, 4th and 5th, had strong westerly winds; on the 8th arrived at Baker's Island, and left the next day for Howland's Island, arriving there in the evening. On the 10th took on board the officers and crew of the wrecked ship *Lizzie Oakford*, also the superintendent, foreman and working party of the Island, leaving one white man and three Hawaiian natives to keep possession. Capt. Tengstrom also gives the following reports from Howland's and Baker's Islands:

Report from Howland's Island.

On the 25th of September, during a shift of wind from the eastward to the westward, the ship *Lizzie Oakford*, Captain Rocko, slipped from her moorings and stood to sea. All day the vessel was in sight of the Island, and at 6 p. m. she passed the north end, standing to the eastward with the wind southerly. On the 26th, at 4 a. m., the superintendent observed a vessel's light to the eastward, and answered it by showing a light from his house, not supposing it to be anything important he again retired to rest, but was soon aroused by the arrival of a seaman from the *Lizzie Oakford*, who reported that she had gone on the reef, and he had swam ashore through the surf. During the day the superintendent and his men assisted in saving the provisions and clothing. The ship remained two days on the reef, and then broke up and became a total loss.

Report from Baker's Island.

On the 18th of November the bark *Garstang*, Captain Griffiths, arrived. On the 19th, the *Minnehaha*, Capt. Bursley, also arrived, 15 days from Honolulu. Nov 20th, very unsettled weather, light winds, with a heavy swell from the westward, making it impossible to get under way with the ship. On Dec. 3d, at 2 p. m., blowing hard from the westward, and in a heavy squall the *Minnehaha* broke one of her moorings and swung head on the reef, and was obliged to slip the other mooring as the vessel was breaking up. All hands were saved, but the ship was a total loss. December 4th, the gale increasing, the crew of the *Garstang* was taken ashore and the vessel left to ride out a strong westerly gale. The crew returned on board on the 6th, and on the day after she slipped her moorings and stood out to sea, returning again on the 8th. The 9th, wind fresh from east-southeast and pleasant weather: the bark finished loading, expecting to sail next day.

Report of Brig Kamehameha V.

November 14th towed to sea from Honolulu; 16th, touched at Kawaiiae for potatoes; 19th, off Pele point, took the trade winds fresh; 24th, sighted Palmyra Island, after which had light southerly winds and calms until December 5th, being near Enderberry Island, was struck by a strong westerly gale which continued until the 7th; 6th, sighted Birnie's Island; 8th, made McKean's Island, and next morning came to with our own anchors and a hawser from the shore, wind at southeast and moorings gone. Landed the stores and left at 1 p. m., taking off the officers and crew of the ship *Washington*, which was wrecked on the 4th of December, and other passengers. Arrived at Baker's Island on the 11th; discharged cargo and sailed on the 15th, taking off the officers and crew of the ship *Minnehaha*, which was wrecked on the 3d, also, 30 laborers and other passengers; 16th, at 7 p. m., passed close under the lee of Howland's Island. From the signals made there concluded that no further communication was required, and proceeded for Honolulu.

PASSENGERS.

FROM SAN FRANCISCO—Per Comet, January 4th—Godfrey Rhodes and wife, Dr Stangenwald, Mr Dutch, John Flaherty, J McColgan, Mrs Wormwood and child, Mr Hoxie, W W Gandy, Jas E Gandy, Alex McGowan, Miss Baker, E Nolte, R H Chapel, W W Kidder, G Vianelli, J Vernengo, A Larco, M Baker, G Kesler, J C Wilson, C C Penfield, A Smith.
FROM SAN FRANCISCO—Per Idaho, Jan. 14th—G Fisher, W P C Whiting, Dr W B Crandall, Theo H Davis, Leo Wolf, M Dickson, Isaac Sell, J P Woodworth and wife, Miss E Dudoit, Mrs Pogue, Mrs L Case, Mrs Gillet and child, Thos Ryan, and three Chinamen.

FOR SAN FRANCISCO—per Comet, Jan 17—Miss Dayley, A Fisher, G Townsend, wife and 3 children, T E Clark, G Brockway, H Parr, W Keegan, E Harrison, J M Power, Hatch, J C Wilson, Bradford Bell, S Sea, G Meldrum, J A Sauer and wife, A Lourman, Antone Orne, 10 others and 7 Consul's men.
FOR SAN FRANCISCO—Per Idaho, Jan. 20—J F Isaacs, A Eng, Long Keim, M S Grinbaum, H Hyman, J H Black, Capt. Bursley, Capt. Berry, W P C Whiting, W Chisholm, A Silva, G Bennett, Mrs C Wormwood and child, J A Ross, M de Pfyster, S Hoopes, G W Fisher—18.

MARRIED.

MURRAY—CARTWRIGHT—In Honolulu, January 1, by the Rev. E. Corwin, at the Fort Street Church, Lieut. Wm. B. Murray, U. S. Marine Corps, to Miss Mary E., daughter of A. D. Cartwright, Esq., of this city.

HERRICK—HATHAWAY—In Honolulu, January 4th, by Rev. E. Corwin, Wm. E. Herrick to Miss Welthy E. Hathaway, daughter of the late Capt. Frederick Hathaway.

FENARD—LUCÉ—At Little Britain, the residence of the bride's father, on Saturday, the 11th inst., by the Right Reverend the Lord Bishop of Arathea, and at St. Andrew's Cathedral, by the Venerable Archdeacon Mason, Mary Eliza, eldest daughter of George H. Lucé, Esq., to Eni. Fenard, Esq., both of Honolulu. No cards.

DIED.

HALL—In Honolulu, January 29, 1868, Miss Caroline Alice, second daughter of E. O. Hall, aged 28 years. She was an invalid for twelve years, and exhibited her Christian character by a uniform patience and humility.
JAFFAR—In Honolulu, January 30, Sheikh Jaffar, a native of Calcutta.

REYNOLDS—At Honolulu, January 28th, of consumption, Edward Reynolds, aged 28 years. Boston papers please copy.
BROWN—On Thursday morning, Jan. 9th, Daniel W. Brown, aged about 24 years. Deceased was a native of Manhattanville, N. Y., and for the last 12 years a resident of these Islands.

WORMWOOD—At sea, on board the bark *Comet*, Dec. 14, 1867, Charles Wormwood, of Lake county, California, aged 32 years. His remains were brought to Honolulu and interred in Nuuanu Valley Cemetery on Sunday, the 5th inst., with Masonic ceremonies.



New Series, Vol. 18, No. 3.

HONOLULU, MARCH 2, 1868.

{ Old Series, Vol. 25.

A Proposal for a Convention of Evangelical Missionaries IN THE PACIFIC OCEAN, IN 1870.

Half a century of labor will soon be completed since the arrival of missionaries on the Hawaiian Islands, and nearly three-quarters of a century since the commencement of Protestant Missions in the Pacific Ocean. Wonderful changes have during this time taken place in the moral and religious condition of all the inhabitants of the East Pacific, and great advance has been made on the heathen darkness of the Western part of this ocean. Glorious results have been achieved, and great impetus has been gained for the work which still remains.

The whole Christian world is drawing rapidly together in the bands of Union, and the time must certainly be near when the various evangelical branches of the Christian church laboring in the Island World may well come together for conference. Such a meeting will be of great advantage in securing a combined statement of results, in more distinctly bringing out the various methods of labor, and in more clearly indicating what still remains to be done; and it will also give opportunity for conferring together regarding the points where our several organizations meet in the natural expansion of their work. But above all, it will impart strength to our Redeemer's Cause by drawing all together in Love and Union. As heathenism gives way, new forms of evil rise, some of which, under the garb and name of Christianity, tend to undermine our labors. We need the strength and the stimulus of a Union which shall promote the healthy rivalry of Love.

It is therefore proposed by the Board of the Hawaiian Evangelical Association that a Convention of Evangelical Missionaries be held in Honolulu during the month of June, 1870.

The Annual Meeting of the Hawaiian Evangelical Association is held in Honolulu in June, at which time there are assembled nearly fifty native and foreign ministers, which is the largest body of pastors in the Pacific. Honolulu is perhaps better able to entertain the numerous foreign and aboriginal representatives from other missions and groups which we hope will gather at that time, than any other place in the Pacific; and situated as it is on the lines of commerce, Honolulu may prove to be as easy of access to the whole of Polynesia, Micronesia and Melanesia as any point which can be named. As the year 1870 is the semi-centenary anniversary of the Hawaiian Mission, it is but natural that the Convention of Missionaries should be connected with an event of such general interest.

It is proposed that as many of the Foreign Evangelical Missionaries of the Pacific attend the Convention as can make it convenient. We would also suggest that two or three of the leading native Christians—ministers or laymen—of each important group be selected by the several missions to attend as honorary members. Arrangements will it is hoped be made with the Parent Societies, by which the several missionary vessels may bring the delegates of their various missions to the Convention. We shall even hope that deputations from the European and American Societies engaged in this ocean will attend the Convention. We would also suggest to each mission that it appoint individuals of their number to prepare essays to be submitted to the Convention on the most important of such missionary topics as may seem to them of general interest; such essays to be forwarded, even should the authors be unable to attend.

L. H. GULICK, } Committee for Correspondence of the
S. C. DAMON, } Hawaiian Board of Missions.

HONOLULU, February 25th, 1868.

First Voyage of the new "Morning Star" to Micronesia.

[REPORT OF DELEGATE TO THE HAWAIIAN BOARD.]

The new *Morning Star* left Honolulu on her first voyage to Micronesia on the afternoon of Monday, July 1st, 1867. She anchored the next day about noon in Hanalei Bay, where she was welcomed by Mr. Johnson and his people. Quite a number of donations in the way of provisions were made by the friends of the vessel. She sailed again the same evening, having taken on board Mr. Johnson.

Arrival at Waitibu.

Owing to not a few days of light winds, it was not till midnight of the 21st (or in reality of the 20th, as we had no Saturday) that we sighted Waitibu (Tracy's Island), one of the Ellice Group, in lat. $7^{\circ} 28' S.$, long. $178^{\circ} 44' E.$, about one hundred miles to the eastward of Nui (Netherlands Island)—the latter being the first point at which we were instructed to touch. As there was scarce a probability of our being able to reach Nui the next day in time to go ashore, it seemed good to the delegates to remain near Waitibu till morning, especially as the Captain was desirous of accurately rating his chronometers. We hoped, too, to have some intercourse with the people, and to learn whether as yet a Samoan native missionary had been left among them.

Intercourse with the People.

At an early hour the next day four canoes put out for the vessel. On board one of these was an umbrella, and we felt that civilization must have already commenced its work. Much to our joy we were soon boarded by Pen, a native missionary from Samoa. From him we learned that he had been on the island one year and eight months; that the inhabitants were three hundred and eighty-four; that half of them had already destroyed their idols and embraced Christianity, and that all the children and younger people had learned to read; that their language was the same with the Samoan; that quite a number were hopefully converted, whom he expected to baptize in case he was so advised, when visited by their missionary vessel. Our short visit on shore deepened our impression of the blessed work so well commenced. A large and well-built church some fifty-seven feet by thirty-six, with its neat pulpit, built by

the gratuitous labor of the natives, was an object of special interest; and the large and scrupulously neat dwelling of the teacher was a model for the docile and quiet people about him. Pen spoke English; and though his wife could not converse directly with us, yet her intelligent face, warm welcome and very tidy appearance gave us a pleasing idea of what the Samoan female missionaries might generally be. The fluency of the readers and their independence in singing were truly gratifying. We found several people from Nui speaking the Gilbert Island language, who were able to read readily in the new books which we brought out from Boston and Honolulu. You can imagine my pleasant surprise at seeing a copy of a reprint of our little hymn book, done at Samoa for the benefit of the Nui people, and also one of the sixty-four original copies of the Gospel of John printed on letter paper on our little press at Apaiang in 1864. It was no little pleasure to Mrs. Bingham to find two Nui women able to read fluently in our new books, who had been instructed by two of her own pupils. We shall not soon forget this delightful visit; though the contrast of one year and eight months' missionary labor here with those of six years and a half at Apaiang could not be otherwise than—I had almost said—painful.

The Island of Waitibu is three or four miles long, and one in width. Like the Gilbert Islands, it produces nothing but the cocoanut and pandanus and a species of taro. In the centre is a beautiful lagoon with no visible connection with the sea. Through inquiry we learned from Pen that neither food nor money were sent them from abroad, but only clothing and some utensils. A visit at this island would doubtless greatly benefit our Hawaiian missionaries. Our own impressions are delightful.

Visit at Nui.

We sailed at two the same day, and were off Nui (Netherlands or Beg Island) early the next morning. This island is in lat. $7^{\circ} 27' S.$, long. $177^{\circ} 15' E.$ Three other islands of Ellice's Group lie between this island and the Gilbert Group, each containing a population of three hundred, but speaking the language of Waitibu and Samoa, while the inhabitants of Nui speak the Gilbert Island language. Nui is distant from Arorae, the nearest of the Gilbert Islands, two hundred and sixty nautical miles, and five hundred and ninety from Apaiang. On board the first canoe which visited the vessel was a native of Apaiang who had been much in the employ of the missionaries on that island. His pleasure at the re-union was very noticeable. Not long after, we were boarded by Kirisome, a Samoan teacher who was left on this island by the missionary vessel *Dayspring* in November, 1865. He could not speak English, but conversed with us with remarkable ease in the language of the people. We were much surprised at the proficiency which he had made in the language during his short stay. Taking with us the books which we proposed leaving, we accompanied him to the shore. We were met by a large group of natives, "clothed and in their right minds." We went directly to the missionary's house, noticing with pleasure, as we passed, a suspended bell. In one end of the building were two rooms, a sitting-room and bed-room, and

at the other a spacious room some forty feet by thirty, built for and used as church and school-house. While all appeared neat, yet no comparison could be made between this building and the two at Waitibu of which I have spoken; but when we remember that the whole building was erected by the gratuitous labors of a tribe in whose veins freely flowed the Gilbert Island blood, we will give them great credit for what they have done. While in the sitting-room we were visited by the King, who called to present several hundred green cocoanuts, which were brought in and piled up in the middle of the room by quite a retinue of men, who all came up to shake hands with us. In the meantime the chapel had been filled so quietly by a crowd of people, that their presence was not suspected till a glimpse through a crevice in the partition revealed the pleasing sight. When we were ushered in, at the request of Mr. Johnson, the Captain, as chief speaker from a knowledge of the language, took the great pulpit-chair, home-made, in front of which was a stand. Back of it were hung a written list of rules of decorum for the house, and a line of slates. On either side were provided settees, furnishing seats for the strangers and for the King. On the right, as we faced the audience, were a large number of well-dressed women, with their hair nicely parted and arranged (the usual Gilbert Island fashion being to allow the hair to hang down over the forehead), while the men, suitably clothed, occupied on the left, and the children immediately in front. These too were all in a measure clothed. Some two hundred, nearly the entire population of the island, were present. At a word from their teacher, passage after passage from the primer, printed at Honolulu in 1865, such as the stories of Cain and Abel, the offering of Isaac, the deluge, Jesus at the well (quoted from John), the child's catechism of twenty-four questions and answers, and a catechism of seventy-five questions and answers on the Christian religion, the Lord's Prayer, the ten commandments, Confession of Faith and Covenant, were repeated with the most surprising fluency and unison. During the exercises they also recited a part of the fifth of Matthew, and, had we desired it, their teacher informed us they could have rehearsed eleven chapters of Matthew. The substance of Mr. Murray's letter to Mr. Bingham was stated to the people, and the reason for our visit. The books were then arranged upon the table, and the examination of pupils in reading commenced. As we could not spare books enough to give one of each kind to every reader, the plan was adopted of giving the preference to such as exhibited the greatest proficiency in the art. The number of fluent readers, both of men, women and children, was perfectly surprising; and the rapidity with which they would turn to any chapter and verse in the gospels of Matthew and John, and the epistle to the Ephesians, to any chapter of the Bible Stories, in editions which they had never before seen, showed how thorough had been their drill, and how eager their zeal for learning. Their exercises in singing were also pleasant. Hours more might have been delightfully passed, but time was failing us. Each pupil was furnished with at least one book. Of readers Kirisome furnished the following statistics: of boys and girls, 26;

men, 35; women, 46; total, 107. During the whole exercises, not a breach of decorum nor a sign of weariness was observed. Their behavior was unexceptionable. These exercises were closed by addresses from the delegates, singing and prayer.

We learned that there were twenty-seven women and nineteen men whom Kirisome regarded as truly the friends of Jesus; and who were candidates for baptism. With most of these we held an informal interview, assuring them of our Christian love. Among them were the Apaiang native of whom mention has been made and his wife, also the King of the island, Tautie. The readiness of the latter in repeating the catechism was noticed with much satisfaction by both delegates. As we crossed the flat on our return to the boat, he kept us company, and upon parting, urged the Captain to come again. Thus ended one of the happiest days of our lives. We had been permitted to see a people "born in a day." Not two years since the first Christian missionary came to dwell amongst them, and from the first have they furnished him and his family all necessary food without pay. One Christian feeds them one day, another another, and if by any means there is a failure, near neighbors see that the missionary and his wife and child have something to eat. The island produces no breadfruit, a poor variety of pandanus, scarcely edible, a species of taro, a little sugar-cane, and an abundance of cocoanuts. One or two banana trees were noticed; and yet this missionary depends on no provisions from abroad. He seemed happy and contented in his work, hardly knowing when he should be visited by an English missionary. What a model for our Hawaiian missionaries!

With reference to the work on Nui, it is no more than justice to state that previous to the arrival of a missionary, not a little religious instruction had been given the people by a Mr. Robert Waters, an English trader.

Missionary Explorations—Tamana.

On Sunday morning, July 28th, we reached the Island of Tamana (Chase's or Rotch's Island), lat. $2^{\circ} 32' S.$, long. $176^{\circ} 9' E.$, the winds and currents not permitting us to touch at the windward islands Arorae and Nukunau. It was not long before some hundred and fifty people came off to us in their boats, most eager to exchange their commodities for tobacco. They seemed greatly disappointed that the *Morning Star* was not a tobacco trader, and that our observance of the Sabbath did not allow of any trading whatever on that day. Inquiry was made of the first canoe that reached us whether missionaries would be welcomed among them. The reply was made that they would not be, because their gods would be angry, and the people would die of sickness. No one seemed to be recognized as king, and we found it difficult to know with whom to converse on the subject of our errand. While most of the men who boarded us were entirely nude, two or three were clothed in shirts and pants; and by one of these we were invited on shore and kindly entertained. We met some two hundred of the people in the council-house (among whom many were children), and told them of the object of our mission.

The Gospel not Desired.

We went also to another council-house in

another part of the island, but failed to induce an elderly man of acknowledged importance to be present to give us a hearing in the big house. We were eventually conducted by a man who professed to be his son, to the father's residence. A worried face showed that our presence was not desired. He however listened to our statements, and made some inquiries respecting what effect missionary teachings would have upon the ancient customs of the people. His superstitious fears prevailed, and he could not be induced to give his consent to the residence of missionaries among his people. The change which came over his frowning face when we proposed to take our departure was most noticeable. We greatly pitied the old man who in his darkness rejected the offer of the blessed Gospel for himself and his people. The man who invited us ashore assured us that he himself would receive a missionary and would furnish a piece of land.

The Island of Tamana is some three or four miles long, about half a mile broad, has no lagoon, and can be approached on all sides, as there are no sunken reefs. The productions of the island are quite similar to those of the Gilbert Islands in general. There may be five or six hundred people. No white man is living ashore, no vessels regularly trade with the people. In the hands of a young man we found a small book containing the names of some such. The last was the ship *Julian*, which touched there February 9th, 1867, having taken sixty barrels of sperm oil since leaving Honolulu.

Onotoa.

On the next morning, July 29th, we reached Onotoa (Clark's Island), distant about forty miles N. N. W. This proved to be a much longer island, being some twelve miles in length, having a lagoon, bordered by a reef on the western side, with a good boat channel near the centre. We anchored at the extreme western point of the reef, some six miles from the main land, but afterwards learned that there was good anchorage in a bay on the north-west side, much nearer. The bay is readily distinguished from the mast-head. We were soon surrounded by fifty canoes, which brought off cocoanuts, mats, coconut molasses, shells and women, in exchange for which they plead for tobacco. We lost no time in assuring them that ours was a missionary ship. Mr. Waters, of whom we have spoken, welcomed us ashore. He is at present employed by Capt. Randell to collect oil and beche de mer on this island. We found him to be a man of more than ordinary intelligence, and quite disposed to favor our object. He had recently succeeded in inducing the natives to give up the use of the fermented coconut toddy. He estimates their number at between twelve and fourteen hundred.

The Gospel Welcomed.

At his house we met Te Toanimatang, an elderly chief whom Mr. Waters regarded as second to none in influence upon the island. His pleasant smile as we talked with him upon the object of our mission was in most pleasing and striking contrast with the worried scowl of the old man at Tamana. He seemed quite disposed to welcome missionaries when they should come. It was proposed to meet him and other men of influence at the large council-house on the morrow.

At the meeting were gathered some three hundred people in a house one hundred and twenty feet by sixty. After some statements from the delegates and Mr. Waters, Te Toanimatang arose and addressed the elders, speaking favorably of our object, to which address there was a general response of approbation. The way seems open for the speedy occupation of this island.

Peru.

On the 31st of July we reached the Island of Peru. As at Onotoa, we were soon surrounded by a fleet of canoes, and our decks crowded with noisy savages, many of whose bodies bore marks of severe cuts. They were all very earnest in their inquiries for tobacco, and could hardly be made to believe that the delegates and ladies did not deal in it. Scarce a man wore any covering whatever; the women wore the usual fringe skirt of the Gilbert Islands.

The island was smaller than Onotoa—not more than ten miles long. There was no boat passage into the shallow lagoon, and from Mr. Meader, a Massachusetts man who had been living ashore many years, we learned that a landing could not be effected in a boat, except at high water, on account of the rocky nature of the reef, and that he had never known a vessel to anchor during his residence. He estimated the population at between three and four thousand; said that he had counted two thousand in a gathering. The estimate seems much too large. It would not be surprising if it did not exceed fifteen hundred. It was too late to go on shore and return before dark; the weather was squally, and we could not be near enough in to avail ourselves of the morning tide; and after a full consultation it was decided to bear away for Tapiteuea, as the Captain did not deem it best to calculate upon spending a night ashore while the current was strong, and the possibility of the vessel's drifting away being great, and as Mr. Johnson did not think it worth while to land alone. Both the natives and Mr. Meader said that there was no acknowledged king, and the latter that the people were a lawless mob; that the northern portion of the island was a bedlam from the use of the fermented toddy. Those natives to whom the proposition of a missionary's coming among them was made, seemed pleased, and Mr. Meader thinks no opposition would be made. Doubtless many trials would be met with among so rude a people, but none such as should deter a missionary of the cross of Christ from going among them to tell them of the great salvation. If the experiences on ship-board be any index, a missionary's wife would be likely to meet with not a little rudeness.

Tapiteuea.

On the 2d of August we anchored on the leeward or west side of Tapiteuea (Drummond's Island), near the north end. This is one of the longest and most populous of the Gilbert Islands. From a Mr. Macpherson in the employ of Capt. Randell & Co., we learned that there was no acknowledged head. The north end was much the most populous. He felt unable to form any correct estimate of the number of people on the whole island, but thought it possible there might be five or six thousand.

Missionaries waited for.

We visited two of the large council-houses,

where we addressed assemblies of some two or three hundred. The elderly men seemed much gratified with what we had to say, and with a good degree of enthusiasm expressed their readiness to receive missionaries amongst them, and to give up their ancient gods for the only true Jehovah. While the Captain was speaking, one of the old men rose to his feet, took his station near the speaker, and interrupted by calling upon the people to put away their gods, and accept the God that was then offered to them. Some said, "We have been waiting for you to come." Children seemed quite numerous. A wide door is open here which should be entered without delay. On some portions of the island more or less drunkenness exists. On the north point the people seem generally to have listened to the advice of Mr. Macpherson to abandon the use of the sour toddy.

Nonouti.

The next day, August 3d, we anchored off the south end of Nonouti (Sydenham's Island), on the west side. No natives came off in their canoes, but we were soon boarded by Mr. Lowther, an English trader. He said that he had had news for us in our work; that a white man, Sullivan by name, an Irishman, had been murdered on the island last March, and the fear of the natives was the reason they did not come off; that there was a great deal of drunkenness, and that he meant to leave the island as soon as Capt. Randell should touch. He estimated the population at about two thousand five hundred; he said that many had perished by the famine, and murders were very numerous; that there was no king.

Noisy Reception by a Drunken Mob.

We visited the council-house on the south end of the island that same afternoon, but the noise and confusion of the drunken rabble made it almost impossible to hold intercourse with the elderly men. A fight was breaking out between two of the number, and we improved the opportunity for withdrawing. So far as they had listened, they seemed gratified with our errand.

More Encouraging Welcome at Another Village.

The next day being the Sabbath, we visited the most populous part of the island, some six miles further north. Mr. Lowther accompanied us in his boat, and showed us much kindness. Some three hundred and seventy-five assembled in the council-house, most all of whom were quiet and orderly. Just as the Captain was commencing to address them, a drunken man sprang up, exclaiming, in substance, "What does all this mean?" He was soon led out by his companions, and no more such interruptions occurred. We spent most of the day in this place, finding the people eager for instruction, and ready to welcome a missionary as soon as one should come among them. While they were being urged to embrace the religion of Jesus, a listener exclaimed, "Who will teach us?" Here indeed seemed to be another door open for the immediate entrance of the servants of the Lord. Our hearts were very much cheered, and our great regret was that we had no teacher to leave among them at the present time. Had time permitted, we could have profitably spent several days on the island, and as well also on Tapiteuea. Two missionaries for each of these islands,

and also for Onotoa, should be supplied without delay.

The next morning we sailed for Apemama, stopping to explore the passage into the lagoon on the west side of Nonouti. We penetrated to about the centre of the lagoon, when shoals and rocks seemed to make it doubtful whether the *Morning Star* could conveniently approach nearer than three or four miles to the shore of the lagoon on the weather side, where the inhabited parts of the island are generally found.

Apemama.

The next morning we reached Apemama (Simpson's Island), and by a canoe which came off we sent word to Tem Baiteke, the King of the three islands, Apemama, Aranuka and Kuria, requesting an interview with him, together with some account of the nature of our errand. During the absence of the canoe, we found great difficulty in stemming the north-westerly current, but finally succeeded in reaching and entering the channel on the south-west side, where we came to anchor before night.

The Gospel Rejected by the King.

We had barely let go our anchor when we were boarded by the men who had taken our message to Tem Baiteke. This reply was a very short but decisive one, "I babaza tein ae te mitmare," which may mean literally, "I am not acquainted with the way of missionaries," but which may and frequently does have, in the idiom of the native, the meaning of not wishing nor caring to know anything about, or have anything to do with the missionary business,—a polite but positive way of declining intercourse with us as missionaries. Grieved though we were, yet we were not surprised, from what was well known of his feelings toward the missionary enterprise. The few natives who came on board were very careful how they commented upon his reply. They were quite quiet and orderly, and generally wore a mat about the waist. The island is smaller than Apaiang, about fourteen miles long. It is well wooded with cocoanut and pandanus trees. Some portions, as viewed from the vessel, seemed very thickly inhabited. The smaller islands of Aranuka and Kuria we did not visit. Maiana was also passed, from its proximity to Tarawa; and as it could be reached, with scarcely any loss of time, from Tarawa with the Rev. Mr. Mahoe on board, to whose parish it properly belongs, it was thought best to pass it by for the present.

Tarawa.

We sailed from Apemama August 7th, and sighted Tarawa the next day. The wind failed us, and in the evening, as we were in certain danger of being cast upon the weather side of a reef which makes off from the south-west point of Tarawa, we were compelled to let go our anchor in close proximity to the breakers. We lay quietly during the night, thankful, we trust, to our Heavenly Father for our temporary safety. Our position was so critical, that when the breeze sprang up in the morning, we soon attempted to get clear of the reef. Just as we had taken our anchor off the bottom, the breeze suddenly failed us, and we were left at the mercy of the swell, in only five fathoms of water. Our peril was fearful. To have let gone our anchor again would have put us almost, if not quite within reach of the break-

ers. But in our dreadful suspense our ever merciful Heavenly Father sent the favoring puff, and slowly the vessel started ahead, and we were once more in safety upon the deep.

We anchored that evening in the Tarawa lagoon, and were boarded by our brethren, Mahoe and Haina, about half-past seven, though we were some eight miles from their station. Our mutual joy at meeting was great. The next day (Saturday) we beat up to Tapiang, and remained there till Wednesday morning. On the Sabbath we attended worship at three places, addressing congregations of fifty or sixty. These were naturally larger than usual. On Monday the brethren and sisters held an examination of their pupils in a school-house near their dwellings, at which King Kourapi appeared conspicuous, in proficiency, among some thirteen readers, though a son of his, some sixteen years old, was most fluent of all. This son also wrote with considerable ease. Of the thirteen readers some were but beginners. In geography the King passed the best examination. Not one of the pupils is as yet regarded as hopefully converted. Tuesday was occupied by the mission families in preparing to attend the general meeting at Apaiang; and that evening the four parents and nine children and one boarding pupil (a half-caste girl in the family of Haina) were on board in readiness for an early departure in the morning.

Apaiang.

Unfavorable winds, calms and currents prevented our arrival at the station on Apaiang before the forenoon of Friday. We were boarded by Aumai and Kapu miles before we reached the station, in the little *Alfred*, in which I was so often wont to go dancing over the waves to meet and welcome the old *Morning Star* on her annual visits. The welcome from the brethren was most cordial, and it was with feelings of not a little emotion that we once more landed on the island where most of our missionary life had been spent. Surely none had greater occasion for gratitude than we, when we looked back upon what we had passed through since we left Apaiang in feebleness in June, 1864. During our absence of three years two had been added to the church, the King and a domestic of his, both of whom were regarded as candidates for baptism before our departure. This domestic (Ioane by name) seemed greatly rejoiced to meet us again, and the tears which fell from his eyes were what we hardly ever expected to see on the cheeks of a Gilbert Islander from such a cause. That evening a meeting was held with reference to the examination of five candidates—three men and two women, which examination, on the whole, was satisfactory. It was proposed to baptize them upon the return of the *Morning Star* from Ponape. At this meeting also, Sarah, one of the early converts, residing of late on Tarawa, and who had come over with us for the purpose, took occasion to make confession of sin, and having expressed her determination to return again to her Saviour, was, by vote of the church, restored to full fellowship. In the forenoon of Saturday a school examination was held in the school-house near the mission premises, at which nine males and nine females read with more or less proficiency, and about as many more had some knowledge of letters and syllables.

Several were able to write; some answered questions in geography. There were also recitations from the catechism. In the examination Aumai, Kapu, Maui and Maria all took part as teachers.

On Sunday morning at the close of service, in the chapel at Koinawa, before the sacrament of the Lord's Supper, the King made a confession of sin. Joseph also did likewise. The latter, who had been for a long time a wanderer, was not then restored, but was encouraged to persevere in his repentance. The Queen has ever remained faithful. After the Lord's Supper a marriage was solemnized, this being the first where both parties were Gilbert Islanders. The man was in former years an assistant translator of mine. In the afternoon Mr. Johnson, Kapu and Haina went to the out-station at Ewena to hold service, in which they were assisted by Ioane. Some of us went in an opposite direction to Aonobuaka. On Monday morning General Meeting was organized and proceeded to business. The meeting adjourned Wednesday afternoon. Religious exercises were held in the morning of each day. As a full report of this meeting will be forwarded by the Secretary to the Secretary of the Hawaiian Board, it will not be necessary for me to enter much into detail. With respect to salaries, the general feeling seemed to be that the present amount was not sufficient to enable those with large families comfortably to support them. I especially recommend the cases of Haina and Mahoe to the consideration of the Board. Toward the close of the session on Wednesday, as the meeting was about adjourning, Mr. Johnson spoke of feeling poorly, left his chair, and took a reclining position on the settee.

Death of Martha Mahoe.

Mahoe's little girl Martha was also at this time unwell, having symptoms of dysentery. Our plan was to have sailed on Thursday, and to have left the Tarawa families at the north end of that island, to proceed the rest of the way in their new boat. The illness of the child, however, required new arrangements. She grew rapidly worse, and it was Mahoe's desire to return by the *Morning Star* to his own home. We sailed Friday morning, and reached our anchorage under Tapiang before noon the next day. At 2, P. M., the little one breathed her last on board the *Morning Star*. A little coffin was made on board, and on Sabbath forenoon we took the remains on shore for burial. Mr. Johnson's continued illness prevented his accompanying us. A prayer was offered in Mahoe's house; funeral services were held at the church, and the little one was laid to rest in the yard of the house where she had often played. Mahoe seemed very grateful for all the kindness which had been shown during the sickness and death of his child.

On Monday morning we should have sailed for Butaritari, but the approach of Capt. Randell led us to defer sailing for a day, that we might have a full interview with him in reference to the massacre on that island in June, 1866. He ascribed it mainly to the effect of strong drink.

Butaritari.

We sailed for Butaritari Tuesday morning, the 27th of August, and reached our anchorage off the King's village on the evening of the 29th. The King was absent at

Makin, some twenty miles distant, the ocean channel being however about two miles wide. The next morning Aumai set out in a little canoe to inform the King of our arrival, and that the Captain was the bearer of dispatches from His Majesty Kamehameha V. to himself, and to invite him to return to his capital, that the letter might be put into his hands and translated for him. He declined to come, alleging that his father (or uncle) was near to death, and he could not leave him, but commissioned his brother to return with Aumai and receive the letter in his place. They reached the *Morning Star* early in the forenoon of Saturday. Though Mr. Johnson had gone, unassisted, on top of the after house to lie down, he did not notice their arrival. The brother of the King listened to the letter from Kamehameha, and through my pen acknowledged its reception, stating that his brother would prepare a reply against our return from Ponape. He was anxious that we should remain till after the Sabbath, that we might hold service in their church. He wished us also to visit the house of Kanoa, the keys of which were in his possession. Mr. Johnson, however, felt that we had done what we could, and, on account of his severe illness, desired that we should delay no longer, but take our anchor and make as speedily as possible for Ebon. Being advised, on the approach of rain, to seek rest below, before help could be obtained for him, he came down to the sofa in the cabin. He kindly gave his hand to the brother of the King, and apologized for his apparent indifference, saying to me something like this, in Hawaiian, "Ua ike paha ia i ka mai." I assured him that I had stated to the chief his state of health.

Death of Mr. Johnson.

While I was busy getting the vessel under way, he retired to his room, as it subsequently proved, for the last time. During the evening he seemed quite indisposed to reply to questions put to him, and my fears were greatly confirmed, which I had expressed to him in the morning of the previous day, that his symptoms were not those of simple diarrhea, but of typhoid fever. Late in the evening of this day (Saturday) he got out of his berth, an upper one, unassisted, for a few moments; and still later, sat up for a moment in his berth. At five o'clock the next morning symptoms of dissolution commenced, and at a quarter to nine o'clock that Sabbath morning (September 1st) his spirit took its flight, we doubt not, to that Saviour whom he loved and honored, and to whose comforting presence in death he sought to bear witness by an attempt to answer in the affirmative the question if Jesus was with him.

Ebon.

The next day we reached Ebon, where we learned that Mr. Snow and family were at Kusaie, whither they had gone in a whale-ship, the *Washington*, a free passage having been offered them by Capt. Baker. Our brethren Aea and Maka, with much sympathy, took the remains of Mr. Johnson ashore toward evening, and cared for them until the hour of the funeral services at eleven the next morning. At the appointed hour many of the native Christians assembled in the church, and cheerfully promised to care for the precious remains which we were about to leave with them. Several of them assisted

in bearing them to their last resting place near the spot where our brother and sister Doane once buried their little Georgie.

The mission families at Ebon we found in their usual health, except Aea, who, at the suggestion of Mr. Snow in a letter, joined the vessel for the purpose of recruiting at Kusaie.

Jaluij.

On the 4th of September we sailed for Jaluij, but in getting under way had the misfortune to part our chain and lose our anchor, the bottom being a foul one, and the buoy being carried under by the current. In the forenoon of Friday, the 6th, we anchored in the lagoon of Jaluij near the mission station. We found Kapali and his wife quite ready to see the *Morning Star*. Their means of sustenance were somewhat limited. Tamara's health was by no means good. We attended their Friday evening prayer meeting, and a school examination early the next morning. The pupils however were few, owing doubtless in great part to the isolation of the spot which had been chosen as a missionary station. Want of wind prevented us from sailing that day, and we remained until the next Monday morning. Some eighty natives assembled for worship on Sunday morning, being probably the greater portion resident on the neighboring islets. The station does not seem well located with reference to nearness to the most populous portions of this great though not thickly inhabited island. A good work has been commenced, and we found no disposition on the part of Kapali to abandon it. Perhaps the location, all things considered, is the best for working the whole island.

Namerik.

On our way to Namerik we made a detour to Ebon for the sake of recovering, if possible, the lost anchor, which lay in some ten fathoms of water. After two days of labor, and a final parting of four parts of a large rope, passed by the aid of divers under the chain, they not feeling able to reach the anchor, we gave up the attempt and sailed for Namerik, which we reached Saturday morning, September 14th. We found our brother and sister Kaelemakule and wife in comfortable health, and were welcomed on shore by a large number of pupils, many of whom were ready, with donations of fowls, to assist the *Morning Star*. We sailed the same day for Kusaie, purposing an examination of Kaelemakule's flourishing school on the return of the *Morning Star* from the westward.

Kusaie.

Reached Kusaie on the morning of Wednesday, the 18th of September, where we were cordially welcomed by our brethren Snow and Kanoa and their families. We saw much to cheer. On the day after our arrival quite a number of the Kusaie children and their parents visited the *Morning Star* with an interest very similar to that shown by the children of Honolulu on her arrival from Boston. A song of welcome sung by them, as they were gathered on the top of the after house, will not soon be forgotten.

Ponape.

Kindly assisted by the boats of the *Emma C. Jones*, Capt. Gifford, we put to sea on the morning of the 20th, and reached the mouth of Ron Kiti harbor, Ponape, on the afternoon

of the 25th, but did not succeed in entering till the next day. Mr. Snow and family, however, with others, landed before dark, being met by brethren Sturges and Doane, Mr. Sturges returning with his daughter Hattie to the shore, and Mr. Doane continuing on to welcome those of us who remained on the vessel. We reached our anchorage in safety the next morning, it being just ten years to a day since the old *Morning Star* first anchored in one of the harbors of Ponape. Here we remained eight days, being wind-bound one day. The American missionaries, after an interim of five years, were permitted to hold another general meeting.

Having taken on board Mr. Doane's effects, and also himself, wife and son, Mrs. Sturges and two children, we sailed for the Poitik harbor on the north side of the island. Mr. Sturges, accompanied by Mr. Snow, went by canoe. We came to an anchorage, such as it was, on the 6th of October. Two days later the wind favored, and we moved farther up the harbor to a more convenient anchorage.

Visit from a Christian High Chief.

The same day we were visited by Hezekiah, the Uajai of the Meterlanim tribe, and his people, who brought with them expressions of their love and interest in the form of yams and sugar-cane, bananas, pigs and fowls. After inspecting portions of the vessel they assembled on top of the after house, where the Uajai spoke some words of welcome, and the people sang some of the songs of Zion. We could not but look upon the occasion as a hopeful sign for Ponape; and so also upon that of the dedication of a church at Oua on the north-east side of the island, on October 10th, at an out-station where Mr. Sturges and family spent several months of the last year. On Sunday morning our eyes were greeted with the largest congregation which it had been our privilege to see in Micronesia. About four hundred people were present, who gave good attention during the entire service. Prayer meetings were well attended; and at a prayer meeting of the native brethren several of the chiefs took part. The church is conveniently located near Mr. Doane's new house, and easily accessible at almost any state of the tide. The new mission premises seem to be well chosen. Surely brother Doane has a wide door of usefulness open before him.

The general meeting of the American missionaries adjourned Tuesday afternoon to meet at Ebon in 1868, if the Lord will.

Return to Kusaie.

The *Morning Star* put to sea on the evening of the 16th, and came to anchor near the mission station in the weather harbor of Kusaie on the morning of the 21st.

Dedication of a Stone Church.

The dedication of the new stone church on the 24th was an occasion of much interest to the people, and the many visitors from the *Morning Star* will be likely to remember with pleasure the taste displayed in the decorations of the church with flowers and leaves. The audience of some two hundred were well dressed, and every stranger present, as he looked upon the walls of solid masonry, and heard the sweet singing, and marked the attentive eyes and listening ears, must have felt that the Gospel had had "free course and been glorified" on this lovely isle of the Pacific. It was with much pleasure that upon

the morning of the next Lord's day we sat with some hundred and fifty of these converted heathen (nine of whom were baptized that day), in the same place, at the Lord's table, to commemorate His dying love. On the following day, October 28th, we were to have sailed, but head winds prevented our final departure until Saturday morning, the 2d of November, when, assisted by six native canoes and the King's boat, besides our own two boats, we safely reached the open sea; though had we been ten minutes later, the head wind which sprung up would have greatly imperiled us, as it did of a former occasion.

Return to Ebon.

Light winds and calms made our passage to Ebon nine days long. Favored by a westerly breeze, on the morning of November 11th we entered the lagoon of Ebon by its only passage, and found safe anchorage for taking on board some two hundred and thirty barrels of cocoanut oil as freight.

Wind-bound by the prevalence of westerly winds, we availed ourselves of the opportunity to recover our lost anchor, to the fluke of which a native diver succeeded in making fast a large rope, at the depth of ten fathoms.

The Sabbath services at the mission station were well attended. The Sabbath-school seemed in a flourishing condition; and the amount of oil taken on board the *Morning Star* from the sale of books and contributions at the monthly concerts showed an interest in Biblical instruction, and a desire to impart it to others, which were very gratifying. A donation of about fifty fowls for the benefit of the *Morning Star* was thankfully received. On Friday afternoon, November 22d, Mr. Snow brought off some *fifty-two* of the Christian party in his new boat to visit the *Morning Star*. The next day the wind enabled us to put to sea.

Return to Namerik.

We reached Namerik on Monday, the 25th. In attempting to land, a party of us were upset in the surf. Mrs. Bingham escaped without injury, but I received a severe blow on the head either from an oar or the gunwale of the boat. Our Heavenly Father graciously preserved us from serious accident. Our thorough soaking did not entirely prevent us from attending the examination of Kaelemakule's school. The fluency of many of them in reading showed much drill. They were examined in Bible questions, arithmetic and geography. The progress made at this island during the short residence of missionaries is very cheering, and should stimulate our Hawaiian young men to engage in the blessed work of preaching the Gospel to every creature. The coming on of night, and light winds and strong currents made it desirable that we should reach the vessel in a single boat-load, but the heavy surf rendered it almost impossible for a full load to get through in safety. And so, while some of us white-faced ones, Mr. Snow, Mrs. Bingham and myself, found it necessary to abide by the boat, our Hawaiian brethren and sisters, Aea, Aumai, Maui, Kaelemakule and Kaumealani, plunged through the dashing waves to join us beyond where they lifted their heads to thunder in white foam upon the reef.

Return to Jaluij.

On the morning of Thursday, the 28th, we came to anchor in the lagoon of Jaluij. The

same day the Marshall Island mission organized, Kapali being chosen Moderator, and Kaelemakule Scribe. The mission voted to approve of the return of Aea and his family to the Sandwich Islands by the present trip of the *Morning Star*, for the benefit of his own health and that of one of his children. It was also voted that Kapali and his wife remove for the present year to Ebon to assist Mr. Snow in the place of Aea, with the expectation that they return to Jaluij next year. To expedite the cruise of the *Morning Star*, in the afternoon of the same day the mission voted to adjourn their sessions to Ebon, for the discussion of minor points which remained. These did not seem to be such as to require the presence of your surviving delegate; and so, landing passengers for Ebon on the afternoon of Saturday, November 30th, the *Morning Star* sailed the same evening for the Gilbert Islands.

Return to Apaiang.

The next Saturday afternoon we came to anchor in the lagoon of Apaiang under the mission premises. On the following Sabbath one man and two women of Apaiang and a young man who had been living with Kanoa on Kusaie were baptized and received to the church of Apaiang by Kapu. Two native couples were married, one by Kapu and one by Kanoa, both of the latter couple having once lived in Kanoa's family when resident on Apaiang. On Monday Kapu went by boat to Tarawa to call Mahoe and Haina. A donation to the *Morning Star* from the Christian party was made the same day, consisting of one pig, chickens, cocoanuts and one pandanus fruit. The donation, it is true, was small in comparison with those received at other islands, but when we remember that it was from Apaiang, we may certainly rejoice in it as a hopeful indication.

Our Tarawan brethren reached us about noon the next day, having left Tapiang Monday evening, and beat against a head wind all night. In the afternoon of the same day the *Morning Star* was visited by a portion of the Christian party. Owing to work on sails, we did not leave Apaiang until Thursday, and then, escorting Mahoe and Haina to the north end of Tarawa, we left them to complete their voyage with a fair wind, in their new boat, nicely painted and well-rigged by themselves. The tidings which they brought from Tarawa were not a little cheering. Their Sabbath congregations had much increased since our visit in August, and the schools in three villages seemed to be prospering.

The vote of the Gilbert Island mission in August that Mahoe be transferred to Apaiang for the coming year, and that Kapu assist in the meantime in the work on Tarawa, was approved by the American brethren in their meeting at Ponape. Accordingly Mahoe was to pass over to the Apaiang station when his arrangements should be completed, and a favorable opportunity offer. Kapu was to remove to Noto, a large village on the Island of Tarawa, some eight or ten miles to the north of Tapiang. I advised Mahoe to move but little furniture, as he would find sufficient for him at the mission premises; and Kapu to erect a small house large enough to accommodate them for a few months, or until the *Morning Star* should return; and in case this new station should then be abandoned,

the house would afford accommodation for the Tarawan brethren when passing through this village on their tours round the island. The present interesting state of things on Tarawa made some misgivings in my mind about the removal of Mahoe; but as Aumai had not been sufficiently benefited by his trip to the westward to make it well for him to remain on Apaiang, it seemed best on the whole for Mahoe to take charge of the Apaiang station until the next general meeting, especially as Haina felt able to carry on the work at Tapiang and vicinity.

Return to Butaritari.

On Saturday morning, December 14th, we reached our anchorage in the lagoon of Butaritari, and found nothing to hinder the landing of Kanoa and Maka and their families that same day. The King and his brother were however absent at the most western islet. Kanoa and Maka found everything safe in their houses, except that a barrel of hard bread belonging to Kanoa had been consumed by the worms, and a garment which had fallen on his floor had rotted. Sabbath morning an audience of about eighty assembled in the chapel, and gave good attention. I was much gratified with the fluency with which some of the men read in the Sabbath-school.

On Monday morning Na Teitei, the brother of the King, visited the *Morning Star* with a message from the King for Kamehameha respecting the massacre. This I put upon paper for him, to which he was able to sign his name. The substance of it was that the King and another brother had slain the Hawaiians when intoxicated, and that the King had been stirred up to the deed by Joseph; that a cousin of the King's had been insulted when on board the *Pfeil* by the Captain's throwing a cocoanut shell at him; that this had angered the King; but had he not been drunk, he would not have committed murder. We were ready for sea on Monday afternoon, but we had not sufficient wind to get under way until the next morning. By this delay we learned the interesting fact that a number of the people came to Kanoa's house that Monday evening, eager for instruction. Among them was Na Teitei.

Little Hattie Kanoa, who had been ill quite a number of days with fever, showed no signs of improvement up to the time of sailing.

The passage to Ebon of some two hundred and fifty miles required eight days, owing to calms, light winds and currents. In the afternoon of Christmas we were off the mission premises, ready to take on board our passengers for Namerik and Honolulu, it being just ten years to a day since the first *Morning Star* left Ebon for Honolulu, after having landed Messrs. Doane and Pierson and their families. The weather however did not permit of safe intercourse with the shore, and we did not take our passengers on board until the next day. The next day, December 27th, we landed Kaelemakule and his wife safely on Namerik. The missionary work of the *Morning Star* in Micronesia, for this voyage, was now done. A prayer of special thanks was offered to our Heavenly Father for His kind care during all our various experiences, and with joyful hearts we "braced forward" for Honolulu. We arrived in this harbor on the morning of the

24th of January, after a quick run of twenty-eight days and a few hours.

Summary.

During this cruise of the *Morning Star* we have visited sixteen different islands, seven of them a second time, two a third time, and one five times. We have carried supplies and mails to twelve missionary families, have had as passengers all the families but one, have had occasion to accommodate at different times nearly one hundred different individuals in all, have found our little vessel none too large for the work to which she has been called. She has proved herself well adapted to the work, and gives good proof of thoroughness on the part of the builders. Long may she be spared to be sent on many similar errands of mercy.

H. BINGHAM, JR.

ADVERTISEMENTS.

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N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

☐ Please Call and Examine. 11 tf

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THE FRIEND:

PUBLISHED AND EDITED BY
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PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

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SUBMARINE VOLCANO.—In the month of September, 1866, a submarine volcano burst forth about one hundred and twenty miles from Upolu, Samoa. It raged violently for several days. The precise locality, as near as could be ascertained, was $169^{\circ} 25'$ west longitude, and $14^{\circ} 15'$ south latitude. Smoke, ashes, mud and water were thrown up many hundred feet into the air. What was remarkable, although the Samoa or Navigators' Islands are volcanic, yet no volcanoes have been active for many ages, but on this occasion so violent was the action, that fish and sea monsters were killed and thrown upon the neighboring islands. Some of the monsters were six and eight feet long, such as were never seen before by the natives. The Rev. Dr. Turner, of Upolu, thus writes us under date of December 7, 1867: "That volcano is now quite extinct. The place was visited early in the year by H. B. M.'s ship *Falcon*. Over the very spot there were soundings 120 to 125 feet."

An Outline

Of how it came to pass that so many absurd stories have been circulated about the Cotton Plantation on Terre-Eugenie, Tahiti.

One side of a story is good until the other is told. This pamphlet bears upon its face the impression that only one side is presented. The newspapers and visitors have fully reported that on the plantation here referred to, there is carried on a system of forced labor which would not be tolerated in Europe.

The reports which have gone abroad, we should infer from this pamphlet, have created at Tahiti what might be styled in common language, "a tempest in a teapot," or "a hurricane in a cocoanut shell." The public mind is extremely sensitive upon the subject of slavery, or any tendency thereto. In our letter from the Rev. Mr. Lawes, on Niue, South Seas, we learn that from that island the Peruvian slavers kidnapped two hundred young men. One of these has escaped from Peru, and is now at work on Mr. Wilder's plantation on Oahu.

LETTERS FROM THE "SOUTH SEAS."—We would acknowledge communications from the Rev. W. G. Lawes, of Niue, or Savage Island, of December 2d, 1867, and from Rev. G. Turner, Upolu, Samoa, of December 7th, 1867, together with packages of pamphlets. We regret that our narrow limits this month will not allow us to copy extracts from these letters. It was on Niue that the missionary bark *John Williams* was lost one year ago. She was fully insured, and a new vessel will be built. The missionaries are now dependent on the little *Dayspring*.

BOOKS FOR SEAMEN.—We would acknowledge a valuable contribution of books for gratuitous distribution from Mrs. Irwin, Honolulu. Such gifts are always timely and acceptable.

NEW LIFE OF CHRIST.—Henry Ward Beecher is preparing a work upon the "Life of Christ." In a letter to his publisher he says: "The materials are abundant. The difficulty lies in selection. The last thirty years have brought to the consideration of this subject more learning and eloquence than were ever directed, within the same space of time, to one subject."

Editor's Table.

We can only notice the titles of several publications received during the past month. "The Slaver, the War, and Around the World," by L. H. Vernilyea. This is a closely printed (in double columns) pamphlet of thirty-six pages, by an old correspondent of the *Friend*. Some of our readers will remember the sailor-author who corresponds with President Buchanan, the Russian Admiral, Queen Victoria, and other distinguished characters.

SHIPWRECK AT SEA.—Narrative of the Loss of the ship "Continent," May 9th, 1867, together with New Theories in regard to the Gulf Stream, Tides, Trade Winds, etc. By P. M. Walston, Ship's Carpenter. Circleville, Ohio: R. P. Dresbach. 1867.

We remember the writer of the above pamphlet. He was in Honolulu and boarding at the Sailor's Home about three years ago. Hereafter we may copy some extracts.

PUTNAM'S MONTHLY MAGAZINE FOR JANUARY.—Thanks to Bancroft & Co., of San Francisco, for this publication. We are glad to see "Putnam" revived. Our recollections of the old series are fresh and vivid. The new series bids fair to prove a success. We shall be glad to receive and notice the work.

We have also received other publications, which will be hereafter noticed.

REPORT OF THE CRUISE OF "MORNING STAR."—This long report excludes much other matter which would have appeared in our columns this month, but having a positive dislike to seeing "to be continued," or "finished in our next," in weekly or monthly publications, we insert the full report in the present number, and we doubt not many of our readers will much prefer to see it in full to garbled extracts, or to have it continued from month to month.

GEE.—Rev. H. Gee, missionary from the Navigators' Islands, has accepted the invitation of the Independent Church, Chatteris, England.

PASSENGERS.

FOR SAN FRANCISCO.—Per *Celestia*, Feb. 11th.—C W Lewelling, wife and child; Jacob Wetty, wife and 2 children; Capt Theo Brown, Mr Bollman, E G Miller, F Cayne, J Vermanga.

FROM SAN FRANCISCO.—Per *Idaho*, Feb. 20th.—J W Ladd and wife, R R Thompson and wife, Mrs Capt Connor, T Gilson, wife and son; J J Brown, Wong Ko, C Cummings, Mr Phillips, C K Clark, H Tempoy, Ah Chung.

FROM SAN FRANCISCO.—Per D. C. Murray, Feb. 21.—Mr and Mrs Davenport, Mr and Mrs J Ramsey, Mr Kruger, wife, and 3 children, Miss Gumm, Messrs H H Crooks, H R Goddard, Peter Beyding and Jaque.

FOR SAN FRANCISCO.—Per *Idaho*, Feb. 27.—Rev J J Elkington, J W Rixman, Mrs Hyde and 4 children, Mrs Reynolds and servant, Mrs Gen McCook and child, Mrs Argyras, Gen. M L Smith, wife and child, Mrs P C Jones, Jr and son, C H Ewart, J Robertson, W Lomax and wife, J Bett, Mr and Mrs W J Linton, Miss A W Adams, W Kindall, W W Kidder, Chas Wooley, S Dietch, B F Dietch, B F Wills, M S Mentz, J W Barry, Ahchung, W Bryant, R A Hawkins.—35.

DIED.

RENTON.—In Honolulu, on Thursday morning, Feb. 13th, Jessie Renton, aged 3 years, daughter of Mr. James Renton.

BOOTH.—On Sunday, Feb. 9th, at his residence in Panoa Valley, Honolulu, Joseph Booth, aged 60 years. Deceased was a native of Macclesfield, Cheshire county, England, and has resided on these Islands 35 years.

BECKLEY.—At Kohala, Hawaii, on Monday, Feb. 3d, of inflammation of the liver, George Beckley, aged 48 years.

BENZLER.—At the Queen's Hospital, Feb. 8th, of aneurism, Hermann Benzler. Deceased was a native of Bremen.

FERRABY.—At the Queen's Hospital, Feb. 8th, E. Ferraby, of H. B. M.'s ship *Chanticleer*.

CLIFFORD.—In North Kona, Jan. 26th, of congestion of the lungs, Edward Clifford. Deceased was formerly first officer of the whaling bark *Alpha*.

WILHELM.—In Honolulu, Sandwich Islands, February 18th, Louisa Paulina, aged 3 years and 1 month, niece of Mr. G. Wilhelm. [New York *Staats Zeitung* and Indiana German papers please copy.]

CROWELL.—In Honolulu, February 18th, John W. Crowell, aged 28 years.

Housekeepers desirous of a good preparation to clean their silver-ware and give it a brilliant polish, will find the article by inquiring at Dr. Hoffmann's Drug Store, and calling for the "Electro-Silicon," prepared by W. H. Keith & Co., of San Francisco.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Feb. 2.—Am clipper ship *Endeavor*, Doane, 18 days from San Francisco.
5.—Am bark Ethan Allen, Snow, 61 days from Sydney, via Tahiti.
10.—Am ship *Belvidere*, passed the port.
10.—Prus bark *Wilhelm*, Johannsen, 264 days fm London.
16.—Am schr Flying Dart, Cole, 16 days from Tahiti.
18.—Am wh bk President, Kelly, from cruise with 20 blls sperm oil.
20.—Am star *Idaho*, Connor, 11½ days fm San Francisco.
20.—Am bark D C Murray, 17 days from San Francisco.
23.—Am wh ship *Ocean*, Barber, from cruise, with 13 blls sperm.

DEPARTURES.

Jan. 29.—Haw brig *Kanehameha V.*, Stone, for Baker's Isl'd.
30.—Am schr San Diego, Tengstrom, for San Francisco.
Feb. 2.—Am clipper ship *Endeavor*, Doane, for Hongkong.
5.—Fr star *Coetlogon*, Didot, for Samoa.
7.—Am bark Ethan Allen, Snow, for San Francisco.
11.—Brit bark *Celestia*, Knapp, for San Francisco.
12.—Haw wh bark Count Bismarck, Dallman, to cruise.
18.—Rus ship *Zaritsa*, Yuselius, for London.
21.—H B M's Str *Cameleon*, Annesley, for Victoria.
22.—Am schr Flying Dart, Cole, for Tahiti via Kawaihae.
26.—Am wh bark President, Kelley, to cruise.
27.—Am star *Idaho*, Connor, for San Francisco.
27.—Am wh ship *Peru*, Morgan, to cruise.

MEMORANDA.

Report of Bark President.

Sailed from Honolulu Oct. 8, 1867, for Dean's Island; arrived Nov. 1. Saw sperm whales Nov. 23, and got one in company with bark *Islander*. Dec. 4, strong gale from NNW. with heavy squalls and rain; carried away step of foremast. Bore away for Magdalena Island to repair mast; saw sperm whales on the passage, going quick. Arrived at Magdalena Jan. 13; repaired foremast and sailed for Honolulu Jan. 19. Report bk *Nautilus* 120 sp; Tanagerlane clean; Emily Morgan clean; ship *Champion*, clean; bark Gen. Pike, 40 blls sperm, shipped it by the bark *Emily Morgan*. The Gen. Pike is leaking badly, and sailed two days ahead of me for Honolulu, to leave out. Heard from ship *Ocean*, 30 blls sperm; bark *Islander* at Dean's Island, Dec. 4, 1 sperm whale. Have had fresh trades all the passage, and made the south point of Hawaii, Feb. 1, 12 days from Washington Island. E. KELLEY, Master bark President.

Report of Bark Wilhelm.

Prussian bark *Wilhelm*, Capt. Johannsen, reports: Left London, May, 22, 1867; was two days in the channel; passed Cape de Verde June 14; June 20, spoke British ship *Stanhope*, bound to Calcutta from Cardiff, 27 days out; June 22d signaled a Portuguese bark steering east; crossed the equator in long. 25° west, June 29th, 37 days from London; July 4th, spoke British ship *England*, in lat. 11° 26' south, long. 32° 57' west, from Auckland, bound to Plymouth with Passengers; was off the river Plate July 15th, experienced very rough weather and encountered several pampers in succession; had continued heavy gales up to Staten Land, barometer standing 28° 30; made Staten Land August 16; continued to the southward, wind ahead, very heavy weather, strong gales prevailing and not able to make Cape Horn; Sept. 12th, lost jibboom, heavy equinoctial gales prevailing; Sept. 22d was in lat. 60° 33' south, long. 68° 12' west; remained in about the same latitude for several days; Oct. 5th, experienced the heaviest gale since leaving London, barometer standing at 23° 50; Oct. 17th was compelled to keep away for Port Stanley, Falkland Islands, unable to work the vessel, half the crew being laid up with the scurvy. Arrived at Port Stanley October 17th; saw Capt. Eaton of the British bark *Derwent*, who reports losing his vessel off the Falkland Islands during the same gale we experienced off Staten Land, August 10th. In port, British ship *Urania*, in a leaky condition, and had to discharge cargo for repairs. Dec. 5th, weighed anchor and passed Cape Horn with fine weather and easterly winds; crossed the equator in the Pacific Jan. 20th, in long. 122; made the Island of Hawaii February 7th, and spoke American clipper ship *Belvidere*, from San Francisco for China. Made Honolulu Feb. 10th, 264 days from London.—Gaz.

PORT OF HILO.

ARRIVALS.

Feb. 22.—Am wh ship *Onward*, Pulver, from New Bedford, with 20 spm and 25 wh.
32.—Am wh ship *Gayhead*, Kelly, from Cal Coast with 125 blls wh.
23.—Am wh bark Massachusetts, Wilcox, 13 days from Marquesas, clean.
23.—Am bark *Vernon*, Kellogg, from Puget Sound, with lumber to T Spencer.
25.—Am wh ship *California*, Wood, not reported.

DEPARTURES.

Feb. 7.—Ham bg *Sidon*, for S. Francisco, with 400 kegs sugar



New Series, Vol. 18, No. 4.

HONOLULU, APRIL 1, 1868.

{Old Series, Vol. 25.

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THE FRIEND.

APRIL 1, 1868.

Newspaperial Gossip.

Among our exchanges we notice great improvements in the style and character of several. For example, the *Pacific*, of San Francisco, is greatly enlarged and improved. It is a live paper, aggressive and spirited. Somebody connected with the concern uses the scissors to good purpose, while the original matter is terse, pointed and direct. The *Boston Congregationalist and Recorder* is the best specimen of Puritanism that floats in this direction. It is beautifully printed, and very readable. The reader is not compelled to look twice before he can discern the words. The *New York Independent* is very independent, and a little waspish; but for vigor, life, out-spokenism, and many good qualities, and an occasional one not quite so good, we are free to confess that it is a very prince of newspapers. No man will go to sleep while reading the *Independent*. Here comes the *Advance*, published in Chicago, and at one bold step it has advanced to the front rank of religious newspapers. The editors and writers for this paper believe in Chicago as a city, and the "great valley" as the future home of unborn millions. When we read

the *Advance*, we are actually compelled to hold our breath. We feel as if upon a railroad car, going at the rate of the fastest express train. If a man wishes to get thoroughly waked up, we advise him to subscribe for the *Advance*. The *New York Observer* comes cool, calm and collected, venerable and sedate. We have read the *Observer* ever since subscribing for it when a sophomore in Amherst College in 1833. We take up the *Observer* whenever, in the language of the Psalmist, we would "walk about Zion, and go round about her." The *Observer* is a real observer, ever looking about with candor and sobriety, ever dignified, and sometimes a little fussy. The *British Independent*, published in London, has recently been received. We have not read its pages sufficiently to make up our mind upon its character. At some future time we may gossip about it, and some other newspapers which lie upon our table.

We believe in newspapers. They are a power in religion and politics. We pity the man that jogs along through life, but does not read one or more good, live, stirring, wide-awake, honest, out-spoken weekly journals. With our exchanges before us, we feel acquainted with all parts of the world, and that Honolulu is really a centre, as much so as New York, London, the "Hub," Paris, Chicago, or Peking.

Some of the seamen attached to the British vessels of war recently visiting Honolulu, have been constant attendants at the Bethel religious and temperance meetings. One of them, when leaving, thus writes the colporteur: "I am sorry to inform you that we have received orders to leave. I wish to ask of you a favor before I leave; it is, that you will send me a few tracts and two volumes of the *Friend*, and any other books to employ the mind. You must remember me to-night at the meeting, and tell the members that so long as the Temperance Legion shall stand, I trust in God that my name shall stand also on your books, and wherever I go, I shall noise abroad the Honolulu Temperance Legion."

FUNERAL ADDRESS,

Delivered March 12th, 1868, by Rev. Eli Corwin, on the occasion of the Death of Rev. Asa Thurston, one of the American Pioneer Missionaries to the Hawaiian Islands.

"The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. xvi: 31.

No ordinary event is that which calls us together in solemn assembly to-day. Two races unite to pay a grateful tribute of respect to the departed patriarch of a mission which has been the best gift of the one race to the other. Forty-eight years ago this very month, on the 31st of March, 1820, the deceased reached the shores of Hawaii with the pioneer missionaries sent out by the American Board to evangelize these then benighted and barbarous islands. This day of his burial is just one month less than forty-eight years from the day when he and the still surviving companion of his earthly pilgrimage (who has cared for him so tenderly during the closing years of his life) were stationed at Kailua, the ancient residence of the Hawaiian kings. And there, for more than forty years, he continued to reside and to labor as the honored pastor of a large and very important parish.

The instructor, for a time, of both Kamehameha II. and Kamehameha III., his influence upon the conduct and disposition, especially of the latter, must have been very great, at a period in Hawaiian history when it was most important to secure the good will of those highest in authority, and when the word of the king was law and his will was absolute. But, as is ever the case with the faithful minister, his influence was greatest and his usefulness most apparent among the masses of the common people. Never once leaving the Islands for forty years, he was honored of natives and foreigners alike as a faithful, patient, persistent worker, steadfast, and abiding in one stay far beyond the ordinary duration of missionary life. Indeed I know not that in the entire history of missions a like instance is recorded of one remaining so long upon the field and at a single post, during the life time of a whole generation, without revisiting the home of his childhood or visiting any other land. Only when advancing age and repeated strokes of paralysis had rendered him incapable of service; only when his strong hand lost its cunning and his tongue had begun to give a doubtful utterance, did he consent to resign

his pastorate at Kailua that he might spend the closing years of his life in this city.

Here how beautiful the evening time of his life. What a privilege to us and to our children to have before us that venerable form and that benignant countenance, a perfect picture of the patriarchs and prophets of olden times not soon effaced from the memory. Infancy with its budding beauty and its fragrance of a new life is lovely in its gentleness and innocence. Youth with its vigor of ripening ambitions and maturing powers is interesting indeed; but no sight on earth is more impressive than a beautiful old age.

In his case the outward appearance was but the truthful expression of the inward life; a calm and undisturbed repose of faith; a rest in Jesus which knew no solicitude; a sublime quietude of soul which felt no fear. The hoary head is indeed a crown of glory, if it be found in the way of righteousness. But he died not of old age. With marvelous physical powers, perhaps unsurpassed in his day by those of any other resident upon these Islands, whether native or foreigner, he might but for the attacks of disease, have survived a century. The brain and nervous system were first to give way, before his hearing was impaired, his eye became dim, or his natural force abated. That well compacted and well proportioned frame seemed too strong to be torn down even when the mind had ceased to maintain a logical succession of thoughts, and his conversation, a strange mixture of Hawaiian, English and Latin, had for the most part ceased to be coherent.

Those of us who were permitted to visit him near the close of life cannot soon forget those more lucid intervals when for a little the soul reasserted its power over the tongue, and with indescribable pathos and earnestness he exclaimed, "My love for Jesus is very great." Nor can I soon forget that responsive smile with which he gave assent to what was said of the preciousness of Christ to the believer's soul, when his tongue could no longer give utterance to his thoughts, and his eyes were already glassy with the film of death.

Governed by principle, and not by impulse, in his habits of devotion, he persisted in leading at family prayers as a priest in his own household, till he could no longer frame sentences correctly; and after that to the last day of his life, nothing made him more restless and uneasy than the omission of the regular family devotions at the appointed hour, nor did anything soothe and comfort him so much as prayer.

Though remarkably taciturn all through life, yet he was hardly less remarkable for a quiet humor which was kept in subjection to his Christian dignity, while it did much to make him agreeable in social life, and to make him buoyant in spirit under all the trials of missionary labor. And this cheerful temper and Christian mirthfulness characterized him to the last. No pleasantry was lost upon him even when his memory of the past became a blank, and he could not recognize his family or his friends.

His peculiarly rich and well trained voice, even when age had somewhat shattered it, gave forth at times such tones as made it a feast of melody to my ear to have him seated for years close at my right hand in the sanc-

tuary. Neither the choir nor the congregation were ever disturbed by his singing out of time or out of tune, while the general effect of congregational singing was greatly improved by that remarkable voice of manly power, yet of womanly sweetness, to which we shall listen, in the service of song, never more. Alas, one more praying voice is silenced, one more loving heart is cold, one more tongue so eloquent in praise is still. But though the organs of utterance fail to communicate his thoughts and feelings to mortal ears, who can tell the higher blessedness of that intimate communion he holds with Him who planted the ear and who knows our thoughts before we utter them. That powerful frame, that manly form, is shut up within the narrow house of Death, but his freed spirit is not holden of his dominion. The weary body rests, but the soul has entered upon a career of higher and holier activity. That hoary head shall soon be a buried crown: but how far are its beauty and excellence transcended by that crown of glory which he wears who already reigns with Christ, consecrated a king and a priest unto God. And there are stars in that crown. How many already garnered in glory, while ascribing all the honor to Christ, the sin atoning Lamb, have occasion to welcome him with peculiar joy as, under Christ, the faithful shepherd and bishop of their souls. What a debt of gratitude do the vast congregation worshiping in this sanctuary owe to the God of all grace for the services of the departed. Their beloved pastor, whose absence to-day is so much regretted, could speak eloquently to his people of his personal indebtedness to him whom he greatly honored and tenderly loved as a spiritual father. For it was to the blessing of God upon a sermon preached by Father Thurston that he ascribed that personal interest in religion which resulted in his conversion. So is the life of the deceased reproduced not only in the missionary life of his own son laboring upon another island of this group, nor yet alone in the lives of many natives still living who mourn for him as for a father, but with redoubled power and energy is it reproduced in the ministry of him who now occupies a central position of influence as pastor of the great congregation accustomed to worship here.

The materials are wanting for a complete record of the life of the deceased, but his record is on high. And what a life as it is recorded there, and as God and angels contemplate it. What a life of honor and usefulness as even we are permitted to see it. What an encouragement to the pioneers of Christian missions who go forth to the waste places of the earth to plant the standard of the cross among the barbarous tribes, the thought that they too may be permitted to witness the fruit of their toil in a renovated nation, in a converted people, in a heathen tribe liberated and lifted up by the power of the gospel. What a life devoted to the temporal and eternal well being of thousands upon thousands who have lived and died under his honored ministry. What a life, compassing in its span the entire history of Christian civilization in these islands of the sea.

Yet what is this to that unending life of glory and blessedness upon which he has entered. The days of the years of his pilgrim-

age have been four score years; but that heavenly life is measured by larger cycles, and its successive periods shall be made more and more illustrious by yet higher joys and more distinguished services. Heaven is not mere reception of knowledge and absorption of bliss; it is holiness in action. There is fullness of joy, because perfection of love. There are pleasures forevermore, because spiritual employments in which the soul can never grow weary. With renewed zeal and untiring patience let us labor, that we too may see the fruit of our toil, and win at least the welcome plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."

For the Friend.

MY CHART.

Navigating the ocean of life, exposed to storms, and tempests, and adverse currents; in constant danger from shoals, and sunken rocks, and breakers, and maelstroms, I am in great need of a good chart, and reliable sailing directions. Some tell me that such are found in the Bible. I watch those who observe the sailing directions in the Bible, and I see that they are wonderfully free from disasters: from foundering in mid-ocean, from drifting upon sunken rocks and shoals, or driving upon reefs and rocks, or being sucked down by maelstroms. I watch them as long as possible, and when they have reached the earthly horizon, and are just ready to disappear beyond, there often seems a strange light around them as if from a brighter world, and their signals indicate exultant expectation as though they were looking into their desired haven, and were about to enter, without the least anxiety,—with joyous anticipations.

I watch those who neglect the Bible and follow some other chart, and I see some go down in darkness and storm soon after beginning their voyage. Some have drifted into the gulf of Intemperance, from which no current sets, no winds blow to favor their getting out. And much of the time this gulf is covered with fog, which stupefies the senses and turns the brain, and causes recklessness of danger. Besides, vessels sailing in this gulf are soon covered with barnacles, and the lower timbers decay, and the rigging and sails show signs of being weak or worn. Thus speedily becoming unseaworthy, what else is to be expected than that they should sink and be seen no more?

More dangerous than Scylla and Charybdis of olden time, are certain low lands inhabited by her whose house is the way to hell. All along the coast of her dominions are sunken rocks, towards which the winds ever blow, and the current ever sets. And far out to sea are borne her songs, more fascinating than were those of the sirens, against which Ulysses took such precautions. In the chart of the Bible these dangers are plainly pointed out, and the navigator is warned to be on his guard. But many a heedless, infatuated youth, neglecting his chart, has run on to these rocks and been lost.

But some endeavor to destroy my confidence in my chart, by telling me of contradictions, and of differences in different copies. And what if five hundred is mentioned as the number of inhabitants of a certain island in one copy of the chart, and seven hundred in

another? Some transcriber may have made a mistake. But what have such discrepancies to do with the reliability of the chart, so long as the correct latitude and longitude of the island are given?—so long as I see those who trust to it going on prosperously, avoiding rocks, and shoals, and dangerous currents, and the signals of those who would entice to destruction? No, my confidence in my chart is becoming stronger every year, and I intend to use it, and to be guided by it, until a better is offered. And I would say to fellow navigators, "Mind this, the best, the only trustworthy chart. Look out for the breakers of which it warns you. Avoid the dangerous quick-sands, and reefs, and straits, and rocks, and currents which it points out. Beware of the signals of those who wish to have you run on to the rocks." NAUTA.

Religious Toleration in Polynesia.

Some years ago the missionaries of the London Missionary Society were grossly interfered with and interrupted in their labors at the Loyalty Islands by the Catholic priests, supported by French vessels of war. A representation of the facts was made direct to the French Government at Paris, when the following Imperial letter was issued:

"GENTLEMEN:—I have received the complaints which you have addressed to me relative to the recent proceedings of the Governor of New Caledonia in the Loyalty Islands. I have caused a letter to be written to Commandant Guillaum, condemning any measure which might impede the free exercise of your ministry in those distant countries. I am certain that, far from raising difficulties in the way of the representatives of the French authority, the Protestant missions, like the Catholic, will aid it in spreading amongst the aborigines of that archipelago the benefits of Christianity and civilization.

"Receive, gentlemen, the assurance of my distinguished sentiments. NAPOLEON." "Tuileries, Jan. 24, 1865."

So far as facts have come to our knowledge, this decided measure on the part of the Emperor had the desired effect. We are inclined to think that the moral impression of that letter is now felt in other groups. We received a letter a few days since from Mr. Thomas Lawson, an Englishman long resident at the Marquesas Islands. We copy as follows:

"UAUNA, MARQUESAS ISLANDS, }
February 8, 1868.

"The laws now at Nukahiva are salutary and strictly enforced, and the natives are afraid to break them. The Catholic mission is going to put Sisters of Charity at Hathiheu, but the Governor forbids the mission using any kind of force to make the natives come to their meetings, for, says he, all religions are free, with the exception of criminal ceremonies, and human victims must not be offered. The present new President will not give permits to the natives to buy liquors. The whites can buy as much as they like so long as they behave themselves, but they are not allowed to give away liquors to the natives, nor sell any to a stranger under a heavy penalty."

News from Japan.

The affairs of Japan, as well as of China, appear to be in a most unsettled state. The intelligence is sad respecting the death of the American Rear Admiral Bell, his Flag Lieutenant, and ten sailors, by the upsetting of a boat at Osaka. We copy the following respecting the Admiral from the *Japan Herald*:

In Memoriam.

Rear Admiral Bell, United States Navy, was a native of North Carolina, having been born at that place in the year 1805.

The late Admiral entered the service as a midshipman on the 4th of August, 1823. During the recent civil war he was, in 1861, in command of the United States steam corvette *Hartford* on the Mississippi, where he greatly distinguished himself, and was promoted to the rank of Captain. He then took command of the United States sloop of war *Brooklyn*, and was present at the second attack on Vicksburg, after which service he was appointed Flag Captain of the Mississippi, or West Gulf Squadron, under the command of Admiral Farragut. After leaving the *Brooklyn*, Admiral Bell was placed in temporary command of the West Gulf Blockading Squadron, and was raised to the rank of Commodore in 1862.

In January, 1864, he left the above named squadron, took command of the Asiatic Squadron in 1865, and was created Rear Admiral on the 25th of July, 1866. In accordance with a rule of the American naval service, which requires an officer to retire on his completing forty-five years' service, or on attaining the age of 62 (with certain special exceptions), the late Admiral retired on the 12th of April last, and had only retained command of the Asiatic Squadron whilst awaiting the arrival of his successor, Rear Admiral Stephen C. Rowan, who is now on his way to the far East. Pending the arrival of Admiral Rowan, Commodore Goldsborough, of the United States steamship *Shenandoah*, will assume command of the squadron in these waters.

A Statesman's View of Christian Duty.

Hon. W. E. Gladstone, the late Chancellor of the English Exchequer, at the recent anniversary of the Society for the Propagation of the Gospel in Foreign Parts, closed an eloquent address on the duty of English Christians to increase their liberality in supporting and extending its missions, with this noble sentiment:

"It is almost an elementary truth, almost a truism, to lay down this doctrine, that Christians, individual Christians, and a people of Christians, have positively no right to enter into social and civil relations with those parts of the world that are not Christian, and to decline to communicate to them the great treasure which they possess in the Christian religion, and without which all other treasures are valueless."

It is highly gratifying to see that correct views upon the subject of foreign missions to the heathen are entertained by some public

men. How vast the change in the public sentiment upon this subject in England during the last half century. It was not in vain that Wilberforce and his noble co-adjutors labored, and insisted that India should be open to the labors of Christian missionaries. Let no one imagine that it is an act of condescension for the great and elevated to contribute of their means and influence to advance Christianity among the heathen. Christians of all classes should esteem it their highest privilege to engage in this good work.

A Timely Innovation.

"In connection with the regular meetings of the Association of Baptist Ministers of London, a costly and elegant dinner has been provided by the church with which they met, and as is the custom with such bodies in England, wine has been abundantly used. At the last meeting, which was held in the church of Rev. Baptist Noel, he had the boldness to introduce a much-needed change. The table was bountifully but plainly spread, and *without wine*. Mr. Noel, in calling their attention to the fact, said that it was not from parsimony or poverty, but that he was satisfied that the brethren were going too far, and that without discussing the question whether wine should be used at the social board or not, religious bodies were better without it. His fearless stand and praiseworthy example was generally approved, and will probably lead to a desired reformation."

We copy the above paragraph from one of our exchanges. We say, "better late than never." All honor to the Hon. and Rev. Baptist Noel for the stand which he has taken. For the honor of the clergy of England, we hope the entering wedge which has now been entered may be vigorously driven, until Christian ministers and Christian people are entirely separated from all participation in the dram-drinking practices of England.

FAMOUS WHALE'S TOOTH FROM THE FIJI ISLANDS.—When the United States steamship *Tuscarora*, Capt. Stanley, visited Honolulu a few months since, he exhibited this famous tooth. We have no doubt, in the estimation of King Thakombau, that tooth is of equal importance to the "great seal" of other nations. We copy the following from a late American paper:

"The treaty with the Fiji Islands has reached the Department of State. It is a whale's tooth, richly variegated in color, with strongly twisted grass at the end. By it the King mortgages his islands to the United States for three years as security for the payment of the remaining installments of indemnity on account of his subjects having eaten some American sailors many years ago. The President is to prevent the rival King from bringing war against the legitimate sovereign of the Fijis. The King's instructions are that if the President accepts the tooth, the treaty is to be considered established, otherwise it's to be returned."

THE FRIEND.

APRIL 1, 1868.

DEATH OF REV. ASA THURSTON.—Another of the American Pioneer Missionaries to the Hawaiian Islands has passed away. The Rev. ASA THURSTON was born in Fitchburg, Mass., Oct. 12th, 1787, and died in Honolulu, March 11th, 1868, at the advanced age of 80 years. He graduated at Yale College, in New Haven, in 1816, and at Andover Theological Seminary, in 1819. Among his class-mates at Andover, were his Associate, the Rev. H. Bingham; the Rev. Cyrus Byington, missionary to the Choctaw Indians; the Rev. Dr. King, missionary to Athens, Greece; the Rev. Dr. Orville Dewey, and several others who have become distinguished for their talents as divines and scholars. Soon after leaving the Seminary, he was married to Miss Lucy Goodale, of Marlborough, Mass., who has ever been his faithful wife and companion in all the toils, labors and privations of missionary life. They embarked at Boston, Oct. 23d, 1819, with their missionary associates, on board the brig *Thaddeus*, Capt. Blanchard. Before sailing, Mr. Thurston made a farewell address in Park Street Church. The vessel reached the islands March 30, 1820, and Mr. and Mrs. Thurston were assigned to the station at Kailua, Hawaii, the old residence of the kings of the Islands. There they resided for more than forty years, until, through infirmities of age, they removed to Honolulu. Here he has spent the few closing years of an eventful life, respected and esteemed, honored and beloved. As a missionary of the American Board of Missions, he has ever labored with great usefulness and success. His knowledge of the native language and character was most thorough. As a preacher, he was ever much beloved by the native Hawaiians, as he spoke their language with great purity and idiomatic accuracy. In the early years of the mission, his labors as a translator were arduous and successful. In this great work, he was associated with Bingham, Richards, Bishop, Green, Andrews, Dibble and others. It fell to his lot to translate parts of Genesis, Numbers, Deuteronomy, and the whole of Samuel, 2d of Kings, and some other parts of the Bible. His funeral was attended on Thursday last, by both Hawaiians and foreigners, from the 1st Church in Honolulu. The following was the order of exercises: Prayer, in Hawaiian, by Rev. L. Smith; Address, in English, by Rev. E. Corwin; Address, in Hawaiian, by Rev. L. H. Gulick; Prayer, in English, by Rev. S. C. Damon; Benediction, by Rev. H. Bingham, jr. The absence of the Rev. Mr. Parker, Pastor of the Church, was much regretted. If space would allow, it would be easy to indulge in a train of remark, contrasting the present with the past. When our departed Father in the Ministry arrived, all was one wide moral heathen waste. Idolatry was abolished, but the work of reducing the language to a written form, and the endless toil of a missionary's life, was to be entered upon. Now, how changed the moral aspect! The deceased leaves a widow and three children and numerous grand children to mourn his loss. All who were acquainted with the life and labors of the deceased, are ready involuntarily to exclaim,

"Servant of God, well done,
Rest from thy loved employ,
And while eternal ages run,
Rest in thy Savior's joy."

☞ Capt. Brown, commanding the *Stone-wall*, informs us that he was once a member of the Sunday-school connected with the church where Rev. H. W. Beecher was settled in Indianapolis. Furthermore, that he bought for eight dollars the school-house where Mr. Beecher is reported to have preached the first sermon in that region.

Cannibalism at the Marquesas Islands.

Some twenty years ago Herman Melville published his romances, "Typee" and "Omoo," relating to the Marquesas Islands. Some silly people were so much charmed with Melville's glowing account of those islanders living in their then state of nature, that they joined in the old story that missionaries were a useless body of men, and might as well remain at home. Our correspondent, Mr. Lawson, thus writes us from the Marquesas under date of February 8th: "A few months ago the Typees (Melville's old friends) killed and eat a man. The Governor has been there with a war steamer, burnt down all the houses, and took the two principal murderers and sent them to Tahiti for trial, and put all the Typees—men, women and children—under tribute of two weeks work, and to be at his call whenever he wants them."

We have referred to Melville's "Typee." The following facts may merit a place in the next edition of Disraeli's "Curiosities of Literature." The first edition of Melville's book contained a few pages of low slanderous paragraphs respecting the Sandwich Island missionaries. A certain merchant we wot of was so much pleased with the "hits" at the missionaries, that he ordered fifty copies for *gratuitous distribution*. But lo, when the books arrived, they were of the second edition, with the "hits" omitted. The books remained for a long time unsold in one of the auction-rooms of Honolulu. Without the "hits," they would not sell, and they were not worth giving away.

INCIDENT IN AN EDITOR'S LIFE.—As we sat writing in our sanctum, preparing articles for the forthcoming number of the *Friend*, we were interrupted by a sailor from the *Sea Breeze*, with this message: "Capt. Hamilton's compliments, with this turtle, which he has been keeping expressly for you." It may well be said that a better time is coming, when poets no longer live in garrets, and editors live on turtle soup. We have long been intending to write an item complimenting the masters of whaleships, and only wish we had done so before Capt. Hamilton sent us this "big turtle," for hereafter we fear that whatever we may write, our motives will be suspected.

☞ The Rev. Thomas Thurston (son of the Rev. Asa Thurston, whose death we now chronicle) preached at the Bethel on Sabbath morning, March 2d. He is settled over the foreign and Hawaiian churches at Wailuku, Maui, preaching usually in each language on every Sabbath.

☞ For convenience, we issue our paper a few days in advance of the date, as is the custom with publishers in England and America.

DEATH OF THE VENERABLE ARCHDEACON H. WILLIAMS, OF NEW ZEALAND.—Persons familiar with the history of the English Mission at New Zealand, will readily recall the early missionary Williams. He has been connected with the work there since 1822, or during a period of forty-five years. He was stationed at the Bay of Islands, in the northern part of the group, at a port which was much frequented by whaleships in former times. Originally Archdeacon Williams was an officer in the British navy, but constrained by a desire to preach the gospel among the heathen, he retired from the navy and entered the missionary field, among a savage, wild, barbarous and cannibal people. His record has been a noble one. Most emphatically has he been a messenger of peace. Captain Gardner, the devoted missionary who perished by starvation in the bleak and cold region of Terra del Fuego, was also in early life an officer in the British navy. So also was the Rev. Mr. Nobbs, pastor among the Pitcairners on Norfolk Island.

TEMPERANCE PUBLICATIONS.—Capt. A. D. Wood, late of the British ship *Oracle*, but now residing in Vallejo, California, has sent per *Comet* a box of temperance publications. They are the publications of the "Scottish Temperance League." The total cost, in Glasgow, was £6, or \$30. Many thanks for this timely donation. At a late meeting of the Honolulu Temperance Legion, a vote of thanks was passed, thanking Capt. Wood for this remembrance. We have been acquainted with him for years, and can bear testimony to his high toned sentiments upon the temperance question. Wherever he sails, he is always forward in advocating temperance principles. Would that every shipmaster was equally earnest in the good cause.

NEW ORPHAN ASYLUM IN VALLEJO, CALIFORNIA.—This institution is founded by the "Templars," a temperance organization in California. Capt. Wood, who is a member, thus writes us: "Our California Templars are engaged in a good work, which we hope will tend to make their existence more enduring than the temperance organizations which have preceded and passed away. They have purchased 100 acres of land; 20 acres are for the site of an Orphan's Home, and the remainder, 334 shares, or town-lots, at \$100 each, are to be sold. The town or city of Vallejo has taken 109 of these shares already, and we feel assured of success."

☞ Mr. Edward Dunscombe, who has officiated as clerk at the Sailors' Home and colporteur among seamen during the last two years, is about to return to the United States. His fidelity and faithfulness should entitle him to the confidence of all among whom his lot may be cast.

Island of Niue, or Savage Island.

We think our readers will be interested in the following paragraphs from a letter which we recently received from the Rev. W. G. Lawes, a missionary on this island. He is laboring under the patronage of the London Missionary Society. The letter bears date Dec. 2d, 1867:

"You may be glad to know a little about our work here. I shall be very happy to give you information, and so enlist your sympathy and prayers on our behalf.

"We have been here now six years. By 'we' you must understand my wife and self, for no other European Missionary has ever resided here. The island stands alone, about equi-distant from Samoa, Rarotonga, and Tonga. It belongs to no group—least of all to the Loyalty Group, with which it is often classed, but with which it has not the slightest connection or communication. We are very isolated. We have no direct communication with any neighboring island. A schooner comes about three times a year from Samoa, but it is uncertain and irregular. A vessel from Tahiti or Rarotonga may occasionally call, but their visits are rare. Whalers used to call here for supplies, but only two have been here this year.

"Samoan teachers had preceded us here, so that when we landed we found the ground prepared. All had embraced Christianity, and were eagerly waiting for a Missionary. From that time until now our work has made steady progress. We have some 1100 in church fellowship. I have an institution for our own native teachers, in which twelve young men are being trained for future usefulness. The language of the people is a different dialect to the Samoan and Tongan; it is a mixture of the two. A distinct translation of the scriptures is necessary. I have been enabled to finish the translation of the New Testament, and it is now on its way to us from Sydney. If I receive them before I send this, will forward you a copy.

"I am now on the Psalms. In this work especially I need help, and I am hoping that a younger brother of mine may soon join us.

"I find the other Polynesian versions of the S. S. to be the greatest help to me in translating.

"Our natives have a mania for going in ships—many must have reached Hawaii in whalers, etc. Any tidings of any of them would be most welcome to their friends. The Peruvian slavers took some 200 young men from here, none of whom have returned, though we have heard of one named Mose being at Honolulu.

"Many have gone to Samoa to work on the cotton plantations there. Some have returned and have introduced many European vices. These young men have been our greatest hindrance in the work of God.

"You are aware that our fine new Missionary bark *John Williams* was wrecked here in January last. The wreck is still on the reef. It was purchased by Capt. Hayes, of Polynesian notoriety. He was to have returned in May; but he has not turned up yet.

"Our people are poor, for the island is wholly of coral formation and barren. Our Missionary meeting this year realized about \$500, but this amount is much smaller than

it would have been, but for unavoidable circumstances. The population is 5,000.

"If you have an opportunity of sending us a few seeds of vegetable or fruit, anything edible, you would confer a benefit on us all. We have the guava, vi and orange,—very few of the two latter. Pawpaw apples are plentiful enough."

☞ J. Hunnewell, Esq., of Boston, has sent us the following memoranda respecting the size of several vessels of note:

1. *Missionary Packet*. Sailed from Boston January, 1826. Crew, 3 Americans and 2 Sandwich Islanders,—5, all told. Tons, 39 60-95.

2. *First Morning Star*. Nearly four times as large as the *Missionary Packet*. Sailed from Boston December, 1856. 156 tons.

3. *Second Morning Star*. Over five times as large as the *Missionary Packet*. Sailed from Boston November 13th, 1866. 207 tons, old measurement.

4. *Brig Thaddeus*, 1820. About six times the tonnage of the *Missionary Packet*. Sailed from Boston October, 1819, carrying out first missionaries, which, with ship's company, numbered 45 persons. Passage, 156 days. 242 tons.

5. *May Flower*, 1620. Brought from England to Plymouth 100 passengers, besides the ship's company, 250 years ago. 180 tons.

PUBLICATIONS RECEIVED.—Dedication of the Missionary Monument at Williamstown, Mass., July 28th, 1867. Published by A. B. C. F. M.

Ordination of Five Missionaries at Chicago April 18th, 1867. Published by A. B. C. F. M.

Tribune and Democratic Almanacs—furnished by Capt. Bennett, Honolulu.

Triennial Catalogue of Andover Seminary. Oakland College School. Rev. J. H. Brayton and Rev. E. G. Beckwith, Principals.

"China." Published by A. B. C. F. M.

THE STONEWALL.—This iron-clad, recently sold to the Japanese Government, arrived at this port on the 13th of March, en route for Japan. The following is a list of her officers:

Commander—George Brown, U. S. N.

First Lieutenant—J. B. Dubois.

Second Lieut.—M. Jordan A. K. Langthorne, M. Chancey.

Chief Engineer—C. A. Stewart.

1st. Asst. " Jas. Millstead.

2d. " " B. B. Ellis.

3d. " " A. J. Potter.

MISSIONARY WORK ADVANCING AT THE MARQUESAS.—Our correspondent thus writes: "Kaiwi baptized eighteen natives at Hananui on the 23d of December, and there are some more preparing for baptism when the *Morning Star* arrives. Kekela is translating Genesis, and Kauwealoha has composed an almanac, and is translating Matthew."

☞ We would acknowledge a box of papers for gratuitous distribution from Mr. Coit Hobron. Many thanks.

A NOBLE MARQUESAN MOTHER.—The story of the seizure of Mr. Whalon, first officer of the whaleship *Congress*, some three or four years ago at Hivaoa, will be remembered by our readers, and his rescue by Kekela, Kaukau and others, as also how President Lincoln sent out five hundred dollars to be expended in rewards to those who saved Mr. Whalon's life. An incident in the rescue, which we have but recently learned, ought to be made public. There was a young Marquesan Chief, who had been seized by a Peruvian cruiser and sent to the Chinchas as a laborer. His wife had a little child born soon after the abduction of the Chief; and when Mr. Whalon was seized, bound hand and foot, ready for the oven which was being heated to cook him, she moved with pity for the fate of the poor sailor, took her darling and only child and placed it in his lap. According to the Marquesan usage, this protects the criminal or person under arrest, so long as it is continued. The higher the rank of the mother, the more sacred the protection. When the Hawaiian missionaries arrived, they urged the mother to continue to protect Mr. Whalon in this way until they could negotiate a ransom with the Chief who held him. Had it not been for this brave and noble woman, he would have been murdered and cooked by the savage natives before any relief arrived. Rev. A. Kaukau, one of the missionaries who saved Mr. Whalon's life, is now living on Kauai, and is anxious that some testimonial be sent to this Chiefess, whose conduct has never been rewarded, while others who were less worthy, have received valuable presents. He has contributed some presents out of his small annual salary, to be forwarded by the "*Morning Star*," and if any persons wish to add to them, we will see that they are forwarded. Any articles of clothing, blankets, knives, axes, or such like are prized by the Marquesans, and the influence of such a reward for this noble act would be felt throughout that group.—*Adv.*

BIBLE TRANSLATION.—We have recently received letters from the Marquesas and other South Sea islands, and also from Japan, in all of which there are references to Bible translations. It is exceedingly gratifying to learn from missionary periodicals, newspapers and letters that this noble work is going rapidly forward in all parts of the world. This is a Protestant enterprise. Catholic missionaries never translate the Bible into a heathen language. All the translations into the Polynesian dialects have been done by Protestant missionaries. The Bible has been translated in full in the Hawaiian, Tahitian, Samoan, Tongan and Fijian dialects, and in part into several other dialects.

PHOTOGRAPHS OF THE OFFICERS OF H. B. M.'s SHIP *CLIO*.—We are indebted to a friend on board the *Clio* for one of the best specimens of the photographic art which we have ever seen. The likeness of the commander occupies the centre, and it is surrounded by two circles of photographs, including those of all the officers of the ship. It was executed in Lima, Peru, where we learn the photographic art has been brought to the highest perfection, as much so as in any other part of the world.

☞ The man who trumpets his own fame, will soon have no fame to trumpet.

For the Friend.

The Soul's Dreamings.

I.

Wings of beauty ! wings immortal !
 Hovering o'er me in death's night,
 Ye will bear me onward ever,
 Through the bowers of pure delight !
 I shall pass the sable portal,
 Only changed to form of light,
 Leaving earth to soar a spirit,
 Boundless in its trackless flight.

II.

Clay may feel a pang at parting,
 As the spirit brighter glows—
 As the phoenix mounts in rapture,
 From the ashes of its woes ;
 Then—away—a pure thought fleeting,
 Where vast worlds their lore disclose,
 Where love's vestal lights flame brightly,
 Hopes with folded wings repose.

III.

Through vast space on freedom's pinions,
 Seeking knowledge evermore,
 Its wide home the blue empyrean,
 The eternal Spirit shore ;
 There the twinkling stars are pages,
 Gemmed with wisdom's boundless store,
 Where the records of the ages,
 Yield in light their spirit lore.

IV.

'Neath the wings of cosmic vapor,
 It will trace the birth of time,
 When God's law from gloom chaotic,
 Grandly formed the worlds sublime ;
 Then its glance will pierce the future,
 See unrolled Creation's scroll,
 Till PERFECTION crowns the knowledge
 Of the Universal Soul.

V.

'Twill roam earth's geologic cycles,
 'Mid bright Edens round the poles,
 As boiling at the hot equator,
 A mad sea of vapor rolls ;
 In the earth's primeval marshes,
 See the giant *Sauria* play ;
 By deep woods that now are coal-beds,
 View winged monsters seek their prey :

VI.

Or watch the tide of life faint ripple,
 From the far primeval cell,
 And wide expand while earth is plastic,
 Till it reach its fullest swell,
 And man stands o'er it self-progressing,
 Child of Law—not Destiny—
 For law on mind as well as matter,
 Operates resistlessly.

VII.

It cannot tire—its vast dominion,
 Limitless as God's own will,
 Spreads along the path eternal,
 Where creation marches still ;
 Beyond remotest star that twinkles,
 New galaxies shed their light,
 And life of ever-varying order,
 Cheers the spirit's onward flight.

VIII.

It will with eternal sages,
 Patriarchs of the first formed star,
 Lift the curtains of the ages,
 Trace God's mysteries as they are ;

Study strange and varied being,
 In far worlds more blest than this,
 Where time's gnomon casts no shadow,
 And no death-thought clouds their bliss.

IX.

I can see no Stygian waters
 Darkling round a Hades deep,
 No dim Charon in his ferry,
 O'er the ghostly current sweep ;
 No Plutonic realm of evil,
 Where the sin-cursed spirits weep,
 No lorn band of shadows ghastly,
 By the red waves fiery leap.

X.

But I see a smile of gladness,
 Beaming o'er the sea of love,
 That surrounds the throne Eternal,
 In the boundless depths above ;—
 Kindred spirits there are meeting,
 Will-winged thoughts that God-like move ;
 In their radiant robes electric,
 Through the starry isles they rove.

XI.

There, their joys are of the spirit,
 All of radiant knowledge born,
 Ever bright in glowing freshness,
 As the dew-drops of the morn ;
 They will cull the spirit roses,
 Blooms of Science in God's bowers,
 And will wreath the halls eternal,
 With the muse's sweetest flowers.

XII.

Wings of beauty ! wings immortal !
 Hovering o'er me in death's night,
 Ye will bear me onward ever,
 Through the bowers of pure delight ;
 I shall pass the sable portal,
 Only changed to form of light,
 To dust returning what is mortal,
 Seeking God in boundless flight !

—LA PAZ.

EDITORIAL REMARKS.—We are unacquainted with the opinions of the author of this poetical effusion respecting the retributions of another state of existence, but the ninth stanza would appear to indicate that there will be no punishment for sin after death. Perhaps he has merely written with a poet's license, when employing the terms, names and epithets of Grecian or Roman mythology. If the writer, however, has dreamed out any such theory as that of universal salvation, we are confident that between his dream and the reality, as shadowed forth in Scripture, there is as wide "a gulf fixed" as was apparent to our Saviour's view when he discoursed of the rich man and Lazarus, as recorded in the sixteenth chapter of Luke. Byron once wrote,

"I had a dream, which was not all a dream."

If the Bible is true, punishment for sin hereafter will be "not all a dream," but a terrible reality. We know of no other way of escape for the guilty sinner but through Christ's atoning blood. Read John 3:16, 17.

☞ The religion that is always searching for "a hope," is a hopeless religion.

THE HARPERS.—This great book firm was founded in 1816 by James and John Harper. Wesley Harper came in in 1822, and Fletcher Harper in 1826, since which the firm has stood as it stands now. It is not often that four brothers can be united so long, with no break in the rank by death or other causes. Hon. James Harper—honorable because once the Mayor—is about seventy-three years of age, and there is no youth about the establishment more active than he. He delights in a good story, a good listener, a good joke, and no one can discover a reason why he shouldn't live twenty years yet. Mr. John Harper is about seventy, but not so robust in health as James. He is the negative element in the firm, and commonly wields the veto power. Mr. Wesley Harper is gentlemanly and cordial, comforting a disappointed author and encouraging a promising one with equal suavity. Mr. Fletcher Harper is the active, aggressive spirit of the firm, but with a vaulting ambition that never o'erleaps itself. It is his spirit that animates and directs the "Monthly," "Weekly," and "Bazar." Besides the four members of the firm there are numerous sons, making a dozen in all. The Harpers resemble English firms in the tenacity with which their employees cling to them. There is one gray-headed octogenarian who has been in their employ fifty years. The foreman of their composing room has been with them forty years; the foreman of the press room thirty-five years; and there are women in the folding rooms who have been with them thirty years. Their cashier has also been in their employ thirty-five years.

WESTERN SCIENCES IN CHINA.—The imperial government of China, under the advice of Mr. Hart, an Englishman who has acquired great influence in their councils, have ordered the establishment of a university in Peking, in which European professors are to teach the arts and sciences of the West. This remarkable innovation upon the rigid exclusiveness that has always characterized the Chinese nation, has aroused great prejudice and bigoted opposition. One of the oldest and most influential of the cabinet ministers led the opposition to the employment of foreign teachers, on the ground that native scholars could be found competent to teach all that was necessary. The enlightened emperor disposed of his hostile objections by ordering him to find such teachers, and to open another school for the teaching of science, that through the generous rivalry between the two institutions their relative merits might be seen. The minister was obliged to confess that he knew of no one in the empire capable of giving instruction in astronomy and mathematics. Five professors have been appointed to give instruction in English and French, chemistry, astronomy, and military science; \$25,000 have been appropriated for an astronomical observatory, and \$7,500 for a scientific library.

☞ There will be no Christian but what will have a Gethsemane, but every praying Christian will find that there is no Gethsemane without an angel.

☞ He who is at war with his neighbor, cannot be at peace with himself.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

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Honolulu, March 20, 1868. H. HACKFELD & CO.

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record of its sales. In 1861—

The Grover & Baker Company, Boston,
The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

Please Call and Examine.

11 tf

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, . . . \$2.00
Two copies, " . . . 3.00
Five copies, " . . . 5.00

THE SAILOR'S MARRIAGE FEE.—A clergyman rarely looks at a marriage fee when it is handed to him, but quietly slips it into his pocket, and knows not the amount until on reaching home he passes it over to his wife—to whom it is customary to give it, and to whom it properly belongs. Hence arises mistakes, sometimes pleasant, and sometimes unpleasant. For example: Rev. Dr. M— married a sailor, who, as he was leaving the house, put a coin into his hand. It proved to be an old-fashioned copper cent. The Doctor thought it was rather queer, and an exception to the proverbial generosity of seamen, but soon dismissed the subject from his mind. Three years elapsed, when the door bell rung one morning, and the identical sailor appeared with a chest of tea, a bag of coffee, and some tropical fruits—worth in the aggregate about twenty dollars. "You remember marrying me," said he; "and you remember that you then prayed that Betsey would make me a good wife. I knew not whether your prayer would be heard, or whether I had or had not made a good bargain. But it *was* heard; Betsey is a first rate girl; has been true to me; and now returning from a long and prosperous voyage, I have brought the marriage fee, which I want you to accept;" which the Doctor failed not to do, with hearty thanks to the giver.

WORDS OF EXPERIENCE.—Dr. Colleneth, a celebrated German physician, says: "For twenty-one years I have banished all intoxicants from my practice, and during that period I have not made fewer than 18,000 medical visits, and I hesitate not to say that the recoveries have been more numerous and more rapid than they were during the five years I followed the usual practice, and administered brandy, wine and beer." Dr. Chandler, of St. Albans, Vt., states: "I have never known an instance of recovery from habitual drunkenness except by *total abstinence at once* from all intoxicating beverages, and in a professional practice exceeding half a century, I have never known death, or disaster of any sort to follow, as the result of such treatment; and I have never known an instance of ultimate prosperity in business in any young man who commenced with indulgence in *alcoholic convivialities*."

Mr. Thomas Clark will find a letter by calling at the Editor's office, at Sailors' Home.

Information Wanted,

Respecting *William Beggs*, belonging to Winton House, Dalkey, County Dublin, Ireland. He left Honolulu for San Francisco just two years ago. He is known to have resided for a short time in San Francisco.

Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth Beggs, Winton House, Dalkey, County Dublin, Ireland.

Respecting *Robert Leroy McGinniss* alias *Hurst*, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.

Respecting *Edward St. Germain*, of Lansingburgh, New York. Any information will be gladly received by the editor of the *Friend* or *Gazette*.

LYNN, MASS., Aug. 23, 1867.
MR. HILLER.—Dear Sir:—Will you please to inform me whether *Joseph W. Richardson* is in Honolulu or not; he is a brother of mine. I wrote to him a year ago; I received some weeks since the same letter. It was advertised in the Honolulu Post Office from Dec. 31st to May 28th. If he is dead, please send me the particulars about his death, and whether his son is living or not. Yours, very respectfully,
EDWARD S. RICHARDSON.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

March 2—Am clipper ship *Syren*, Perkins, 105 days fm Boston.
3—Am bk *Silas Fish*, Brand, 70 days from Sydney.
5—Am bk *Rainier*, Havens, 28 days from Puget Sound.
5—Am wh bk *James Allen*, Pierce—3 devil fish.
5—Am wh bk *Massachusetts*, Wilcox, clean.
6—Am wh bk *Onward*, Pulver, from Hilo, with 25 bbis wh and 25 bbis sp oil.
6—Haw bk *R W Wood*, Jacobs, 146 days fm Hamburg.
8—Am wh bark *Java*, Enos, 30 bbis sperm.
8—Am wh bark *Progress*, Dowden, 100 bbis whale.
9—Am wh bark *Norman*, Cole, 330 bbis whale.
10—Am wh bark *A. Pickering*, Jenks, 22 months out, 500 bbis sperm.
10—Am wh bark *Trident*, Rose, clean.
10—Haw bark *Bernice*, Johnson, 22 days from San Francisco.
11—Am wh ship *Cor. Howland*, Homan, 20 bbis sperm.
11—Am wh ship *Gay Head*, Kelley, 25 bbis whale.
12—Am wh bark *Callao*, Brown, from the Atlantic, 150 bbis sperm.
12—Am wh bark *Vineyard*, Smith, from Gallapagos, with 150 bbis sperm.
12—Am wh bark *Seine*, Smith, clean.
12—Am bark *John Wooster*, Emery, 18 days from San Francisco.
13—Am wh bk *California*, Wood, from a cruise, with 50 bbis wh oil.
13—Am wh bk *Reindeer*, Raynor, from a cruise, with 200 bbis wh oil.
13—Japanese ram *Stonewall*, Com. Brown, U. S. N., 40 days from Callao.
14—Am wh bark *Lydia*, Hathaway, 50 bbis sperm.
14—Am wh bark *Aurora*, Aveline, clean.
16—Am wh bark *Camilla*, Jones, 300 bbis sperm.
16—Am wh bark *Nautilus*, Smith, 160 bbis sperm.
17—Am wh bark *Active*, Robinson, 100 bbis sperm.
18—Am bark *Comet*, Abbott, 11½ days fm San Francisco.
13—Haw wh bk *Hae Hawaii*, Heppingsstone 170 bbis wh.
19—Am wh ship *Milo*, Hawes, clean.

DEPARTURES.

March 3—U S S *Lackawanna*, Reynolds, for Hilo.
3—Haw wh schr *Emeline*, to cruise.
5—Am bk *Silas Fish*, Brand, for San Francisco.
7—Am bark *D. C. Murray*, Bennett, for San Francisco.
7—Prus bark *Wihelm*, Johansen, for Baker's Island.
7—Am wh ship *Onward*, Pulver, to cruise.
9—Haw schr *Prince*, Wood, for Arctic Ocean.
10—Am wh bark *Java*, Enos, to cruise.
10—Am wh sh *Massachusetts*, Wilcox, to cruise.
11—Am wh bk *Java*, Enos, to cruise.
11—Am wh bk *Progress*, Dowden, to cruise.
12—Am bk *John Wooster*, Emery, for Hongkong.
12—Am wh bk *Gay Head*, Kelley, to cruise.
12—Am wh sh *Cornelius Howland*, Homan, to cruise.
12—Am wh bk *California*, Wood, to cruise.
14—Am wh bark *Trident*, Rose, to cruise.
14—Am wh bark *Aurora*, Aveline, to cruise.
16—Am wh bark *Nautilus*, Smith, to cruise.
17—Am wh bark *Lydia*, Hathaway, to cruise.
18—Am wh bark *Norman*, Childs, to cruise.
19—Am wh ship *Milo*, Hawes, to cruise.

MEMORANDA.

Report of Ship *Syren*.

Left Boston, November 16, 1867, at 5 P. M.; was 28 days to the equator; 28 days from the equator to 50° south; 12 days from 50° south in the Atlantic to 50° in the Pacific; from 50° south in the Pacific to the equator, 24 days. Crossed the equator in 120° west, and from thence to this port in 14 days—106 days from Boston. December 2, 1867, spoke Dutch brig *Elmina*, in lat. 20° 35' north, long. 31° 35' west. December 13th, lat 1° 36' north, long. 29° 8' west, exchanged signals with an American whaling bark, flying a burgee with red, white and red horizontal bars, bound south. Dec. 16th, lat. 4° 21' south, long. 32° 15' west, spoke Danish brig *Carl*, 45 days from Copenhagen for Buenos Ayres. Dec. 23d, lat. 18° 37' south, long. 36° 37' west, spoke British bark *Atahualpa*, from Liverpool bound for Callao. Dec. 25th, lat. 23° south, long. 37° 15' west, spoke British bark *River Hoogly*. January 9, 1868, lat. 49° south, long. 62° west, saw a large double-topsail ship, painted white, with a large number of people on deck; had figures 77 in lower main topsail, and letters PP in lower fore topsail, bound south. Jan. 15th, off the Cape, saw an American whale ship, painted black, with a large gilt eagle on the stern—[Probably the *Jireh Perry*—Ed.] Jan. 16th, off the Cape, spoke American bark *Bridgeport*, of Bridgeport, bound to San Francisco. Same day, spoke British bark *Uncas*, 83 days from Swansea for Valparaiso. Jan. 19th, spoke British ship *Jason*, from Sydney. Jan. 21st, British bark *Florence* Braginton, from Montevideo for Callao. Jan. 23d, saw a large double-topsail ship going same way, with letters PP in lower main topsail, and figures 91 in lower fore topsail. Jan. 24th, lat. 49° 30' south, long. 51° 51' west, exchanged signals with the Hamburg bark *Perla*, 98 days from Hamburg bound to Mazatlan. Feb. 20th, lat. 7° 30' north, long. 127° 30' west, saw a large ship bound south.

Report of Bark *R. W. Wood*.

Left Hamburg October 12, 1867; cleared English Channel October 24; crossed the equator in the Atlantic in long. 30° 51 days out; from line to 50° S. in the Atlantic, 32 days; from 50° S. in Atlantic to 50° in Pacific, 17 days; from 50° S. in Pacific to equator, 29 days; crossed the equator in the Pacific in long. 125°; from equator to port, 17 days, making the passage in 146 days. November 10, 1867, spoke British bark *Rhoderick Dhu*, from Glasgow to Pernambuco; November 11, 1867, spoke British brig *Victory*, from Glasgow to Buenos Ayres; November 16, 1867, spoke British ship *Duke of Sutherland*, from London, bound to Port Adelaide, and British bark *Andeman*, from Liverpool, bound to Calcutta; January 30, 1868, lat. 34° 9' S., long. 91° W., spoke American whale ship *Cornelius Howland*, Homan, bound to Kawaihae, with 120 bbis sperm oil.

Report of Bark *Vineyard*.

By the bark *Vineyard*, Smith, we have the following from the Gallapagos sperm whale ground. She reports: Bark *Camilla*, Jones, 300 bbis sperm oil. Ship *Hibernia*, Ludlow, 165 bbis sperm oil. Bark *Fanny*, Hunting, 130 bbis sperm. Bark *Orion*, Hayes, 30 bbis hump back. Bark *Merlin*, Thomas, clean. Brig *L. P. Foster*, (S. F.), clean. Captain Jones, of the *Camilla*, had been hurt by a whale but was recovering.

Report of Ram *Stonewall*.

Left Callao Feb. 2d. Left the U. S. ship of war *Wateree* in port. Feb. 26, spoke Am wh bk *Helen Mar*, 50 bbis sperm oil, bound to Hilo. First part passage variable winds, last ten days strong trade winds.

Report of Ship *Reindeer*.

Capt. Raynor reports at Kawaihae:

Bark <i>Islander</i>	250 bbis sperm oil
" <i>Champion</i>	40 " "
" <i>Nautilus</i>	160 " "

PASSENGERS.

FROM BOSTON—Per *Syren*, March 2—J D Brewer.

FROM HAMBURG—per R W Wood, March 6—Mrs Hahn and 3 children, Miss Hahn, Miss Kawze, Mr Rickard, wife and children—12.

FOR SAN FRANCISCO—Per D. C. Murray, March 7th—Miss Anna Hobron, Miss Sarah Wilcox, Miss M L Gower, T W Roland, Chas Cummings, J Allen, M Phillips, G McBeth, J H Parmelee, Chas Rock, Jno Bulbridge, A McGowan, H H Crooks, H Hughes, E Stoddard, S C Bowman, R Smith, W Wright, J Cathcart, P Ridgeway—20.

FROM SAN FRANCISCO—per *Bernice*, March 11—A J Knudsen, A Lund, G Bonnell—3.

FROM SAN FRANCISCO—Per *Comet*, March 18—Miss Mary Fears, Capt Jas Willis, Capt N Prevost, Capt A Tengstrom, L A Kalania, J Cohen, S Pogue, J C Smith, A Sexton, J Howard, H Smith, Wm McCloud, A Brandt, F Harrison, J Wilson, J Kelley, A McDonald, J Kron, P Pomakiki, Wm Gray—20.

FOR SAN FRANCISCO—Per R. W. Wood, March 18—E P Adams and son.

FROM ST. CATHERINES, Brazil—per bk *Callao*, March 13—A P Proven—1.

FROM COAST OF CAL—per sh *Reindeer*, March 13—Lapaz Cota, Luiz Gonzales, Rodalfo Castillo, Rosaria Ozeda—4.

MARRIED.

STANGENWALD—DIMOND—In Honolulu, March 10, at the residence of the bride's father, Dr. Hugo Stangenwald to Miss Ann Maria, daughter of Henry Dimond, Esq., of this city. No cards.

VAN VALKENBURGH—SCHÖYER—At Yokohama, Japan, on the 25th of December, 1867, at the residence of the bride, by the Rev. Jas. H. Baggagh, the Hon. R. B. Van Valkenburgh, Minister Resident of the United States of America at Japan, to Mrs. Anna Schoyer.

NEILL—STORY—In Honolulu, March 14th, at St. Andrew's Temporary Cathedral, by the Rev. G. Mason, Mr. John Neill to Miss Eliza Story, all of this city.

WOOD—PARKER—Married, in Honolulu, March 22d, by Rev. S. C. Damon, Mr. James Wood to Miss Mary Parker, of Waimaea, Hawaii.

DIED.

NEVIN—In Honolulu, February 20th, of consumption, H. W. Nevin, aged 21 years, a native of Hamburg.

THURSTON—In Honolulu, March 11, Rev. Asa Thurston, for forty-eight years missionary of the American Board of Missions, aged 80 years and 5 months.

FAVILLE—Killed by a whale, Dec. 27, 1867, Geo. G. Faville, 4th officer of ship *Janus*, aged 47 years. The deceased was a native of Iowa, his remains were interred on Isabel Island.

GOLDSTONE—In Honolulu, March 17th, Mrs. Mary T. Goldstone, a native of Scotland, aged 42 years—widow of Andrew Miller. Scotch and Sydney papers please copy.



THE FRIEND.

MAY 1, 1868.

Waiohinu.

Such, Waiohinu, is thy lovely vale.
 Oh! may its humble pleasures never fail,
 Ne'er cease the gushing of thy shining rill,
 And bloom thy flowers, sweet odors breathing still,
 Kind hospitality the weary traveler greet,
 And peaceful joys still crown thy dear retreat.

Yet, as where peace and holiness are found,
 Some envious demon ever lurks around,
 So too, beyond this quiet, happy scene
 Dread sounds are heard and awful sights are seen,
 For, gaze we now on yonder mountain height,
 Or listen through the dark and solemn night,
 Loud thunders echo from the distant sky,
 Athwart the gloom the lightning arrows fly,
 Deep, rumbling sounds beneath the surface roll,
 Fear fills our breast and awe inspires our soul.

Fragment of an unpublished Poem on Hawaii—see Friend, June, 1852.

Earthquakes and Eruptions on Hawaii.

The month of April, 1868, will long be remembered as memorable for a succession of earthquakes, and eruptions, such as have never before been experienced on these Islands since their discovery. Tradition reports no convulsions to equal them in magnitude or extent. By glancing at the above map the reader will readily perceive the principal locality of these convulsions. The Districts of *Kau* and *Puna*, on Hawaii, have been the most affected, although the whole Island has been shaken. The earthquakes commenced on the 27th of March, but have continued at intervals down to the very latest intelligence from the scene of action. The *grand shock* occurred on the 2d of April—6 minutes before 4 o'clock P. M. The centre of the convulsions was near *Waiohinu*, in the District of *Kau*. The lava stream first issued from the earth on the 7th of April, from 5 to 7 miles from the extreme southern point of the Island. H. M. Whitney, Esq., who visited the region three days after it broke out, reports

"that the new crater is about 2,000 feet above the level of the sea, is from one-and-a-half to two miles in diameter, and discharged a stream running into the sea from 500 to 1,500 feet wide. The boiling lava in the crater was thrown up in huge jets from 500 to 1,000 feet."

As the lava flowed down it spread over the beautiful table land of *Kahuku*, lying between *Waiohinu* and *Kailikii*. Capt. Robt. Brown and family resided on the *Kahuku* estate. As the lava spread over the region, it entirely covered Capt. Brown's house. Mon. Varigny reports that subsequently he visited the spot, and the supposed site of the house was pointed out to him by Capt. Brown. As they stood surveying the scene of desolation, several spots or islands were seen which the lava did not cover. Upon these islands cattle were seen pining and dying from thirst and hunger, which had been *coralled* by the lava as it spread over the land. About 250 head of cattle are reported as destroyed. One horse tethered with a rope run for his life when the fire cut him loose.

Editor's Table.

NEW BOOK.—THE SHENANDOAH; OR THE LAST CONFEDERATE CRUISER. By Cornelius E. Hunt (one of the Officers.) New York: G. W. Carleton & Co., Publishers. London: S. Low, Son & Co.

This book merits a notice in our columns, for when the piratical craft was cruising in the North Pacific and Arctic Oceans burning whaleships, among the prizes captured on board one of the ill-fated vessels was a bound volume of the *Friend*, which the officers of the *Shenandoah* exceedingly prized, for it gave them so much reliable information respecting whaleships. This book affords a brief sketch of the cruise of this vessel in her voyage of circumnavigation around the globe. The *Sea King* sailed from London on the 7th of October, 1864, having been cleared for Bombay. She was followed by the Confederate steamer *Laurel*, flying the English flag. The latter vessel brought away the future officers of the *Shenandoah*, so named when the name *Sea King* was "rubbed out."

It is not our design to detail the full cruise of this noted vessel, but copy a few pages relating to her visit to the Arctic Ocean. She captured and burnt numerous vessels in the Atlantic before sailing around in the Pacific by the way of the Cape of Good Hope. On her passage out she touched at Melbourne, where the officers enjoyed themselves exceedingly, the people of Melbourne were so very, very kind and hospitable. This was particularly true of the ladies of Melbourne. The writer of this volume expresses the opinion that he did not "suppose so much hospitality ever was or ever will be shown to another ship in that port." Words fail to express the tender emotions which were mutually expressed by the Melbourne people and the officers of the *Shenandoah*. Thousands of the inhabitants flocked from the country to see the ship. One Sunday seven thousand came by railroad from the surrounding regions. The officers of the *Shenandoah* felt perfectly at home and among their friends while at Melbourne.

After leaving that port she directed her course to the Arctic Ocean, via Ascension. At the latter place she made *thorough work* among the American whaleships, including the *Harvest* under Hawaiian colors. The following extracts will describe her cruise in the Arctic:

On the 22d of June we sighted two ships, and steamed after the nearest, which was trying out oil, as we knew by the quantity of smoke, though she was at a considerable distance.

On nearing her, an officer and a prize crew went on board and brought off the captain and mates, from whom we learned that our prize was the *William Thompson*, belonging to New Bedford, and the largest whaling ship in the fleet.

Leaving the officer and prize crew in

charge, we steamed after the other, and when near enough, showed the English flag, which she answered by hoisting the Stars and Stripes. We ran close alongside of her, sent an officer and prize crew on board with orders to bring off her company at once, and set the prize on fire, which was done. This was the ship *Euphrates*, and was also owned in New Bedford. Her crew came off to us in her own boats.

About seven o'clock P. M. we spoke the English whaler *Robert Towns*, of Sydney, Australia, and she was the only English vessel we saw bound for the Arctic.

We then turned round and steamed back toward the *William Thompson*, passing on the way the *Euphrates*, now one sheet of flame fore and aft. We remained in the vicinity of the first-named vessel until half-past three the following morning, when that also was set on fire, and we steamed away to the northward in search of more Yankees.

The weather was excessively uncomfortable; heavy fogs were frequent, and flurries of snow not uncommon, and the quantity of floating ice we encountered somewhat impeded our progress, if it did not place us in actual peril. * * * * *

The first that fell into our hands was the ship *Milo*, of New Bedford, a staunch, but slow-sailing craft, evidently built expressly for this hazardous cruising, and was well prepared to resist the drifting ice so constantly encountered in these seas. She had on board several barrels of oil, but had only just commenced whaling in earnest.

The captain was a fine looking old veteran, standing over six feet two, and straight as an arrow. He came over the side with all the dignity of an admiral, and handed his papers to the first lieutenant, who politely escorted him to the captain's cabin.

After a brief conversation, Captain Wadell proposed to ransom the *Milo* for forty thousand dollars, on condition of her captain's agreeing to take what prisoners we then had on hand, and might capture in that vicinity, to San Francisco.

He accepted the proposal readily, highly gratified, I have no doubt, at being able to save his vessel upon any terms, and the requisite bond was drawn whereby he bound his owners to pay the neat sum of forty thousand dollars at the close of the war.

I should be extremely unwilling to acquire the character of a dun, but I shall be pardoned, I trust, for reminding the parties interested that this and a number of similar vouchers taken by us during our cruise, have not yet been paid, and if they ever intend to take up these obligations, no better time than the present will ever offer. To be sure the war terminated disastrously to our cause, but we are, therefore, so much the more in need of any trifling sums that may be owing us. The above amounts, therefore, may be sent to me, care of my publisher, who is hereby authorized to receipt for the same.

When this negotiation was concluded satisfactorily to all parties, the old skipper returned on board his vessel, and dispatched his whaleboats to bring off the prisoners from the *Shenandoah*. Several of them warmly shook hands with us at parting, and expressed the hope that we might meet again under different and more pleasing circumstances. It was a sentiment in which we

could heartily concur, and I must say that American whalers are officered by some of the noblest, most high-minded and generous men belonging to the great brotherhood of seamen. A kindness they seldom forget,—to a friend their hand is ever open, and an enemy they can look upon as one who might have been a friend, but for some political accident which it is out of their line of business to examine into very closely. * * *

The writer describes the capture of the *Sophia Thornton*, *Jireh Swift*, *Milo*, *Susan Abigail*, *General Williams*, *W. C. Nye*, *Catherine*, *Gypsy*, *General Pike*, *Waverly*, and the *Favorite*. On the 28th of June the *Shenandoah* fell in with a large number of ships. The writer thus describes the day's work:

By five o'clock we had made prizes of the whole fleet, ten sail in all. One of them, the *James Maury*, had lost her captain a short time previous, but his widow with her three little children were still on board.

The lady was very much frightened when the boarding officer stepped on deck, and besought him, with tears in her eyes, not to destroy the ship that had been her husband's home so long.

As gently as possible he soothed her fears, telling her that no harm should befall her or the ship, through our instrumentality.

The *James Maury* was accordingly ransomed, and her mate was directed to take the vessel to the United States, with as many prisoners as could be conveniently accommodated.

Another of the number, the *Nile*, was also ransomed as a transport for the remaining prisoners, and when these had received their passengers, the remainder of the captured vessels were set on fire.

The following are the names of the vessels captured that day: Ships *Hillman*, *Nassau*, *Isaac Howland*, and *Brunswick*. Barks *Martha 2d*, *Congress*, *Waverly*, and *James Maury*. All these belonged to New Bedford, besides the *Nile* of New London, and the *Favorite* of Fair Haven.

We hauled off to a little distance and anchored with a kedge, to watch the mighty conflagration our hands had lighted.

It was a scene never to be forgotten by any one who beheld it. The red glare from the eight burning vessels shone far and wide over the drifting ice of those savage seas; the crackling of the fire as it made its devouring way through each doomed ship, fell on the still air like upbraiding voices. The sea was filled with boats driving hither and thither, with no hand to guide them, and with yards, sails and cordage, remnants of the stupendous ruin there progressing. In the distance, but where the light fell strong and red upon them, bringing out into bold relief each spar and line, were the two ransomed vessels, the *Noah's Arks* that were to bear away the human life which in a few hours would be all that was left of the gallant whaling fleet.

Imagination assisted us no doubt, but we fancied we could see the varied expressions of anger, disappointment, fear, or wonder, that marked the faces of the multitude on those decks, as their eyes rested on this last great holocaust; and when, one by one, the burning hulks went hissing and gurgling down into the treacherous bosom of the

ocean, the last act in the bloody drama of the American civil war had been played. Widely different were the arenas that witnessed the opening and concluding scenes. The overture was played by the thunder of artillery beneath the walls of Sumter, with the breath of April fanning the cheeks of those who acted there their parts, while all the world looked on; the curtain finally fell amid the drifting ice of the Arctic Seas; burning vessels formed a pyrotechnic display such as the children of men have seldom looked upon, while a grim and silent cruiser, that had, even then, no government nor country, and two weather-beaten whalers, filled with despondent prisoners, were the only audience.

From one of these last prizes we obtained the first news from the States we had received for many months. She had San Francisco papers bearing date the 15th of April, and containing intelligence of the assassination of Abraham Lincoln.

The news occasioned a general feeling of astonishment and indignation throughout the *Shenandoah*. That one who sympathized with the Southern cause should have deliberately planned and executed an act that would strike with horror every honorable man, whatever his partisan sentiments might be, and thus redound to the discredit of the Government for whose success he professed to be laboring, seemed passing strange. It was even then shadowed forth in the papers we perused so far from the place of their publication, that designing men would endeavor to fasten upon the Southern people at large, and especially upon their leaders, the odium of that hideous crime. That this has since been done, the world is well aware, but only the Southern people know how cruelly unjust is such an accusation.

It must be borne in mind that although this was the 28th of June, we had as yet received no tidings of the cessation of hostilities between the United States and the Confederacy. So far as we knew, our armies, though repulsed at many points, and sadly depleted in numbers, were still making a gallant stand against the Northern hordes, which eventually overran our unhappy country, bearing down all resistance before them; consequently our hearts were buoyed up with the thought that we were still aiding the great cause to which we had devoted our lives and fortunes.

From some source best known to himself, our pilot, Manning, now advanced to the position of Acting Master's Mate, learned that a fleet comprising about sixty sail, had passed up through Behring's Straits into the Arctic Ocean but a short time previous. Of course they were still somewhere in the ice-bound sea, from which there was no exit save the passage by which they had entered it, and we determined to overhaul them if that was possible.

At eleven o'clock P. M., we hove up our kedge and once more commenced steaming north, and by ten o'clock on the morning of the 29th we had passed through Behring's Straits, within sight, at the same time, of the extreme frontiers of Asia and North America, and were fairly within the Arctic Circle.

It was a desolate prospect that met our view. We were at last launched on the Arctic Ocean, within whose cold embrace was clasped the prize we, so much coveted; but

now as far as the eye could reach, extended one vast unbroken sea of ice, where two weeks before, had been comparatively open water. * * *

We were still fairly within the right whaling-ground, and of course entertained the hope of falling in with a few more prizes before bidding a final adieu to the Arctic Seas, but in this we were disappointed. We saw no more whalers after leaving Behring's Straits, and about the 1st of July we passed out between two of the islands that form a chain running east and west, about 53° north latitude, and saw the open Pacific stretching away broad and inviting before us.

A few sheets of copper chafed off by our rude encounters was the most serious loss we had sustained.

[Communicated.]

A New Book on the Hawaiian Islands.

We have before us, just out from the publishers, "Notes on the Volcanoes of the Hawaiian Islands, with a History of their Various Eruptions," by William T. Brigham, of Boston. It is printed on tinted paper in the clear and beautiful style which characterizes the publications of the Riverside press, and is richly illustrated with wood cuts and copper-plate maps.

The want of scientific works on the different branches of the natural history of the Hawaiian Islands has long been felt, and the disconnected reports and letters of scientific men have served but to increase this feeling, by taking off the cover as it were, and showing here and there specimens of the exceeding richness which lay more deeply hidden, waiting to reward more systematic research. Even a simple compilation of what has hitherto been published on the different branches would be most valuable. It is therefore with sincere pleasure that we welcome this work on the geology of these Islands.

On a hasty perusal of the book we find that the author, commencing with the Kauai group, has given a careful physiographic report of each of the Islands in turn, detailing the various phenomena of mountain and plain, of craters, cones, rivers, of soil, vegetable productions and meteorological changes, and pointing out the causes, and tracing their connection with these results with a directness and boldness which show a thorough acquaintance with the science. Interspersed through these pages the reader finds now and then charming little touches of description of the gems of scenery which even the enthusiastic geologist, prying into the rocks for the forces which build the mountains, cannot overlook.

The chapter on Kauai is less satisfactory than those of the other islands. We learn that the author's visit to this island was short and hurried, and that he was unable to do nearly as much as he wished. Still the chapter is an interesting one, not only to the naturalist, but to the general reader, while to the land-owner and the agriculturist, it, with the succeeding ones, must be of great value.

The reports on the other islands evince most careful study and research, and show results of great value to the scientific world. Hawaii, the centre of interest in the work, as there better than anywhere else in the world can volcanic phenomena be studied, takes up nearly half of the book. The chapter, besides general description, contains a full history of all the eruptions of the volcanoes of Hawaii from traditional times, as far as they have been observed by man.

The theories of the formation of Kauai and Niihau on the ninety-third and ninety-fourth pages are full of interest. The separation of Niihau from the main island, supported by the ancient legend (though that is incorrectly told), and the formation of the eastern part of the island, which includes the ancient crater covering the greater part of the district of Puna, seem verified by the present appearance of these two islands. The structure of Kauai is more complex than that of any of the other islands, and it is to be regretted that it could not have been more thoroughly explored.

We would call particular attention to the fact stated on the one hundredth and seventh page, i. e., that the longest axis of craters are always at right angles, or nearly so, to the direction of the volcanic chain in which they are situated. Mr. Brigham is entitled to the credit of the discovery of this important rule, which, as he shows, holds with wonderful uniformity the world over.

The engravings add much to the appearance of the book, and aid the descriptive parts most materially. The print from a polished piece of lava on the one hundred and first page, almost equal to the specimen itself, is a novelty in illustration, and is, we believe, the first successful attempt of the kind in the United States.

The maps, with the exception of that of Kauai, are very accurate, and a great improvement over any that have ever been made. Their execution also is excellent.

In a review like this, the index of a book would naturally come in for a share of notice, but especially such a remarkable index, or index and vocabulary combined as is appended to this work, should not be overlooked. It is particularly in the latter character that we would examine it. The plan of the author is certainly commendable, and he has shown in the interpretation of proper names, a diligence of research, a fertility of invention, and a skill in analysis and synthesis which excite the wonder of the reader, and remind him of Trench's similar investigation of English words. The gay abandon with which he picks from the available synonyms the most applicable, is refreshing. Whether the good people of Honolulu will accept his rendering of Puawaina ("toddy blossom") as characteristic of the town at its base, is, I think, doubtful; or the inhabitants of Lihue his interpretation of the name of their highly moral village. As a whole, the vocabulary is interesting and valuable.

Enough, perhaps too much, has been said in this hasty review. The book will speak for itself, and will, we believe, in the admirable simplicity of its style, and the generally popular and untechnical character of its pages, commend itself as well to the general reader interested in the Islands, as to the man of science.

THE FRIEND.

MAY 1, 1868.

Valley of Waiohinu.

Professor Brigham in his new work on the Hawaiian Islands, thus describes this beautiful valley. After passing around the southern point of the island and over a wide field of rough lava, he comes upon a beautiful region, as he remarks, "much resembling the rocky uplands of New England. The grass land extends five miles, and is then interrupted by the large valley of Waiohinu, where is the only running stream on this side of the island for a hundred miles. This brook rises from several springs not many miles up the mountain, and is clear, cool and never-failing, although small in volume. The Waiohinu valley contains the principal settlement and the mission station of the district of Kau; it is very fertile, and many fruit trees of temperate regions grow here with wonderful rapidity. * * * The soil is seldom more than a foot deep, but is productive, and the district seems to have been long exempt from the lava streams from the mountains above. The explanation of this seems to be, that this part of the island was in ancient times by some great convulsion broken from the mountain side precisely as the portion between the breaks of Haleakala on Maui, the lava flowing on each side of the wedge-shaped fragment. In support of this view, a valley running transversely to the Kau ridges may be cited, which bears evidence of disruption, and which has received and turned many streams of lava from the mountain above." (See pages 32 and 33.)

EDITORIAL REMARKS.—We can most vividly recall the journey we made through this remarkable and beautiful region in the summer of 1844. No longer can the geologist remark that it is "exempt from lava streams from the mountain above." Mr. L. E. Swain informs us that from his personal observation, he should infer that the recent lava flow had covered over about 4,000 acres of the most beautiful grass and cane land on the Islands. The depth of the flow is from one to a hundred feet deep. The very best land on that part of the island is nearly all now under this coat of new lava.

Direction of the Earthquakes.—Mr. Rexford Hitchcock, of Hilo, informs us that stone walls running due north and south were not so much thrown down and demolished as walls running in the opposite direction. After the great shock on the 2d of April, curtains and other things suspended in the dwellings at Hilo were left swinging north and south.

Culmination, April 2d.—Although the number of shocks have exceeded two thousand, yet all accounts agree on the point that the

severest was experienced April 2d, six minutes before four o'clock, P. M. This was the moment when the "mud flow" issued forth, when the whole Islands shook and trembled, when the clocks stopped in Honolulu, when the tidal wave swept over the south-east shore of Hawaii, when Capt. Ludlow, off Hamakua, Hawaii, saw the precipices tumble into the sea, when the most damage was done at Hilo, Kau, and other places on Hawaii.

According to the theory of volcanic action, as unfolded by Prof. Brigham, the recent terrible earthquakes which have shaken Hawaii have been owing to the fact that the lava could not find vent, until it had run down to nearly the base of the mountain. If some fissure had been opened high up the mountain, as in 1852 or 1859, then the earthquakes would not have occurred. He remarks in regard to former eruptions: "It is a noticeable fact, that never has the rending of the mountain been perceived by earthquakes or tremblings. 'A small beacon fire' announces the opening of a small crack, which opens as gently as the cracks of drying clay." (See page 98.)

Again, Prof. B. remarks: "The eruptions of Mauna Loa are wholly unaccompanied by any great commotion of the earth. While earthquakes do occur on the Hawaiian Islands, they are never severe, and seldom are noticed during an eruption." (See page 102.)

From these statements and others which we might quote, we infer the recent eruption on Hawaii will attract the attention of geologists. We now reckon earthquakes by the thousand. For hours the island was quiet scarcely for a single moment. During the intervals of the violent shocks, the earth seemed to be *palpitating, trembling, quivering*. We have heard Mrs. Spencer remark, that when lying down with her ear upon the ground, the sound appeared to be that of torrents rushing under ground. This was at Waiohinu, where the action was most violent.

NORFOLK ISLAND.—Since writing our article upon the "Pitcairners," we have had an interview with Capt. Kelly, an American who visited Norfolk Island last October, in a trading vessel. He reports most favorably respecting the condition and prospects of the inhabitants. It is a good island for whale ships cruising in the South Pacific to obtain supplies.

HAWAIIAN TREASURY SOLVENT.—It is exceedingly gratifying to learn from the report of the Minister of Finance, Mr. Phillips, that after meeting all the liabilities upon the treasury, there still remains cash on hand \$163,567 84. The receipts during the past two years have been \$831,148 98; expenditures during the same period, \$834,167 55.

VISIT OF HIS MAJESTY TO HAWAII.—We take pleasure in noticing the visit of His Majesty, accompanied by his Minister of Foreign Relations, to that region on Hawaii where a portion of His Majesty's subjects have been so severely afflicted by the death of their friends, and the almost total loss of their property. We have no doubt that the King's presence at just this trying moment must have been exceedingly cheering and gratifying to the people. Aside from the material aid rendered, a kind word and look must have conveyed joy and gladness to many aching and sorrowing hearts.

In the Assembly on Friday, April 24, His Ex. Mr. Varigny reported the result of the King's visit to Hawaii in the *Kilauea*, as follows: On his arrival at Hilo he sent messengers through the district notifying the people of his arrival. At Hilo he met the destitute on the 17th, and after examining them, spent eight hours in distributing clothing to 110 persons. At Keauhou relief was given to 68 men, women and children. At Punaluu clothing and lumber were distributed to 364. At Kealahou, the greatest destitution prevailed, and some were really famishing. Here food, clothing and lumber were distributed to 257—in all about 800 persons.

TIDAL WAVE.—This remarkable phenomena occurred on the 2d of April, at the time of the great shock. It extended along the coast from the extreme southern point to the extreme eastern point of Hawaii, or according to the map, from Kailikii to Kula. It was also felt at Hilo, and even slightly at other parts of the group. From all the accounts, we infer that the wave was at least twenty or thirty feet high at the point where the agitation was greatest. It entirely swept the coast for more than fifty miles, and destroyed many villages and much property. About fifty natives were unfortunately swept off to sea, and only one or two were rescued.

TOLLING THE BELL—FORTY-EIGHT STROKES.—The natives in Kona, Hawaii, have recently raised a new bell upon a neat tower which they have erected attached to one of their churches. It was heard tolling for a long time, and when inquiry was made, the good people replied that they were about burying in a becoming manner some old "conch shells" which had been blown for assembling the people to church during the past forty-eight years, and it appeared proper to strike the bell forty-eight strokes!

FOREIGN CHURCH AT HILO.—We are glad to learn that the foreign residents are determined to erect a good and suitable church edifice for their accommodation. Having liberally subscribed themselves, they invite the good people of Honolulu to render assistance through their agent, Capt. Worth, United States Consul at Hilo. Just at this time contributions will be doubly welcome. Subscriptions will be received by Capt. W., or they may be left at Castle & Cooke's store.

The Mud Flow.

This remarkable feature of the recent volcanic eruption on Hawaii occurred about midway between Kapapala and Kaalaala, and on a line direct between the old crater of Kilauea and Waiohinu. This flow was witnessed by F. S. Lyman, Esq., and is thus described in the following extract from a letter which has already been published in our island papers. From Mr. Holladay, who has visited the region, we learn that a stream of water is now flowing from the orifice or fissure where the mud issued with such terrific violence. Under date of April 10th, Mr. Lyman writes:

Tuesday night, (March 31st,) from about ten till two in the morning, the shaking was almost incessant, and then subsided. Wednesday morning, (April 1st,) about sunrise, there was a hard shake, and again about five P. M. there was a severe and protracted shaking with a great deal of swaying to and fro of the earth. Nearly all that night the shaking was very severe and frequent with a rumbling sound from the south. Thursday, (April 2d) between four and five P. M. we experienced the most fearful of earthquakes! First the earth swayed to and fro north and south, then east and west, round and round, then up and down and in every imaginable direction for several minutes; everything crashing around us; the trees thrashing about as if torn by a mighty rushing wind. It was impossible to stand, we had to sit on the ground, bracing with hands and feet to keep from rolling over. In the midst of it we saw burst out from the top of the pali, about a mile and a half to the north of us, what we supposed to be an immense river of molten lava, (which afterwards proved to be red earth) which rushed down its headlong course and across the plain below, apparently bursting up from the ground, throwing rocks high in the air, and swallowing up everything in its way—trees, houses, cattle, horses, goats and men all in an instant as it were. It went three miles in not more than three minutes time, and then ceased.

Some one pointed to the shore, and we ran to where we could see it. After the hard shaking had ceased and all along the sea-shore from directly below us, to Punaluu, about three or four miles, the sea was boiling and fuming furiously, all red, for about an eighth of a mile from the shore, and the shore was covered by the sea. We went right over to Nahala's hill, with the children, and our natives, to where we could see both ways; expecting every moment to be swallowed up by the lava from beneath; for it sounded as if it was surging and rushing under our feet all the time; and there were frequent shakes. In places the ground was all cracked up, and every rock or pali that could fall had fallen. At Hilea we saw a small stream of black smoking lava, and outside of Punaluu a long black point of lava slowly pushed out to sea and soon disappeared.

SPERM WHALES PLENTY IN THE SOUTH SEAS.—Captain Kelly, recently from Sydney, via Tahiti, reports sperm whalers in the South Pacific as remarkably successful. The *James Allen*, 15 months out, had taken 1,700 barrels of sperm; the *Milton*, 23 months out, 2,100. The *Napoleon* was full, and homeward bound. The old cruising grounds—New Zealand, Tonga, French Rock, &c.—abound with whales.

MAILE QUARTERLY.—We are always glad to have this publication laid upon our table. The article entitled "Notes and Items" is richly worth the subscription price. Why does not the Editor publish more of the correspondence of the cousins traveling in foreign lands? He refers to the letters of Mrs. Ellen Weaver, now traveling in Europe and the Orient. Some of those letters are most life-like and descriptive, as we can testify, having heard them read in manuscript. Their place is in the "Maile," and we can assure Mr. Lyons, the Editor, if he does not very soon secure copious extracts from those letters, other of his editorial brethren will do it. We have heard paragraphs read from those letters descriptive of Rome, Hercules, Pompeii, Venice, Athens, Constantinople, which are worthy of the "Atlantic" or "Harper's."

TIMELY AID.—The report falls pleasantly on the ear that Queen Emma is soliciting aid in behalf of the sufferers on Hawaii. May she be cheered on her errand among foreigners and Hawaiians in Honolulu by generous contributions. Remember the sentiment of Shakespeare, that it is "the quality of mercy" to bless "him that gives, and him that takes."

The Pitcairners—Past and Present.

It is not our purpose to republish the history of the inhabitants of Pitcairn's Island. This has been done, over and over again, in both Europe and America. Among Americans there has always been a lively interest manifested in behalf of these islanders, as so many whaleships have visited the island and reported the condition of the people. From 1808 to 1852, no less than 330 ships have visited that island, according to the register kept by the inhabitants. Most of these vessels were American whaleships.

Just sixty years ago—1808—Capt. Folger, commanding the American ship *Topaz*, while making a passage across the Pacific, passed near Pitcairn's Island. When going on shore in his boat, Capt. Folger met a canoe coming off with three men in it. He reports that America is his country. In turn he asks, "Who are you?" They reply, "We are Englishmen." "Where were you born?" They reply, "On that island." Capt. Folger replies, "If you were born on that island, how are you Englishmen?" They reply, "Because our father was an Englishman." Capt. F. asks, "Who is your father?" They reply in great simplicity, "Aleck; don't you know Aleck?" The person referred to was the famous "John Adams," who became the Spiritual teacher and guide of the inhabitants.

The peculiar history of the original settlers on the island and the story of the ill-fated *Bounty*, have awaked a world-wide interest in behalf of this people far beyond what

their relative importance demanded. There now lies before us a manuscript letter written by the Rev. N. W. Fiske, Professor of Greek in Amherst College, Mass., and dated January 7, 1845, requesting information respecting the inhabitants of Pitcairn's Island. This gentleman, deeply learned in ancient Grecian lore, became intensely interested in the Pitcairn people. He thus writes:

"Information pertaining to the interests of Christ's Kingdom in any part of the vast ocean in which you dwell will always be very welcome. I forward in connection with this note a little book, in which you will find your name mentioned. Your letter (answered by Quintall) would have been inserted had it been accessible. Should you be still editing your paper and be disposed to notice this little book, please keep in mind that it is *anonymous*, and the writer wishes it to be so. Allow me to say that I shall be exceedingly obliged to you for any information you may procure and forward to me respecting Pitcairn's Island and its inhabitants; especially I should be pleased to know minutely the history of Hannah Adams and George Young and their family. George's love, Hannah's reluctance, their final marriage, their house, their family, etc., etc., would form an interesting chapter; but I had not the materials for the real history, and nothing else was to be admitted. I should also be grateful for the correction of any errors."

We procured and sent forward a large amount of information, but ere its arrival, failing health had compelled the Professor to relinquish his post and visit Greece and Palestine. He died at Jerusalem May 27th, 1847. His funeral was attended from the English chapel, the service of the Church of England having been read by the Rev. Mr. Nicolayson, and the body was deposited in the cemetery on Mount Zion. Professor Fiske was a man of great learning and rare scholarship. For years it was our privilege to listen to his critical remarks on the Greek classic authors, and otherwise receive instruction from his lips. New England colleges, among their learned and pious professors, have never had a purer-minded or more estimable and classic scholar than Professor N. W. Fiske. So many years have elapsed since his death, and the book which he wrote has passed through so many editions, that we have not felt it would be wrong to publish his name as its author. The title of the book is: "Aleck, or the Last of the Mutineers; or a History of Pitcairn's Island."

The third edition was published in Boston in 1848, and another edition appeared in 1855, edited by the Rev. S. W. Hanks. It is a noteworthy fact in the history of the Pitcairners, that the attention of a Greek Professor in a New England college should have become so much interested in their origin and progress as to write their history.

We shall now direct the reader's attention to some recent events in the history of this people. It has been our privilege to keep up a correspondence with some of the inhabitants on the island ever since we came into the Pacific. We followed them from the island which had so long been their home, to their new abode on Norfolk Island, and have not ceased to take an interest in them, now that a portion have returned from Norfolk Island back again to Pitcairn's Island.

REMOVAL TO NORFOLK ISLAND.

Through fear that Pitcairn's Island would be too small for the increasing population, the British Government generously gave them Norfolk Island, which had been a penal settlement for the worst of convicts transported from England. All the convicts were removed to New South Wales. From a new book relating to the South Seas, written by Berthold Seeman, and published in Cambridge, England, we copy as follows:

"The Pitcairners landed on the 8th of June, 1856, from the *Morayshire*, under the agency of Acting Lieutenant G. W. Gregorie, of H. B. M.'s ship *Junco*. They numbered in all 194 souls, one of whom died soon after landing; the rest comprising 40 men, 47 women, 54 boys and 52 girls."

When they left Pitcairn's Island, they brought away everything movable of any real or supposed value. The British Government very generously allowed them to inhabit houses and dwellings found upon the island. The Government otherwise provided for any anticipated wants which might arise before they could raise new crops.

RETURN OF SOME OF THE PEOPLE TO PITCAIRN'S.

The new abode on Norfolk Island did not prove satisfactory to all. We received a letter from Mr. Buffett dated Norfolk Island, 27th December, 1858, from which we make the following extract:

"And now for Pitcairn's. A great many wish to return there, and I suppose, if opportunity offers, will go. On the second of this month, two families left, namely, Matthew Young and his wife Margaret (the widow of Matthew McCoy, who was killed by the discharge of the *Bounty's* gun), and family of six children. Three others remain here (two of them, I believe, mean to return next opportunity), and Moses Young and his wife Albina and five children. I expect next April at least twenty more will leave, as an American whaling captain has promised to give them a passage: the family of Thursday, October, Christian and relatives. Those who left went in a brig of 100 tons, belonging to Van Dieman's Land, called the *Mary Ann*. The owner engaged to take 60 adults at £10 per head, and over 80, old and young, engaged to go, but it was such hard parting that the contract was broken, and it was decided that all should remain, and we agreed to give the owner half the sum for the detention of his vessel; but he not feeling easy at taking this sum without doing something for it, it was concluded that some should go, and

the two aforesaid families embarked accordingly. Subsequently a few others followed, so that as early as 1862 or 3, forty-one persons had returned to their old home."

A few days since we received several letters from those dwelling there. We think our readers will be interested in reading some extracts from these letters. Senior Young, who now officiates there as school-teacher and chaplain, thus writes under date of the 21st of last February:

"There are among us now 59 inhabitants—26 males and 33 females. The oldest person on the island is the daughter of John Mills; the mutineer. She is now about 76 or 78 years of age. 17 have been born since 1863. We have no regularly ordained pastor, but yet the sound of the 'church-going bell' is heard every Sabbath, and whenever it is sounded, there are but few who do not attend. The morning and evening services of the English Liturgy are read both morning and evening on the Sabbath, and all who are able attend either one service or the other. Since we came from Norfolk Island—the houses being destroyed—we have been busy in building them over afresh."

We also have letters from Thursday C. Christian, magistrate for 1868, Mary Christian, Robert Young, and two others. The people are poor, but contented, and very much attached to their little rocky island home. Ships visiting that part of the ocean will do the people a great favor by touching for the purchase of supplies, in exchange for clothing, &c.

REMARKS UPON NORFOLK ISLAND.

In 1862 the missionary ship *John Williams* touched at this island, and the following report is published of the visit in the *London Missionary Magazine*:

"We found that 'Norfolk Island' comprises three islets: Philip Island, Nepean Island, and Norfolk Island itself, which is nineteen and a half miles round; evidently the three isles were formerly one. Norfolk Island is a beautiful spot, everywhere adorned by the noble pine which derives its name from it. Many of those trees are of gigantic growth. We spent a day landing their greatly-needed supplies. The Rev. Mr. Nobbs gave us a very kind reception. The islanders made a donation of £20 to the Society, and sent presents for the ship. Mr. Nobbs estimates the present population at 300. During the six years they have been on the island there have been 100 births, and only fifteen deaths (four of these were accidental); so that the island must be remarkably healthy. English only is spoken. There are a very few old people living who can speak the Tahitian language. They are very respectful to visitors, and are kind; they are very intelligent; a book is a most acceptable present. They meet for Divine worship where formerly the convicts assembled on the Sabbath. They seemed to be contented and happy. They subsist on the English potato, the sweet potato, the yam, and Indian corn; wheaten flour, sugar and salt are imported. We saw the taro plant growing freely. Each person is entitled upon marriage to fifty

acres of land; and each takes his turn in supplying vessels with what they may require, so that there can be no pauperism among them. They are a good-looking race, a shade darker than ourselves, and tall. They are strictly moral; many, we hope, are decidedly pious.

"It seems that shortly after their migration to Norfolk Island, two families returned to Pitcairn's, and are doing well there."

"Many inquiries were made by the islanders as to the spread of the Gospel in Polynesia. They asked after several missionaries by name; one of them said that he distinctly remembered a sermon preached by the Rev. J. Williams at Tahiti, in 1831, from the words, 'Comfort ye, comfort ye my people, saith your God.' One of them is now preparing at Auckland to go forth as a missionary under the auspices of Bishop Patteson. It was with much regret that we parted so soon from these interesting people."

We have still later intelligence from that island. The Rev. Mr. Nobbs thus writes to a friend in England, under date of June 1, 1867. The extract is from the *Friend*, published in London in December, 1867.

* * * * "My dear wife sends her love and thanks to Mrs. Veale for the articles specially sent her; but she will send a few lines, and so speak for herself. A good wife and mother she is. We have been united nearly forty years, and have at this time ten children surviving,—all grown up with the exception of a little daughter of ten years, the *Benjamin* of our age; but our house is not lonely, for we have twenty-five grandchildren, and the merry voices of some of them are every day heard in our midst,—for several of them come two or three miles to school, and then of course all flock to grandmother at noon for dinner, and supper also if the weather is bad. Then grandmother is in her young days again, and grandfather is obliged to lay aside his dignity as pastor and school-master, and almost thinks himself young also, until eight o'clock in winter and nine in summer, when every member of the household assembles for prayers, and then children and grandfather to bed; the rest generally remain up an hour or two longer. I mention these domestic observances that you may understand the usual routine of the community. Parents and children are intensely attached to each other, and grandchildren and great-grandchildren are as much at home in their ancestors' domicile as their parents used to be in their childhood. In short, patriarchal customs and manners are prevalent; and I trust the love of God and our neighbors is prevalent in every heart. To those friends at Worcester who sent tokens of Christian regard I bid God speed, and proffer my best thanks. We are at this time in the enjoyment of good health, with but few exceptions, and rapidly increasing in numbers. Our Father in heaven has been very gracious to us, especially in putting it into the hearts of yourselves and others in England, to confer so many benefits upon us in this our isolated situation. May you and they indeed experience the satisfaction of knowing your labors have not been in vain in the Lord.

"Yours in verity, GEO. H. HOBBS."

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REPORT OF THE ENGLISH BRIG CLIO.—This vessel arrived April 29th, from Wake Island, bringing as passengers Mr. Thomas Foster, Capt. English, and the Hawaiian divers. It appears that they were landed on the Island from the schooner *Moi Wahine*, which sailed from Honolulu nearly eight months ago. Three days after landing this company to wreck the *Libelle*, the schooner was driven off to sea by a gale, and nothing has ever been heard from her. Capt. Zenas Bent was in command, besides there were on board Mr. Wight the mate, three Hawaiian sailors and one Tahitian, and a colored cook by the name of Sampson.

Capt. Zenas Bent has a sister residing in Atlantic City, N. Y., and Mr. Wight is reported to have been from Lowell, Mass. He was a soldier in the Federal Army during the war.

The *Clio* brought 240 flasks of quicksilver, some copper, anchor, chains, &c., from the wreck of the *Libelle*.

☞ We hear it reported, and we hope the report is true, that His Majesty has invited the choirs of Kawaiahao and Kaunakapili churches to give each a concert in behalf of the sufferers on Hawaii. Such concerts, we are confident, would be fully attended and liberally patronized. The sooner they come off the better.

WELL DONE.—The success of Miss Atherton in soliciting subscriptions in behalf of Miss Bingham's school is highly gratifying. The sum of \$1,950 contributed to purchase the Clark premises for this school, indicates that the interests of education are *above par* in the estimation of the people of Honolulu.

REV. MR. MASON'S READING.—This gentleman gave a reading of Hamlet before the Olympic Club. We were so much pleased with the performance, that we heartily desire Mr. Mason or some other gentleman will follow with other public entertainments of the same character.

☞ We would acknowledge books and papers for seamen from Mrs. Snow, Mrs. Johnstone, and Mrs. Henry Carter.

MEMORANDA.

Report of Bark B. Cummings.

Sailed from Honolulu, Dec. 7, 1867, bound to Marquesas; crossed the line Jan. 5th, in long. 142° west. Cruised about the Islands till Feb. 16th. Saw sperm whales once—struck two and saved one that made 15 barrels; then went into Magdalen Island for wood and water. Sailed from there Feb. 24th and arrived at Kawaihae, March 14th, for potatoes; lay there four days when a gale sprung up which caused the ship to drag her anchor with 75 fathom of chain ahead; we then lay sixty hours under storm sails, in a heavy gale from the northeast. Arrived back at Kawaihae on the 24th; got potatoes, and sailed for Honolulu, where we arrived on the 24th of March. Yours truly, C. HALSEY.

Report of Bark George.

Capt. Davis reports: Arrived at Lahaina, March 22; touched at Marquesas and Pitcairn's Islands; reports much suffering at the latter place from drouth and scarcity of provisions; had been raining recently when the George was there.

Report from Mongauai.

From Mongauai we have the following report: Am. whale ship Milton, in January, 2,200 bbls sperm; Am. whale ship Jas. Arnold, at French Rock, with 1,600 bbls sperm; Am. whale bark Abm. Barker, with 900 bbls sperm; Am. whale ship Bart. Gosnald, with 950 bbls sperm; Eng. bark Robt. Towns, 150 bbls sperm oil.

MARRIED.

SWAIN—KAWIKA.—In Honolulu, April 21st, by Rev. S. C. Damon, Mr. L. E. Swain, of Kau, Hawaii, to Miss Jenny Kawika, of Kona, Hawaii.

DIED.

DUNCAN.—In Honolulu, April 21, 1868, Maria, wife of Wm. Duncan, aged 30 years.

A large circle of friends sincerely sympathize with the bereaved husband and his seven little ones in the loss of a wife and mother so faithful in the domestic circle, and who, for fourteen years of married life, has done what she could to make home happy. In her case there is no need of resorting to the adage—"Speak nothing but good concerning the dead," for it may truthfully be said none ever spoke aught but good of her while living. Her's were the ornaments of a meek and quiet spirit.—*com.*

LYMAN.—At the residence of her brother, Dr. H. M. Lyman, in Chicago, Illinois, U. S. A., Ellen E. Lyman, eldest daughter of Rev. D. B. and Mrs. Lyman, of Hilo, Hawaii, aged 23 years and 3 months. The deceased left these Islands about two years since. Her death was the exemplification of Christian peace, joy and triumph.

KAIALILILI.—In Honolulu, April 8th, Kaialilili, a native of Waipio, Hawaii, aged 18 years.

SEABOROUGH.—At the Queen's Hospital, April 10th, Chas. Seaborough, aged 31, belonging to Boston, Mass.

WATT.—At the Insane Asylum, Honolulu, April 27th, Mr. Joseph Watt, a native of Scotland. He had resided many years in the United States, in the vicinity of Providence, R. I., where he has still a daughter. He came to the Islands, via California, in 1850, and for many years has taught school and been engaged in mercantile pursuits. No teacher has been more successful in teaching the Chinese English, and many of our Chinese merchants are indebted to him for their knowledge of the English language. His Chinese pupils remembered him in his old age, and contributed for his support. In consequence of mental weakness and infirmities during the last few months, he has been at the Asylum. He finally died of apoplexy.

The Spring Fleet.

	Bbls.	Sp.	Wh'le.
Feb. 20—Am bk President, Kelley.....	20	—	—
23—Am sh Ocean, Barber.....	13	—	—
Mar. 5—Am bk James Allen, Willis.....	—	60	—
5—Am bk Massachusetts, Wilcox, (of S. F.).....	—	clean.	—
6—Am sh Onward, Pulver.....	25	25	—
8—Am bk Java, Enos.....	30	—	—
8—Am bk Progress, Dowden.....	—	100	—
9—Am bk Norman, Cole.....	—	330	—
10—Am bk Arthur Pickering, Jenks.....	500	—	—
10—Am bk Trident, Rose.....	—	clean.	—
11—Am bk Cornelius Howland, Homan.....	20	—	—
11—Am bk Gay Head, Kelley.....	—	25	—
12—Am bk Callao, Brown.....	150	—	—
12—Am bk Vineyard, Smith.....	150	—	—
12—Am bk Seine, Smith.....	—	clean.	—
13—Am bk California, Wood.....	—	50	—
13—Am sh Reindeer, Raynor.....	—	200	—
14—Am bk Lydia, Hathaway.....	50	—	—
14—Am bk Aurora, Aveline.....	—	clean.	—
15—Am bk Camilla, Jones.....	300	—	—
16—Am bk Nautilus, Smith.....	160	—	—
17—Am bk Active, Robinson.....	100	—	—
18—Haw bk Hae Hawaii, Heppingsstone.....	—	170	—
19—Am bk Milo, Hawes.....	—	clean.	—
23—Am bk Islander, Holley.....	200	—	—
23—Am bk Sea Breeze, Hamilton.....	—	650	—
23—Am sh Champion, Worth.....	40	—	—
24—Am bk Europa, Mellen.....	65	75	—
24—Am bk Awashonks, Norton.....	80	—	—
24—Am bk Eagle, McKenzie.....	—	400	—
25—Am bk Ben. Cummings, Halsey.....	15	—	—
26—Am bk Oriole, Hayes.....	—	40	—
26—Am bk John Howland, Wheldon.....	100	300	—
27—Am bk George, Davis.....	100	450	—
28—Am bk George Howland, Knowles.....	—	280	—
30—Am sh Gen. Scott, Washburn.....	—	clean.	—
30—Am bk Janus, Smith.....	115	500	—
Apr. 2—Am bk Concordia, Jones.....	—	clean.	—
3—Bark Tamerlane, Winslow.....	—	clean.	—

The above list of arrivals numbers 39, most of which have cleared and sailed on their northern cruises. Several vessels not reported above, have arrived at ports on Hawaii.

PASSENGERS.

PASSENGER LIST.—G H Mumford, Ben Holladay, Jr, W H Dimond, N Ladd, Isaac Brinckerhoff, S L Coan, J H Black, Mme Marinetti, Joseph Giusti and wife, S H Burbank.—11.

FOR SAN FRANCISCO.—Per Idaho, April 3.—Mr Bidwell, wife and infant; P Bryding, H Giles, P C Jones Jr, F R Biltz, W H Dimond, Mrs Robinson and infant, Capt James Smith and boy, J C Fisher, Isaac Sell, E Dunscombe, W Morse, Miss Emma Peck, H S Slocum, Miss H Baldwin, Miss E Baldwin, C K Clark, Dan Lunt, Mr Ladd and wife, Thos Gihon, wife and son; Mr Thompson and wife, G H Spalding, Mrs B F Snow, Thos Snow, Mrs B G Snow and two children, Mrs Chamberlain and child, J Grace, R Mary, T Holmes, W Gibson.—41.

FOR SAN FRANCISCO.—Per Comet, April 15th.—Miss Mary Ferra, Louis Dalet, A McDonald, Chas Lahman, A Larco, M Baker, Saml Repley.—7.

FROM HOWLAND'S ISLAND.—Per Robert L. Lane, April 15 Wm P Ryan and son, and 1 Hawaiian.—3

FROM SAN FRANCISCO.—Per D. C. Murray, April 22d.—Miss H Styles, Mrs Johnstone, E Richardson, George Fern, T Gindroff, F Stoddard, Thos Foster, Henry Macey.—8.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Mar. 21—Am ship Vigilante, Gibbons, 25 days from Acapulco.
22—Am bark Camden, Robinson, 24 days from Puget Sound.
23—Am wh bk Islander, Holley, 200 bbls sperm.
23—Am wh bk Sea Breeze, Hamilton, 650 bbls wh.
23—Am wh ship Champion, Worth, 40 bbls sperm.
24—Am wh ship Europa, Mellen, 65 bbls sp, 75 bbls wh.
24—Am wh bk Awashonks, Norton, 80 bbls sperm.
24—Am wh bk Eagle, McKenzie, 400 bbls wh.
24—Am wh bk Ben Cummings, Halsey, 15 bbls sperm.
25—Haw bk R W Wood, Jacobs, from sea.
26—Am wh bk Oriole, Hayes, 40 bbls whale.
26—Am wh bk John Howland, Wheldon, 100 bbls sp, and 300 bbls whale.
27—Am wh bk George, Davis, 100 bbls sp, 450 bbls wh.
28—Steamer Idaho, Conner, 10 and 18 hours from San Francisco.
28—Am str Idaho, Conner, 10 days 12 hours from San Francisco.
28—U. S. str Lackawanna, Reynolds, 26 hours from, Hilo, Hawaii.
28—Am wh ship Geo Howland, Knowles, from California coast, with 260 bbls wh.
28—Am wh ship Gen. Scott, Washburn, from California coast, with 200 bbls wh.
31—Am wh bk Janus, Smith, from California coast, with 115 bbls sp and 300 bbls wh.
April 2—Am wh bk Concordia, Jones, from home, clean.
3—Am wh bark Tamerlane, Winslow, from cruise with 75 bbls sp.
3—Tah wh bark Norman, Snyder, 23 days from Tahiti.
3—Am wh bark Tamerlane, Winslow, from Marquesas, 1000 wh, 75 sp.
6—Am wh bark Fanny, Hunting, with 130 bbls sp oil.
6—Am wh bark Helen Mar, Herendeen, 55 bbls sp oil.
6—Am wh bark Hibernia, Ludlow, 180 bbls sp, 20 wh.
9—Am wh bark Hercules, Howland, clean.
15—Haw brig Kamehameha V., Stone, 60 days from Baker's Island.
15—Am wh bark Helen Snow, Campbell, from cruise, with 175 bbls sperm.
15—Am bark Hattie G. Hall, Fisk, 22 days from San Francisco.
15—Brit ship Robert L. Lane, Martin, 41 days from Howland's Island.
16—Am wh ship Thos. Dickason, Jernagan, from cruise with 175 bbls sperm.
17—Br bark Celestia, Knapp, 25 days from San Francisco.
18—Am bk Jennie Prince, Prince, 43 days from San Juan.
22—Brit bark Japan, Snow, 60 days from Sydney.
22—Am bark D C Murray, Bennett, 18 days from San Francisco.
24—Haw bark Mauna Loa, Reinking, 53 days from Port Gambie.

DEPARTURES.

Mar. 21—Am wh bk Active, Robinson, to cruise.
23—Am ship Vigilante, Gibbons, for Singapore.
24—Am wh bk Islander, Holley, to cruise.
25—Japanese ram Stonewall, Brown, for Japan.
26—Am brig Morning Star, Tengstrom, for Marquesas.
28—Am wh ship Champion, Worth, to cruise.
28—Am wh bk Awashonks, Norton, to cruise.
28—Am wh bk Eagle, McKenzie, to cruise.
30—Haw wh bk Hae Hawaii, Heppingsstone, to cruise.
30—Am wh bk Sea Breeze, Hamilton, to cruise.
30—Am wh ship Europa, Mellen, to cruise.
30—Am wh bk Ben Cummings, Halsey, to cruise.
30—Am wh bk John Howland, Wheldon, to cruise.
30—Am wh bk George, Davis, to cruise.
31—Am wh ship George Howland, Knowles, to cruise.
31—Haw wh brig Kohola, Tripp, to cruise.
April 1—Am wh ship Gen Scott, Washburn, to cruise.
2—Haw wh brig Pella, Almy, to cruise.
3—Am str Idaho, Conner, for San Francisco.
3—Am bark Rainier, Hayden, for Portland.
3—Am wh bark Concordia, Jones, to cruise.
3—Am wh bark Jas Allen, Willis, to cruise.
4—Am wh bark Tamerlane, Winslow, to cruise.
4—Tah wh bark Norman, Schneider, to cruise.
6—Haw bark Bernice, Johnson, Ochotsk.
6—Am wh bark Fanny, Hunting, to cruise.
8—Am wh bark Helen Mar, Herendeen, to cruise.
9—Am wh bark Hibernia, Ludlow, to cruise.
9—Am wh bark Hercules, Howland, to cruise.
13—Am wh bark Callao, Brown, to cruise.
15—Am bark Comet, Abbott, for San Francisco.
16—Am bark Hattie G. Hall, Fisk, for Baker's Island.
16—Am wh bark Janus, Smith, to cruise to westward.
18—Am wh sh Thos Dickason, Jernagan, for a cruise.
18—Am wh bk Helen Snow, Campbell, for a cruise.
22—Brit bark Japan, Snow, for San Francisco.
23—Am bark Jennie Prince, Prince, for Baker's Island.
23—Am sh Syren, Perkins, for New Bedford.

Information Wanted,

Respecting *Edward St. Germain*, of Lausburgh, New York. Any information will be gladly received by the editor of the *Friend* or *Gazette*.

LYNN, MASS., Aug. 28, 1867.
MR. HILLER.—Dear Sir:—Will you please to inform me whether *Joseph W. Richardson* is in Honolulu or not; he is a brother of mine. I wrote to him a year ago; I received some weeks since the same letter. It was advertised in the Honolulu Post Office from Dec. 31st to May 28th. If he is dead, please send me the particulars about his death, and whether his son is living or not. Yours, very respectfully,
EDWARD S. RICHARDSON.



New Series, Vol. 18, No. 6.

HONOLULU, JUNE 1, 1868.

{ Old Series, Vol. 25.

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THE FRIEND.

JUNE 1, 1868.

British Congregational Ministers and Missionaries.

A friend has kindly loaned us the "Congregational Year Book" for 1868, published in London. This is a large volume of more than 400 pages, giving a great amount of statistical information respecting Congregational or Independent ministers and their churches scattered throughout Great Britain, the Colonies, and the heathen world. From this book, it appears that there are in

England.....	1,822	ordained ministers.
Scotland.....	104	"
Wales.....	425	"
Ireland.....	23	"
Colonies.....	321	"
Foreign missions.....	265	"
Total.....	2,965	"

This footing up shows a much larger number than we had imagined could be enumerated in that land, where Episcopacy, Methodism and the Baptists hold so commanding a position.

We were much interested in looking over the list of foreign missionaries, now laboring in the South Seas, India, China, Africa, Madagascar and the West Indies. It is well known that these are all laboring under the patronage of the London Missionary Society, that veteran and venerable association, which is the pioneer Society among Protestants engaged in the foreign missionary work. In round numbers, foreign Congregational

missionaries, compared with Congregational ministers preaching at home, would be about as *one to ten*. We have not statistical tables at hand to verify the assertion, but we do not imagine that other Protestant denominations are sending forth more than *one in ten* of their ordained ministers to preach the gospel among the unevangelized nations of the earth. This proportion appears small—only one in ten—while the inhabitants of heathen lands so vastly out-number even professedly nominal Christians. We fear candidates for the Christian ministry in Europe and America are as yet very far from coming up to a full appreciation of the command, "Go ye into all the world and preach the gospel to every creature." Well did the Duke of Wellington style this command the "marching orders" of the Christian ministry.

From the volume we have here noticed, we might also glean much more of interest relating to the Congregationalist or Independent ministers of Great Britain. As a denomination, they appear to be aggressive and vigorous, the patrons of schools and seminaries, and insist upon a thorough theological training as an essential requisite for the Christian ministry. From all we can gather, the Congregational ministers of Great Britain favorably compare with the ministers of other denominations in ability, scholarship, eloquence, and all those essential qualifications which form, in the estimation of the Apostle Paul, "a workman, that needeth not to be ashamed, rightly dividing the word of truth."

Hawaiian Evangelical Association.

To-day, June 1st, this ecclesiastical association convened at the Lecture Room of Kawaiahao Church. There was a full attendance from all parts of the Islands. The Hawaiian pastors and delegates now much out-number the foreign members. The contrast is most striking between the body as now organized, and the "old general meeting" of the American missionaries. Young

Hawaii is coming upon the stage, and as in the Hawaiian Parliament, so in the meetings of the Association, Hawaiians out-number foreigners. In glancing over the assembly of ministers and delegates, we notice the following representatives of the American missionaries and their sons:

HAWAII—Hilo—Rev. T. Coan, Rev. D. B. Lyman. Kealakekua—Rev. J. D. Paris. Kohala—Rev. E. Bond. Hamakua—Rev. J. Bicknell.

MAUI—Lahaina—Rev. D. Baldwin, Rev. C. B. Andrews. Wailuku—Rev. W. P. Alexander.

MOLOKAI—Rev. Mr. Forbes.

OAHU—Honolulu—Rev. L. Smith, D. D., Rev. P. J. Gulick, Rev. Dr. Gulick, Rev. H. Parker. Kaneohe—Rev. B. W. Parker. Wai-
alua—Rev. O. H. Gulick.

KAUAI—Koloa—Rev. Dr. Smith, Rev. D. Dole. Waioli—Mr. Wilcox.

Absent—Rev. L. Lyons, Waimea, Hawaii; Rev. S. E. Bishop, Dr. Wetmore, Hilo, Hawaii. Rev. Mr. Pogue is in California.

ARRIVAL OF THE MORNING STAR.—We gladly welcome this vessel on her return from the Marquesas, whither she sailed about two months ago. The delegate, the Rev. L. Smith, D. D., returned safely, and reports most favorably respecting the prospects and prosperity of the Hawaiian missionaries. During the past year six new church buildings have been erected, and about fifty united with the several mission churches. The Rev. Mr. Keiwi, of the Oomoa station, on Fatuhiva, returned. The missionary families were all well. The vessel had a long passage to the islands of thirty-six days, but returned in only eleven and a half days. This was a remarkably quick passage.

DONATIONS.—From E. Dimond, for the Bethel, \$5; from Richard Bates, U. S. ship *Mohongo*, for the *Friend*, \$1 25, and for Bethel, \$1 25; from Capt. Knapp, of bark *Celestia*, for Bethel, \$5.

"The Relation of the Bible to Science."

This is the title which we find heading a pamphlet containing three sermons preached in the city of Worcester, Mass., by the Rev. M. Richardson, Pastor of Salem St. Church. The course of reasoning in these discourses indicates that the Christian divine shrinks not from grappling with those questions of science which some have endeavored to discuss in a manner injurious to the cause of divine revelation. The preacher aptly remarks in his opening discourse, "As chemistry teaches the elementary construction of bodies; as medicine deals with diseases and their cure; so does inspired truth have to do with sin and holiness. The Bible is a book of religious character. It alludes to a multitude of other subjects, but only as they bear upon this."

So long as divines and men of science keep this principle in view, there will be no conflict between the Bible and science. The gospel minister may lay the whole created universe under contribution for the illustration of the sacred volume, and so long as he keeps within his proper sphere as a Christian teacher, he need not fear all the array of sceptics and infidels, however learned in science and philosophy and able they may be, in the language of the great Leibnitz, "to drive all the sciences abreast." Gospel ministers are the last of all inquirers after truth who should be afraid lest men of science will make discoveries which will overturn the Bible. Every gospel minister well-read and equipped for the pulpit, may rather exclaim in the glowing language of the Rev. Dr. Tyler, Professor in Amherst College: "So far, then, from being alarmed at the progressive influence of science upon religion, it is with emotions of delight too big for utterance that I look down the tract of time, and see, with the eye of faith, science and religion pouring a flood of light upon each other; seal after seal broken, and page after page of surpassing beauty and glory opened to view simultaneously in nature and revelation; doubts removed, and mysteries explained; the elements conquered, and the passions subdued; man reclaimed and God honored; and the world at length irradiated with the blended beams of a sanctified literature and an enlightened Christianity. To the men of that happy day, 'heaven above will indeed be a reward for heaven enjoyed below.' To behold the dawning of that day, and pray and labor for its approaching consummation, is a privilege which prophets and kings of former times never enjoyed."

Literary people will sympathize with Mr. B. B. Shillaber ("Mrs. Partington,") who is afflicted with gout, which he avers he inherited from his wife's ancestors.

LIFE OF JOSIAH QUINCY, OF MASSACHUSETTS. By his Son, Edmund Quincy. Boston: Ticknor & Field. 1868. 560 pages.

The subject of this memoir was born in Boston in 1772, and died at Quincy, Massachusetts, in 1863, at the advanced age of 91 years. His life run parallel with the Republic, and for many years was closely identified with its history. This is a most charming historical memoir. His congressional career during the early part of this century was characterized by great boldness of speech. He foresaw and predicted with great clearness the coming "impending crisis" between the Slave and Free States, but lived sufficiently long to read Lincoln's Proclamation of Emancipation, and to rejoice over the new order of events. When the firing on Fort Sumter, in Charleston harbor, was announced, he was heard to exclaim, "I know we are going to be a great nation! I never felt sure of it before."

His career as President of Harvard University, and Mayor of Boston, are admirably delineated in this memoir, which his son has written with great care, research and accuracy. During President Quincy's long and eventful public life, he was brought into contact with a great multitude and variety of distinguished and literary men. This volume contains many letters from that most eccentric and remarkable man, John Randolph, of Roanoke, Virginia; also from General Lafayette, and many noted political men. We cannot recall the memoir of any departed American statesman and patriot whose life is more worthy of perusal. Mr. Quincy was most intimately acquainted and associated with President John Adams and his son, John Quincy Adams. They were neighbors at Quincy, Massachusetts.

Should any of our readers chance to meet this "Life of Josiah Quincy," we hope they will not fail to read it, even unto the end. Its perusal will richly reward the reader. The more of such books the better. Every page is written in such scholarly style and with so much literary taste, that its perusal is a continual "feast of reason and flow of soul." The mechanical and typographical execution of the volume is an honor to the publishers and printers.

THE KINGDOM OF HEAVEN IS LIKE UNTO LEAVEN.—The *leaven* of gospel truth is gradually spreading and permeating the minds of men. There is nothing more wonderful than the manner of the gospel working its way among men. Here comes a shipmaster, Capt. Jernegan, who reports that far away in the South Pacific he touched at an island of the Pomoutu group, where there have been no foreign or white missionaries, and yet from some Tahitian teachers, the poor people had learned to read, and obtained

a remarkable knowledge of the Bible. He had some of the natives on board for days, while the ship was cruising. This shipmaster would take his English Bible, and the natives would take their Bibles, and then by reference to chapter and verse, *they could converse in Scripture language*, although not in the language of men, for the natives could not understand English, and the shipmaster could not understand their language. Wonderful the power of steam! Wonderful the triumphs of the telegraph! Wonderful are volcanoes and earthquakes! But not half so wonderful are these phenomena of nature and science, as the wonderful permeating power of gospel truth. This fact will become more and more manifest as Christian missionaries succeed in diffusing the rays of gospel truth among Hindoos, the Japanese and Chinese. Ere long the whole world will be *leavened*.

STEAM MAN.—We have often had our attention arrested by numerous references in the newspapers to this new invention. We hardly knew whether to believe the statements or not, but the following from the New York *Observer* may settle the matter:

"The steam man is no hoax. We have seen him, steam up, legs flying and all going. A figure in human shape, with a boiler inside of him and a fire blazing, has the necessary machinery at his back to make his legs go alternately, and with power sufficient to draw as much as a horse. This is a small man. It may be made of two, three or four horse power, and to move at the rate of ten or fifteen miles an hour, with a load on a common road. This fellow came over from Newark by the ordinary road when the snow made the travel bad. The whole cost of a man engine, ready to draw, is about \$300. It costs about fifteen cents a day to keep him in coal, which is the only feed he needs. If you are in Broadway, 538, by all means step in, and see the operation."

HOOSAC TUNNEL.—This famous undertaking is now testing the energies and drawing upon the pecuniary resources of the people of Massachusetts. We cannot take up a Massachusetts newspaper but we see allusions to the progress of the work. A laborer once residing in Honolulu, but now at work at North Adams, Massachusetts, thus writes us under date of February 29th, 1868:

"Now a word about the Hoosac Tunnel. You must understand that I know all about it, for I live about two miles from it, and have been at work upon the machinery for the last two years. It is a great undertaking to bore a hole through that mountain, four and two-thirds of a mile through. [Solid rock—granite, we believe.—EDITOR.] Up to December 2d the actual distance advanced was 7,098 feet. The whole distance through is 25,031 feet, consequently 17,933 feet are yet to be bored. The Mt. Ceniz Tunnel through the Alps, will be 39,981 feet, or more than seven and a half miles, of which 9,552 feet have already been bored."

American Wells.

For the Friend.

On the Reef.

In reading some weeks ago a report of the British army in Abyssinia, we noticed that the soldiers were suffering for the want of water; but in their extremity they had resorted to the American system of digging wells. We have been sorely puzzled to learn what that system was, which should be styled *peculiarly American*. The following statement from a London magazine will explain the matter:

THE AMERICAN TUBE WELL.—Probably no invention of the present day is causing among scientific men so much attention as is this exceedingly simple and yet most efficient apparatus for obtaining, in almost all situations, pure water at a small outlay. It consists of nothing more than an iron tube perforated with holes at the lower end, and shod with a steel point, which enables it readily to penetrate the hardest soil. This tube is driven into the ground vertically by means of repeated blows given by a hollow monkey working on the tube as a guide. These blows are received upon a strong clamp firmly gripping the tube near the ground, the clamp being from time to time raised as the tube descends into the earth. The process of driving is continued until it is ascertained, by means of a plumb lowered into the tube, that a water bearing stratum has been reached. A pump is then attached to the tube, and the water obtained; at first the water pumped up comes thick and dirty, but after a while it comes clearer and clearer, until that is perfectly pure which remains. It is evident that, apart from the simplicity of the tube-well system, its great advantage is in the purity of the water obtained. In no ordinary dug well is it possible to prevent surface water and drainage from mixing with the purer water springing from the bottom; indeed, it is very questionable if in any case an open well is more than a cesspool in which the drainage from all the surrounding soil is collected. The unhealthy character of many localities may fairly be traced to the deleterious nature of the water supply arising from this cause, and it must always be a matter of vital importance to obtain water cut off from these impurities, and if possible drawn direct from the natural source. This the patent tube-well system most completely effects, for the tube driven into the ground seals up the well from all surface drainage; indeed, if the sinkers come to water inferior in quality or quantity, they may drive through that into a lower and better stratum, and completely exclude the upper water; and then, as they pump, the smaller particles of soil pass through the perforations into the well and are drawn up, leaving behind a bed of gravel and small stones, which forms a natural reservoir and filter to each well, and insures the purity of the water subsequently pumped up. This invention is known and appreciated by the Americans, who employed it in the Northern army to supply their troops with water all through the campaigns. It is of more recent introduction into this country, but is already beginning to be adopted by all those who value the purity of water. The government, after testing it practically at Aldershot, have sent a special brigade and a

number of wells with the Abyssinian expedition. The Emperor of the French has had several wells sunk under his own personal supervision, with most decided success, both at Buchy and near Paris, and has ordered a number for the use of the army and school of agriculture.—*London Mechanics' Magazine*.

Some twenty-five years ago a young man attached to H. B. M.'s ship *Carysfort* was accustomed frequently to call at our office. After returning to England, he was appointed to an office in Greenwich Hospital, where he has resided for many years. In a letter recently received from him, the following passage, relating to the adventures of three of his sons, attracted our attention as quite remarkable:

"Singular enough, my eldest son was in India during the terrible mutiny. He was one of the Naval Brigade, and was at Cawnpore and other places rendered memorable by the terrible atrocities committed there. Another of my sons was in the American war, and was at the destruction of one of the strong forts belonging to the Confederates, barely escaping with his life. The other and third son was at Sebastopol, at the taking of Canton, and has been two years in the Forest Rangers in New Zealand, and was also with Garibaldi in Italy and Naples. How they have all escaped is indeed a wonder and a mercy.

"Poor old Greenwich Hospital, so many years the asylum of the war-worn and brave defenders of our land! Out of 2,500, we have only 579 left. * * * We have a few of the old Trafalgar men yet living."

THE HON. A. G. BURLINGAME'S APPOINTMENT.—The newspaper writers and diplomats all over the world appear to be astonished at the appointment of this American to the high office of Envoy Extraordinary to the Courts of Europe. But have not the Chinese statesmen been studying of late years the great work of the American Wheaton on the "Laws of Nations?" That work has been translated into Chinese by one of the American missionaries. It appears perfectly natural and logical for the Chinese to take a step in advance. Among the Chinese and Japanese there are men of great learning and shrewdness. They are ready to meet the emergencies which have been forced upon them, but like *Conservative* statesmen the world over, they will not go ahead until pushed forward by the Radicals.

GOOD PHYSICIANS.—William Howitt, who is over 73 years of age, says he had four doctors—Temperance, Exercise, Good Air and Good Hours. Good physicians are a great blessing. Having employed the above-mentioned for many years, we can recommend them with confidence. If they fail, we would refer our invalid readers to those whose cards are to be found among our advertisements.

I noticed from my look-out the other day, a vessel that showed unmistakable signals of distress. It was a foreign vessel, and she seemed to have a Hawaiian convoy. Her movements were not a little mysterious, standing off and on, now tacking with difficulty, and sailing in a course not quite direct, giving lookers-on the impression that she was weak handed; that her crew were down with the scurvy, or some other terrible malady; and that the vision of the man at the wheel was affected so that he could not clearly make out the points of the compass; or else, that he was afflicted with the shaking palsy; and she rolled, without any apparent cause, as though some hidden power in her hold were shifting the cargo from side to side.

As I was gazing and wondering what could be the cause of her singular maneuvers, especially as the sea was smooth, and only a pleasant breeze blowing, I noticed that her movements were becoming more and more unsteady. A little shaking, a sudden lurch, and she was on beams' ends. And there she lay, a warning to all passing ships not to take as freight, or provisions, what, in all probability, would cause a mutiny on board to deprive the captain and officers of all authority, and give up the management of the ship to ignorance and haphazard.

Now all this risk and loss was brought about by disregarding the sailing directions and the chart. Here is the caution in the sailing directions: "Look not on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." If you heed not this caution, "you will be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast."

It is well to have a convoy, when in danger of pirates; but it is not so pleasant to have a policeman for a convoy. NAUTA.

RITUALISM DEFINED.—In a pamphlet by the Hon. Henry Noel, entitled "Ritualism in England," we find the following definition of Ritualism: "It is a kind of Popery peculiar to England. I do not think it could exist in any other country. It is, in fact, an anomalous religion. It is English Popery; Popery without the Pope. It is Protestantism slipping and sliding into Popery. It is Protestantism in a chrysalis state. A chrysalis we know is a grub; it is a caterpillar; it will be a butterfly. So Ritualism is a grub; its Protestant legs are gone; its Papist wings are not yet quite come. I distinctly connect Ritualism, Puseyism and High Churchism with Popery. I would leave this short sentence on your mind. High Churchism is low Popery. In Ritualism, England and Rome meet and kiss each other."

THE FRIEND.

JUNE 1, 1868.

MISSION SCHOOL ON NORFOLK ISLAND.—

Mrs. Sinclair, on Niihau, has sent us a copy of the *Canterbury Times*, published in New Zealand, which contains an interesting report of J. C. Patteson, who is at the head of the Milanesian Mission. "This Mission is endeavoring to spread the gospel throughout the extreme western portion of Polynesia. It is under the auspices of the Church Missionary Society of England, and more especially the direction of the Bishop of New Zealand. The method of operation has hitherto been to go among the savage islanders of Milanesia and collect young men, who were brought to New Zealand for education. That school has been recently removed to Norfolk Island. It is composed of over fifty pupils. The missionary schooner *Southern Cross* is engaged in cruising among these islands. The prospects of the Milanesian Mission are now very encouraging, as we infer from the reading of this report."

THE KAU SUFFERERS.—The public has most generously contributed for their relief. In addition to the amount distributed during the progress of His Majesty, several contributions have since been made. The proceeds of a musical concert at Kawaiahao Church, another at Kaunakapili Church, a collection at the Reformed Catholic Church, a musical performance by the amateurs of H. B. M.'s ship *Reindeer*, and a subscription by the U. S. ship *Mohongo*, have all been devoted to this object. While we mourn over the disasters which have fallen upon the poor people, we rejoice that a generous response has been called forth, in all amounting to several thousand dollars.

EARTHQUAKES ON HAWAII.—We learn from Judge Hitchcock, who has just arrived from Hilo, that the earth has by no means become quiet. Two, three and more earthquakes are daily experienced at Hilo, and through Kau. Reports from Kona indicate that the land is not at rest on that part of the island. It is the opinion of some that these earthquakes will not cease until the subterranean lava has again found vent. In Kau the *trembling* is very frequent, and sometimes severe.

MEETING OF THE HAWAIIAN EVANGELICAL ASSOCIATION.—The session of this ecclesiastical body, composed of the pastors of churches and delegates, will commence its meetings during this week. It is pleasant to welcome our missionary associates as they come up to these annual gatherings.

RELIGIOUS NOTICE.—A young, the Christian Chinaman, being on a visit to Honolulu as delegate from the native church of Lahaina to the Evangelical Association, will deliver an address to all Chinese who will gather at the Bethel Vestry next Sabbath evening, at 7½ o'clock.

LETTER FROM CEYLON.—By a late mail we received a letter from an American missionary, the Rev. J. C. Smith, preaching in Ceylon, where he has been laboring under the patronage of the American Board for more than a quarter of a century. Under date of October 28th, 1867, he thus writes:

"The work here is indeed 'up-hill' work. When we compare the present state with what it was twenty-five years ago, we can see much progress. We have ordained another native pastor, and installed him over the church at Batticotta, and the church has his whole support. This is a step in advance, and is encouraging. We hope that others may do the same.

"We have just heard of the death of Mrs. Rendall, of the Madura Mission. She was on her way to America with her husband and one child, hoping to meet her five children in America; but she was suddenly called away on her passage in the Mediterranean, two days after leaving Alexandria."

NEWSPAPER CORRESPONDENTS.—We learn that several ladies and gentlemen, corresponding for newspapers in San Francisco, New York and London, were landed at Hilo to make a tour of that island, and perhaps other islands of the group. Among them were Dr. Beck, correspondent of the *Alta* and a London paper, and Mr. Denny, artist, corresponding for that valuable paper, the *London Illustrated News*.

CRATER OF KILAUEA.—The lava has again returned to the old crater of Kilauea, which is as active as in former years. The old lake is filled up, and other smaller ones have broken out. At night the reflection is seen distinctly from Hilo at last accounts. Fears are quite groundless that the crater of Kilauea had become extinct.

CURIOUS PARCHMENT.—At the close of a series of sermons on the Book of Esther, by the Rev. Mr. Corwin, he exhibited a Hebrew copy of the book, apparently very old, and exhibiting marks of use. It was presented to Dr. Stangenwald by a Jew at Jerusalem, as a grateful expression of gratitude for medical services.

ARROWROOT.—From a specimen which has come to hand, we infer that Mr. C. Copp, of Honopou, Hamakualoa, Maui, is preparing for the market a very good article of arrowroot.

LECTURE BEFORE THE OLYMPIC CLUB.—The Rev. E. Corwin will lecture before the Club on the "Mystery of Motion," on Friday evening, June 5th.

☞ We would acknowledge papers for distribution among seamen from Mrs. Chamberlain and the Rev. A. Bishop.

LATE AMERICAN NEWS.—The news from Washington indicated that the President would escape impeachment by a single vote.

☞ On Tuesday May 5, the U. S. S. *Mohongo*, Capt. E. Simpson, arrived from San Francisco, to relieve the *Lackawanna*. She is an iron "double-end" of about a thousand tons register, built with two bows; that is, her bow and stern are alike, so that, by shifting her rudder to either end, she can steam either way. She was built solely for river service, so that she can steam up or down stream, without having to turn around. She is not properly speaking a sea-going vessel, and has been sent out to the Pacific solely on trial. Thus far she has proved herself all that has been expected—fast, safe and comfortable. She carries ten guns and a complement of — men. The following is a list of her officers:

Commander—Edward Simpson.
Lt. Com. and Executive Officer—Thomas L. Swann.
Lt. Com. and Ordnance Officer—G. W. Hayward.
Masters—C. H. Black, Geo. Talcott, C. H. Stockton.
Surgeon—J. S. Knight.
Paymaster—C. D. Mansfield.
Acting Chief Engineer—John Middleton.
Second Asst.—Samuel Gragg, J. C. Lewis.
Third Asst.—O. F. Chamberlain, W. F. Blakemore.
Midshipmen—H. B. Mansfield, J. M. Miller, Richard Rush, Andrew Dunlap.
Captain's Clerk—M. F. Meagher.
Paymaster's Clerk—W. Moriarty.
Boatswain—J. Harding.
Carpenter—A. O. Goodsoe.—Advertiser.

☞ On Thursday, May 7th, H. B. M.'s steam corvette *Reindeer*, Commander E. Nares, arrived from Esquimaux, Vancouver's Island, nineteen days passage. She is of 953 tons burthen, seven guns, 200 horse-power, and 175 men. She reports that the *Cameleon* left on the 6th of April, for Panama. The following is a list of her officers:

Commander—Edward Nares.
Lieutenants—William H. C. St. Clair, Albert J. O'Rourke.
Navigating Lieutenant—Charles Wotton.
Surgeon—James C. Eastcott.
Paymaster—Charles Barrs.
Chief Engineer—John P. Allen.
Assistant Surgeon—Edward Dann, M. D.
Sub-Lieutenants—Edward J. Wingfield, Alleyne P. Pascor, Count F. C. Metaxa.
Engineers—Thomas Scott, John Leeson.
Assistant Engineer—Elijah Tricker.
Midshipmen—Charles W. Last, Thomas F. Thomas, D. E. B. Henderson, L. C. Stuart.
Clerk—Arthur T. Claydon.
Gunner—William Bockham.
Carpenter—Jonathan May.
Acting Boatswain—Francis Broadmead.—Advertiser.

NAVAL.—The United States Ship *Lackawanna*, 7 guns, Capt. Wm. Reynolds, left this port on Wednesday, May 6th, for San Francisco. This ship arrived here about fifteen months since, and has spent most of the time in port, having been off on several short cruises only. During her stay here, it is estimated she disbursed at least \$240,000, nearly all which amount went into circulation. Capt. Reynolds and officers have conducted themselves so as to win the esteem and respect of the foreign residents, which have been acknowledged in a very flattering testimonial signed by several hundred persons. A public dinner was tendered to the Captain by his countrymen, but was declined for want of time.—Advertiser.

MORE HELP FOR THE NEEDY.—We are requested by Her Majesty QUEEN EMMA to acknowledge the receipt by her of the sum of ninety-five dollars (\$95) generously contributed by the seamen of the United States Steamer *Mohongo*, now in port, for the relief of the Kau sufferers. The gift is all the more welcome as the result of a spontaneous effort on their part, unknown to their officers, until after it was collected. All honor to the gallant tars, for their sympathy and kindness.

"The drying of a single tear has more
Of honest fame than seas of gore."—Advertiser.

☞ The members of the Legislature visited the U. S. S. *Mohongo* on Saturday, May 23, at the invitation of Capt. Simpson. On their arrival, they were received by the gallant Captain and his officers, under a salute of fifteen guns. An hour or more was spent on board examining the ship, which to most of the visitors was a novel specimen of naval architecture, no similar vessel having ever before visited this port.—Advertiser.

Missionary Sermons.

OAKLAND PRESBYTERIAN CHURCH.—Rev. Mr. Hamilton announced a course of sermons for Sabbath evenings on India. He contemplates a similar course on China. His aim is to show the history, workings and results of modern missions, and awaken, among his people a more intelligent and earnest interest in the cause of missions itself. *Occident.*

We are glad to read notices like this in a California religious newspaper. The subject of missions to the unevangelized nations of Asia and Africa, is one which should be brought before the churches of Christian lands. Any church that does not actively engage in spreading abroad the Christian religion among the heathen, is unworthy to be called *Christian*. The pastor bringing the subject before his people, will not only call forth contributions, but awaken an interest among the young, which will lead some to seek an education for the very purpose of preaching the gospel in heathen lands. Every church ought to send at least one of its members on a foreign mission. In order to accomplish this object, the Rev. Mr. Hamilton, of Oakland, is pursuing the right course, and we should be glad to learn that every pastor in California and Oregon was following his example.

European Correspondence.

Not a few Hawaiian born are now residents and travelers in foreign lands. It is exceedingly pleasant occasionally to receive their hearty *aloha*, and read their correspondence. We have been favored with a few paragraphs from the lengthy letters (written to family friends) of Mrs. Weaver, formerly Miss Armstrong, who is now traveling in Europe and the Orient.

VENICE, November 15, 1867.

From Geneva, we took a steamboat to the other end of Lake Geneva; then by rail and carriage through the Rhone Valley, walled in by high, snow-capped Alps, and in many places almost a stranger to sunlight, and in consequence, the home of deformed, idiotic humanity. The *goitre* prevails, too. It is a swelling of the glands of the neck, often the size of an ostrich egg, and most unsightly. The contrast between nature and humanity is perfectly marked.

Resting one night in the antique village of Chion, next by carriage and four, we slowly ascend Simplon Pass by the famous road built by Napoleon I. for the passage of his army into Italy. It cuts the mountain side, tunnels through obstacles, crosses deep gorges by wonderful bridges, and baffles the avalanche in its stability. At various points are refuges built for the benighted and weary traveler, uninhabited, and open to all. On the summit stands the Hospice, kept by monks, and supplied with dogs, as on St. Bernard. These monks do not like to entertain ladies, so we passed on to a little inn for the night. Excelsior I can appreciate as never before. "The shades of night were falling fast" as we neared the summit, where

the white dome of Mt. Simplon cut the star-spangled sky. Beneath us were the shades and torrents of the valley, and beyond us, the vista of distant Alps. No pen can describe the scene of vision as I recall it. A strange sense of the insignificance of man creeps over one in these palaces of nature.

One day in the descent brought us to the sunny lake of Maggiore, within Italian borders, and into a soft atmosphere. The lake is a summer resort, and remarkable for its islands. Isola Bella, owned for centuries by a family of Italian counts, sustains a regal palace, with mosaic floors and frescoed walls, richly carved furniture, &c.; but its wonder lies in the garden, which is built after the manner of the hanging gardens of Babylon, in many terraces. The soil is brought from the tropics, and is often renewed—so that within sight of Alpine snows, flourish lemon, citron, orange and cork trees, with cedar of Lebanon, olive and banana trees. There were grottos draped in vines, ferns and mosses, while under the shades lurked marble fawns and cupids. I found many friends among the flowers, and had quite an *aloha* over the lantana.

From this lake we passed on to Lake Lugano, fringed with queer little villages; thence to "Como's shores," the theme of poets and artists, and one of Byron's favorite haunts, referred to in *Childe Harold*. It is a charming spot, and the climate superb. We had some glorious moonlight sails over the quiet waters.

Now follow me to the town of Como, once a splendid city, and distinguished as the home of the Plinys and Dr. Volta. In the museum we saw the rude instrument with which he formed his voltaic battery.

Next we arrived at Milan, a lively Paris-like city, well kept, and full of churches. The cathedral is a magnificent affair. It looks, and is, a mass of embroidered marble. There are seven thousand statues placed, and three thousand yet to be completed. Five hundred turrets, each terminated by a statue (aside from the main tower), cut the sky. It will require sixty years to complete the grand work, with two hundred workmen constantly employed. I have no patience with a religion that locks up its wealth in its churches, while the country is swarmed with beggars. A few of the jewels from the altars would give bread and light to many.

Poor Garibaldi has failed again. He would do much for Italy, and she sadly needs a change; but the end is not yet.

The Italian Government is suppressing monasteries and convents, and has offered for sale a large amount of church property, which shows the direction of the tide.

Let me tell you of our entrance into Venice, under the moon. Oh, it was fairy like!—passing over the fine new railroad, connecting the seventy islands of the main land, into the depot, then down broad stone steps to a gondola (shaped as you see in pictures), with high bows and stern, and gliding through the water streets, through which the tide has ebbcd and flowed for more than a thousand years; by palaces of other days, all frescoed and carved, but worn with the marks of time; in and out through narrow, dark alleys, and into the broad canal, and under the veritable bridge of sighs to the door of the hotel, once a palace of the Doges,—such

was our entrance into the city of the sea. There is a weird stillness about the place. No rattling of carts, not a house to be seen, and even the bark of a dog is a rarity. Not a tree, or any green thing, save a sickly attempt at a botanical garden on one of the seventy islands.

The evenings we often enjoy in a gondola on the grand canal, the Fifth Avenue or Montgomery Street of the city, entertained by our own fancies, and the musical tip of the boatman's oar. I do not wonder that Byron loved these haunts, since there is everything here to develop a poetical nature.

Venice boasts of nearly seventy churches, all triumphs of art. The finest is St. Marks Cathedral, for its walls are a mass of rich mosaic and frescoes, by the masters, and the floor is all fine marble mosaic, while the pillars are of alabaster and the choicest oriental marble. The high altar is said to contain the bones of St. Mark, the Apostle, translated, or rather stolen from Alexandria. In the baptistry are a chair and bits of his garments, and, of course, a bit of the cross. The choicest relic is a large stone brought from Jerusalem, from which Christ ascended. On it foot-prints are distinctly visible. In all faith, they showed the block on which John the Baptist was beheaded. I have seen crowds of poverty stricken victims of superstition pay their mite to the priest and kiss these relics. Skulls, teeth, &c., are a source of revenue to the church.

Very near us is the Ducal palace, renowned for its extensive picture gallery, where the Venetian school of art can be enjoyed. Tintoretto, Titian and Paul Veronica are my favorites here. Titian's finest work, since the burning of St. Peter, the martyr, the assumption of the Virgin is the most life-like and speaking canvas I ever saw.

The immortal bridge of sighs I send you on paper. The palace of the Doges is on the left, and the prison on the right. The prisoners pass from trial in the palace, over the bridge to prison; hence the name.

Near us is Shylock's bridge, standing as in the past—rows of shops on either side.

I had a most interesting chat with a Capuchin monk in the Armenian convent, situated on one of the islands, the other day. He was a Turk, and a perfect gentleman.

I am bored with hand-organs. Often five or six a day afflict me.

A wealthy lady left a dowry for the doves here, which have been revered from time immemorial, and ever day, as the clock in the old bell tower strikes two, they come from all quarters to be fed in the public square, never failing to notice the time. I often feed a dozen or more from my window sill. Never harmed, they know no fear.

FLORENCE, November 22.—Leaving Venice hastily, I did not mail my letter. We came by way of Padua and Bologna, of sausage memory, and over the Appenine Mountains. Florence is a delightful place, and the Pitti palace a wilderness of choice pictures. Mr. Powers received us in his studio very kindly, where we saw the Greek Slave in all her majesty. I have feasted my eyes on the Venus De Medici and Canova's Venus in the palace, and made a pilgrimage to Mrs. Browning's quiet grave. We go from here to Rome, via Pisa and Leghorn. I will write from the eternal city.

The Good Pilot; or, Jesus All in All.

On a stormy night, some years since, upon the New Jersey coast, Mr. Holmes, of the life-boat station, was awakened from his sleep by the low, heavy sound of a cannon booming over the angry water. As he listened, he found that the sounds came at regular intervals of a minute, and his practiced ear directly understood the warning notice of distress indicated by "The Minute Gun at Sea."

Rousing from his rest, he quickly manned his life-boat, and launched on the boiling waves. In the pitchy darkness he could only determine the direction of the vessel in distress by his ear; and as he listened, he bent his helm and guided his boat nearer and nearer, till at last a long flash of lightning showed a noble vessel stranded on an outer bar, with a raging sea between it and the shore. Escape for the passengers was impossible. As well might they plunge in the wide ocean as into that angry sea; and the waves, as they rolled in, broke over the vessel with a force that would by-and-by break it into pieces. The lurid lightning only showed to the panic-struck passengers the hopelessness of escape.

While they were thus giving themselves up to despair, the brave pilot was approaching them nearer and nearer, though undiscovered by them. The waves beat so high, that in vain he tried to board the vessel on the windward side, and he came under her lee; but so rapidly was his life-boat driven, that here, too, the hope of boarding was vain. His bold heart and clear head in a moment, however, devised an expedient. As he passed under the vessel, he seized a rope hanging from a yard-arm—he raised himself by it—his boat was swept from under him, and he swung himself on the wreck, to share the fate of the passengers and crew. He called them to him, and told them that, "if they would trust him," he could wear the ship off the bar, and carry them safe to land. Astonished by his heroism and self-devotion, officers, crew and passengers, by common consent, gave everything into his hands, "and every soul on board was saved." When they had all safely reached the beach, they brought to their brave pilot the precious things they had saved on their person from the wreck, and besought him to accept all they had, for to him alone they owed their lives, their all. He had placed himself in their sinking wreck, and saved them from a watery grave. He declined their gifts, and went back to his post of danger, ready again to save those who might need his skill and self-devotion.

Reader, this is, to the best of my memory, a true narrative. As I relate it, does it not bring to your mind the sweet story of grace—of grace to a perishing world, unconscious of the love that brought Jesus here to be the Saviour of the lost?—the story of One who left the glory of His Father's home, to take his place among the ruined and dying? and not to subject himself to their death only, but more than that, to hang upon the cross, a curse for sinful man; and does not his voice, in this simple narrative, call upon you, my reader, to trust in Him, showing you how vain it is, when God's "judgments roll down as waters," to attempt to escape the flood which God shall bring upon the ungodly (2

Peter ii. 5), in any other than the way He has provided.

"Come to Jesus, come and welcome;
Lay your worthless efforts by;
Find in Him complete salvation,
By Himself alone brought nigh;
Worthless sinner,
Look to Jesus Christ and live."

Learn, oh! learn God's great lesson, "man's ruin and God's remedy," and put your trust in one mighty, and able to save to the uttermost all who come unto God by Him. Poor human nature is but a shattered bark, wrecked already, and the waves of Divine wrath even now are threatening to engulf you; escape is hopeless; and now Jesus Christ, who alone knows the depths of man's ruin and need, who alone can save, cries, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. xlv. 22.) Ah! how readily do we trust our fellow-men, and how slow are we to trust God. The evil heart of man would rather brave the stormy tide than resign himself into the hands of the Good Pilot.

I pray God to apply these truths to your heart, and lead you to Him who, dying for His Church, carries with Him all His blood-washed people through the waters of death, and as the glorious head of the new family rises with them in resurrection life beyond the grave—"Behold I and the children whom God hath given me."

And notice, dear reader, if you are a Christian, yet one other thing. The brave pilot made no bargain with the wrecked mariners. All he asked was for them to trust him. He did not first demand their valuables, and refuse to save them unless they would bestow them all upon him. He saved them freely, and then their hearts were opened to pour out all they had to their deliverer. Yet how many, in undertaking to proclaim the gospel of God's grace, state it as though God thus demanded from the poor sinner the sacrifice of all his treasures before he will listen to his cry for mercy. But, ah, no! God's way is very different. He saves us freely, and thus wins our hearts; so that, as we contemplate His mighty love, we feel that nothing is too near or too dear to pour out for "Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever."

A Terrible Shipwreck—Sixty-nine Lives Lost.

NEW YORK, March 23.—Australian papers via Panama, contain full reports of the horrible wreck of the ship *General Grant*, owned by Page, Richardson & Co., of Boston, Mass., which left Melbourne, Victoria, on the 7th of May, 1866, with a valuable cargo and a large number of passengers. Since then nothing has been heard of her till intelligence of the wrecking of the vessel at the Auckland Islands, eleven days after her departure. The circumstances of wrecking and the tales of the sufferings of the survivors are remarkable. The following account is from an Australian paper:

Intelligence has just been received that the ship *General Grant*, which left Melbourne for London on the 3d of May, 1866, was wrecked at the Auckland Islands on the 14th of the same month. The current drew the vessel toward the rocks and then in a vast

cave, where the masts struck against the roof and drove them through the vessel's bottom, causing her to sink. Fifteen persons only were saved in boats. They succeeded in reaching a hut on one side of the islands, and here they lived on muscles, seals and pigs. One seaman died about a year ago. The chief officer and three seamen left in a boat with the hope of reaching New Zealand. No tidings, however, have been heard of them. On the 21st of November last, the ten survivors, after eighteen months hardship and privation on the islands, were picked up by the whaling brig *Amherst*, Capt. Gilroy, and taken to Bluff Harbor, New Zealand. The cave into which the *General Grant* was driven is 25 fathoms deep and 250 yards long, and the masts just reached the top. The Captain, W. H. Laughlin, and sixty-eight others perished. The *General Grant* was a new ship of 1,095 tons burden, and was owned by Page, Richardson & Co., of Boston.

Stray Thoughts.

Jails and State prisons are the complement of schools: so many less as you have of the latter, so many more must you have of the former.—*Horace Mann*.

HABIT—Habit is a cable. We weave a thread of it every day, and at last we cannot break it.—*Horace Mann*.

The prayer of Christ was, "Thy kingdom come." The prayer of every bigot is, "My kingdom come."—*Horace Mann*.

Love your fellow creatures, though vicious. Hate vice in the friend you love the most.—*Horace Mann*.

I think I restrict myself within bounds in saying that as far as I have observed, ten men have failed from defect in morals where one has failed from defect in intellect.—*Horace Mann*.

To seek what is impossible is madness, and it is impossible that the bad should not do something of this kind.—*M. Antoninus*.

Such as are thy habitual thoughts, such also will be the character of the mind; for the soul is dyed by the thoughts.—*M. Antoninus*.

Happy is the husband of a good wife; for the number of his days is double.—*The Son of Sirach*.

Pronounce no one happy before his death: by his children shall he be known.—*The Son of Sirach*.

Before praying prepare thyself, and be not as the man who tempteth the Lord.—*The Son of Sirach*.

RARE CHANCE FOR AN HONEST SAILOR.—At Toulon, France, an old sailor left some property to be given as a prize to the most virtuous girl in that town, which was to serve as her dowry, and that she should wed the honestest sailor. The Mayor was to find the virtuous girl, and the Admiral of the port the honest mariner. This year, however, the prizes have been duly awarded, but, on presentation, the Jack Tar did not come up to the young lady's expectations. So the matter remains unsettled.

The demolition of the fortress of Luxembourg, one of the conditions of the peace of last summer, is prosecuted with great energy, three men and a boy being the present force employed in the work.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

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and at the Exhibition in London in 1862.

The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—

The Grover & Baker Company, Boston,
The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, " "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,

sold 18,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

Please Call and Examine.

11 1y

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE.

TERMS:

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Two copies, " 3.00
Five copies, " 5.00

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

April 28—Am clipper ship Kingfisher, Gibbons, 24 days from San Francisco.
 29—Eng brig Clio, Cargell, 30 days from Wakes Island.
 May 1—Br brig Robt Cowan, Gardiner, 43 days from Victoria, Vancouvers Island.
 1—Am bark Clara R. Sutil, Brooks, 20 days fm Eureka.
 3—Am schr Alaska, Calhoun, 30 days from Victoria.
 4—Am stmr Idaho, Conner, 9 days and 22 hours from San Francisco.
 5—U S stmr Mohong, Com. Simpson, 11 days from San Francisco.
 7—H B M's stmr Reinder, Com. Narcs, 19 days from Esquimaux, V. I.
 10—Am ship Wm Wilcox, Johnson, 14 days from San Francisco.
 18—Am ship Grace Darling, Smith, 10 days from San Francisco.
 18—Am ship Nor Wester, Mosier, 11 days from San Francisco.
 26—Brit schr Kinan, McKennon, 18 days fm Victoria, V. I.
 27—Haw schr Prince, Wood, 21 days fm Aukatan, Alaska.

DEPARTURES.

April 25—Br bark Celestia, Knapp, for San Francisco.
 May 4—Am ship Kingfisher, Gibbons, for Baker's Island.
 4—U S stmr Lackawanna, Reynolds, for San Francisco.
 7—Schr Nettie Merrill, Lambert, for Kauai.
 8—Haw bark Mauna Ika, Reinking, for Puget Sound.
 9—Am stmr Idaho, Conner, for San Francisco.
 9—Am bark D C Murray, Bennett, for San Francisco.
 13—Haw bark R W Wood, Jacobs, for San Francisco.
 13—Brit brig Clio, Cargell, for Hongkong.
 16—Am ship Wm Wilcox, Johnson, for Baker's Island.
 16—Brit brig Robt Cowan, Gardiner, for Victoria.
 19—Am bark Clara R. Sutil, Brooks, for San Francisco.
 21—Am ship Grace Darling, Smith, for Baker's Island.
 23—Am ship Nor Wester, Mosier, for McKean's Island.

PASSENGERS.

FROM SAN FRANCISCO—per Comet, June 1—Miss S M Gum, Miss A Manning, J G Holt, J Denny, Dr Beck, Mr Richardson, Frank Crosby, wife, child and servant; Mr Greenwell and wife; Rev F Harris, Mr Burrell, Capt Willoughby, wife and four children; Mr Dudrich, Mrs Addudell and three children; Mr Chater, Mr McCoughtry, Mr Hollister, Frank Ross, D Garcia, Benjamin Manceen.

FROM WAKE'S ISLAND—per Clio, April 30—Thos Foster, Capt English, 8 Hawaiians—10.

FROM VICTORIA—per Robert Cowan, May 1—F Stamp, Mr Hankin—2.

FOR SAN FRANCISCO—per Celestia, April 25—F W Paty, N Ladd, C O Penfield, E S Brightman, W F Weber, W Moss, E R Randall, Peter Brown, C W Jernegan—9.

FROM SAN FRANCISCO—Per Idaho, May 4—John Nash, M Phillips, Wade Brown, C M Dickinson, Mrs Hayward, child and servant; Sekido Hespel, Yeguchi Yelziro, Young Sheong, Joseph Mount, J M Lewis, Mrs T A W Lewis, Mrs Dr Newcomb, N Yanglmois, B Hearnstein, Ah Hoon, 3 Chinamen and 1 Chinese boy—21.

FOR SAN FRANCISCO—Per Idaho, May 9—J W Davenport and wife, Miss G Baker, Rev J F Pogue, E P Adams and son, Messrs J T Waterhouse, Brinkerhoff, Bunnell, Frank Brown, Mann, Girvin, Chase, Manter, Capt Pierce, Frink, Newman, Karlon, Gibson, Hearnstein, Thomas, Rouse, Mumford, Stamp, Morton, Karlon, Bush, Hendrickson, Kinlay, Coleman, Gardiner, Jones, and Mr and Mrs Lewis—34.

FOR SAN FRANCISCO—Per D C Murray, May 9—Mrs Geo Leonard and child, Dr G P Judd, Mrs G P Judd, Miss Kate Harris, Chas Makee, Sherman Peck, Mrs S Peck, Capt James Makee, Mrs Makee, C Bayden, Mrs Bayden, Sarah A Bayden, E Green, Mrs Green, Ella Green, A L Smith, Mrs A L Smith, J A Smith, W F Smith and 2 children, Sam Burbaek, Thomas Cross, W Gandy, J Gandy, Capt J Paty, E Kemm, Miss Bebb, J Hunt, Edward James, John Green, W B Lake, R Thomas, S P Ames, M Gurney, J Enos, J Vincent—33.

FOR HONGKONG—Per Clio, May 12th—Mr and Mrs Gibbs and child, Mr Pritchard—4.

FOR SAN FRANCISCO—Per R. W. Wood, May 12—August Ehlers, Mr and Mrs Giusti—3.

MARRIED.

LYONS—ADDUDELL—In Honolulu, at the Eureka Hotel, by the Rev. S. C. Damon, Mr. B. H. Lyons to Hattie N. Addudell, of Illinois, passenger per Comet.

DALY—BLOSS—In Rochester, N. Y., March 25th, by Rev. D. K. Bartlett, assisted by Rev. John Wickes, Rev. James A. Daly, of Stockton, Cal., to Miss Charlotte S. Bloss, of Rochester. No cards.

DIED.

ALLEN—In Boston, Mass., April 5th, Hon. Frederick H Allen, brother of Chief Justice Allen, and father of Samuel C Allen, Esq. of this city.

MORSE—At Malumala, Kauai, April 22d, Joseph H. Morse, aged 37 years. The deceased was for many years a resident of these Islands, and formerly of Kittery, Maine.

MONTGOMERY—At Punaia Salt Works, on Sunday, May 3d, after a long illness, Fanny, wife of Isaac Montgomery, aged 63 years.

[From the Pacific Commercial Advertiser.]
 Positions of Islands in the North Pacific.

HARBOR MASTER'S OFFICE,
 HONOLULU, April 27, 1868.

Having acquired some more information from various sources of the positions of Islands, rocks and shoals in the North Pacific, principally between this port and China, Japan, &c., (my authority I have mentioned opposite each Island,) I now send you my list according to promise. I have likewise sent you a list of Islands, rocks and shoals, marked on the various charts as doubtful, which have been looked for or sailed over by many vessels, whalers and merchantmen, but have not been seen. I need not tell you how many log books I have overhauled, as you know yourself—a great many.

I may remark that strong currents or tide-rips are frequent, especially from 10° north to 10° south in this ocean, making a noise like breakers, and at times looking like broken water for a considerable distance.

LIST OF POSITIONS,

Which I have obtained from many sources, of a very dangerous part in the North Pacific, directly in the track of steam vessels bound to Japan and north coast of China, proceeding from this port.

Names.	Lat. North.	Long. West.	Authority.
Bird Island, 534 ft high	23° 08'	161° 57'	
Neckar do, 280 "	23° 35'	164° 39'	Lieut. Brooke, USN.
Frech Frig'te Shoals			
SE extremity,	23° 44'	166° 04'	Lieut. Brooke, USN.
NW "	23° 52'	166° 22'	
SW "	23° 42'	166° 22'	
Islet on the reef,	23° 46'	166° 17'	
Gardener Island and rocks—170 ft high,	25° 01'	167° 59'	Lieut. Brooke, USN.
Maro Reef, (breakers extending 6 miles NNW & SSE.)	25° 31'	170° 37'	Lieut. Brooke, USN.
Laysan Island, centre.	25° 48'	171° 42'	Lieut. Brooke, USN.
Bank, soundings 15, 17, 20 and 40 fath.	25° 46'	173° 20'	Lieut. Brooke, USN.
Lisiansky's	26° 03'	173° 42'	Capt. Paty & others.
Brookes, Middleton, or Massett's Island,	28° 13'	177° 23'	Capt. Brooks, Gambia, P.M. Co.'s depot, 1867.
Bunker's or Philadelphia Island.	28° 00'	173° 30'	Doubtful, not yet certain.
Pearl and Hermes Reef, NE point.	27° 56'	175° 46'	Various authorities, Capt. Brooks, Gambia, principally.*
N & S 50 miles, E & W 60 miles.			
Ocean, Cure, Staveller's Island.	28° 25'	178° 30'	Various authorities, (mean.)
Delaware Rf. or Shoal.	27° 30'	174° 20'	Very doubtful.
Johnston, Smith or Cornwallis Island.	16° 45'	169° 30'	Lieut. Brooke, USN, by various others (mean.)
Howland's Island.	00° 43'	176° 33'	Capt. Williams.
Baker's Island.	00° 13'	176° 22'	Mr. C. A. Williams.

Two Brothers (Islands)—very doubtful—I may safely say do not exist. Lieut. Brooke, *Fennimore Cooper*; Capt. Brooks, *Gambia*; Capt. Paty, *Manukawai*.

* By the late observations of the U. S. steamer *Lackawanna*, just communicated, this reef is 42 miles in circumference. Latitude and longitude as above.—Ed.

To be continued from 180°.

POSITIONS COULD NOT BE FOUND.

Names.	Lat. North.	Long. West.
Parappa Rock.	21° 30'	161° 18'
Malloon's Island.	19° 20'	165° 21'
Wilson Island.	19° 22'	168° 50'
Shoal.	18° 28'	170° 30'
Reef.	16° 38'	160° 53'
Shoal.	14° 50'	170° 32'
Shoal.	13° 30'	170° 30'
Island.	13° 04'	168° 22'
Island.	11° 28'	163° 63'
Patron Island.	10° 18'	165° 25'
San Pedro Island.	11° 10'	179° 02'
Island.	8° 20'	170° 60'
Davis Island.	6° 38'	170° 05'
Island.	6° 33'	168° 03'
Barber Island.	3° 42'	173° 06'
Reef.	3° 55'	172° 45'
Maloin Island.	2° 57'	173° 26'
Mathew Island.	2° 04'	179° 21'
*Reef.	0° 00'	178° 00'
*Barber Island.	5° 58'	172° 00'
*Knox Island.		
*Reef.	23° 45'	164° 00'
*Camira Island.	21° 32'	160° 00'
*Shoal.	18° 30'	173° 45'
*St. Bartholomew Island.	14° 40'	174° 25'
Decker Island.	23° 22'	162° 50'
Deserta.	23° 10'	166° 20'
Deserta.	23° 12'	160° 50'
Lumira Island.	10° 10'	164° 00'
Island.	20° 28'	166° 54'
Island.	18° 57'	163° 30'
Wake Reef.	17° 50'	173° 45'
Island.	16° 02'	171° 38'
Island.	17° 10'	176° 62'
Island.	16° 02'	176° 20'
Tarquin Island.	17° 00'	160° 01'
Reef.	17° 15'	159° 17'

* I have not yet got sufficient data to determine positively on the above. In some log books I find "appearance of land" while in their vicinity—especially while near the position assigned to Bartholomew Island.

POSITIONS OF ISLANDS, ROCKS AND SHOALS—SOME OF THEM VERY IMPERFECTLY ASCERTAINED—FROM 180° GOING WESTWARD.

The Marshall, Gilbert and Caroline groups, and the Mariana or Ladrone Islands are not taken in yet—will form another list. Omitted in above—Krusenstern Rock, lat. 22° 15' north, long. 175° 37' west.—Authority, Admiral Krusenstern.

Names.	Lat. North.	Long. East.	Authority.
Merrel Island or Bank.	29° 57'	174° 31'	(D'tful) Raper's Epit.
Byer's Isl'd, Patrocinio	28° 09'	175° 48'	" Raper.
Rico-de-Oro.	29° 51'	157° 04'	" Raper.
Fatsizi's Island, middle	33° 06'	140° 00'	Raper.
South Island.	32° 30'	140° 00'	Krusenstern and Raper.
Ponafidin Isl'd or Rock	30° 30'	140° 00'	Lieut. Ponafidin.
Bayounaise do do.	32° 01'	140° 00'	Fr frigate Bayounaise.
Smith Island.	31° 18'	139° 50'	HMS Tribune.
Sail Rock of Lot's Rock	29° 47'	140° 22'	USS Macedonian.
Malabar Islands.	27° 20'	145° 25'	Raper (d'tful position)
Granada Islands.	25° 10'	145° 40'	Raper do do.
Volcano Islands—			
Sulphur Island.	24° 48'	141° 20'	Raper.
Reef.	24° 48'	141° 24'	Napoleon 3d, whaler.
San Alessandro Isl'd	23° 14'	141° 18'	Raper.
Dionisio Island.	24° 42'	141° 28'	Raper.
Bonin Isl'ds, extending N & S 42 miles.			
Parry's Group, N r'k	27° 45'	142° 07'	Raper.
Kater Island, do.	27° 31'	142° 12'	Raper.
Peel Isl'd, S W Islet	27° 02'	142° 10'	Raper.
Port Lloyd, Peel Isl'd	27° 06'	142° 11'	Raper.
Bailey Isl'ds, S Islet	25° 30'	142° 13'	Raper.
Rosario Island.	26° 16'	140° 50'	Raper. } Not well ascertained.
Kendrick Island.	24° 35'	134° 00'	Raper. } certain.
Rosa Island.	24° 28'	130° 40'	Raper.
Berodino Isl'ds, N one	26° 02'	131° 15'	Raper.
Parce Vella, Sail Rock	20° 30'	136° 00'	Capt. Douglass.
Barras Rock.	21° 42'	140° 55'	Capt. Barras, Mary Ann.
Lindsay Rock.	19° 20'	141° 20'	Capt. Lindsay, Amelia.

Cornwallis, Smith, Sybilla or Gaspar Rico Reef, with Islets, south-southeast and north-northwest 20 miles. Northernmost clump of rocks 14° 41' north, 163° 50' east.—Lieut. Brooke, U. S. N., Capt. T. Long and others.

Malcyon or Wake's Island or Reef, on which the *Labelle* was wrecked in 1866—entrance to lagoon boat passage, 19° 19' north, 166° 30' east. This island or reef is placed in lat. 19° 11' north by the U. S. Exploring Expedition, but by Captains Wood, Cargill and English, who have visited the wreck, as above—19° 19' north and 166° 30' east.

Marcus Island is marked doubtful on most charts, but Capt. G. Lett, in the *Morning Star*, in 1864, passed near an island, in latitude 24° 04' north, and longitude 154° 02' east.

Marshall or Jardine Islands (2 small), 21° 40' north, 151° 35' east. Some whalers affirm that they have landed on the rocks; others assert that they have sailed over this position without seeing anything.—Authority, ship *Scarborough*, 1788.

Names.	Lat. North.	Long. East.	Authority.
Assumption Island, 2000 ft high.	19° 41'	145° 27'	Lieut. Raper.
Uracas Rocks.	20° 10'	145° 25'	Lieut. Raper.
Farallon Island—Authority } Span, corvette Narvaez }	20° 30'	145° 12'	Lieut. Raper.
Guy Rock.	20° 30'	145° 30'	Lieut. Raper.
Grigan Island.	18° 43'	143° 40'	Lieut. Raper.
Pagon Island.	18° 15'	145° 48'	Lieut. Raper.

The three last positions are not well ascertained.

Yours, &c., DANIEL SMITH.

[To be continued in our next.]

ENGLISH NEWS.—Favorable news still comes respecting the expedition to Abyssinia. The army was returning to the Red Sea.

William Slade, the steward at the White House, died to-day after a brief illness. He was a colored man, and was regarded as the son of a leading citizen. After having been for many years porter at the Metropolitan Hotel, he was appointed by President Lincoln messenger at the White House, and President Johnson made him steward, giving him the disbursement of all moneys expended there. He had been a successful speculator in real estate, and he had left at least \$100,000, besides an untarnished reputation.—*Exchange*.

Information Wanted,

Respecting John M. Painter, supposed to be on the Islands, or sailing in the Pacific. He is a native of Pennsylvania. Any information will be gladly received by Mrs. Armstrong, Honolulu, or the Editor.

Respecting Bernard Seery, belonging to Yonkers, New York. He was a seaman on board the whaler *Daniel Wood* when she was wrecked in the spring of 1867. He came to the American Hospital in Honolulu, and was sent by the Consul to San Francisco. Any information will be gladly received by the Editor, or Mr. Thomas Seery, Yonkers, N. Y.



New Series, Vol. 18, No. 7.

HONOLULU, JULY 7, 1868.

{Old Series, Vol. 25.

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THE FRIEND.

JULY 7, 1868.

The Coolie System Improved.

We rejoice to learn from the Hawaiian Gazette of June 24th that the Hawaiian Government has taken higher ground in regard to the introduction of laborers into this Kingdom. If we understand the principles adopted in the management of bargains with the Japanese, the old coolie system is superseded or abolished. This is a step in the right direction. It is following the principles of the American Government, which passed laws as early as 1862, subjecting ship-owners and their agents to *fine and imprisonment* if they should engage in the *coolie trade*, which has been found in many instances to be but a slight modification of the African slave trade. In one respect it even is wanting a redeeming feature of that abominable trade. We refer to the point of bringing from China, and other countries where coolies are to be obtained, *none but male laborers*. African slavers transport men, women and children; whole families go together!

We would call the attention of our readers to an article found in another portion of our columns, respecting the coolie system as now carried on in Queensland, Australia. We copy the article from a London publication of high character. There can be no doubt that the grossest imposition and cru-

elty have been practiced upon Polynesians. The cry made a few years ago about the Peruvian slavers kidnapping South Sea Islanders was no false alarm. The kidnapping was done, and we have yet to learn that the Peruvian Government ever had the magnanimity to return one poor islander who was stolen from his home.

His Majesty in his speech of prorogation, alludes to the appropriation of funds by the Legislative Assembly for "introducing immigrants of a kindred race." If natives of the South Sea Islands can be found who are willing to migrate hither voluntarily, it might be well, but we should deprecate any system of compulsion, or any system which did not embrace whole families. We do not believe the introduction of a large number of male laborers alone from any country into the Hawaiian Islands will prove advantageous to our islands and aboriginal community. England in her excellent Colonial system sends out families. America is made strong, vigorous and rich, because *whole families*—men, women and children—go over from the over-populated countries of Europe. We want laborers, but at the same time we desire to see growing up a healthy, moral and religious community.

Installation.

The installation of Rev. A. O. Forbes over the church and people at Kaunakapili in the place of Rev. L. Smith, resigned, took place Sabbath P. M., June 14th.

Installing prayer by Rev. Mr. Manase, of Maui.

Right hand of fellowship by Rev. H. H. Parker, of Kawaiahao.

Charge to the new pastor by Rev. L. Smith.

Charge to the church and people by Rev. B. W. Parker, of Kaneohe.

Benediction by Rev. A. O. Forbes.

In his charge to the new pastor, Rev. L. Smith stated that that house of worship was

built and dedicated to the worship of the living God in 1838, just thirty years ago, and during that period he had baptized and received into the church 2,794 persons, and that he had received by letter from other churches 1,149, making in all 3,943; that he had baptized 891 children; that he had solemnized 2,655 marriages; that five missionaries and their wives have gone from this church to the Marquesas and Micronesian missions; that two of the native pastors now settled on Oahu, one at Waianae and the other at Waialua, are also from this church; that the church at Moanalua and Kalihi, of nearly 200 members, is an offshoot from this church; and he also stated that as a church, they have contributed from time to time both for home and foreign missions.

On the other hand, he stated that during these thirty years 1,780 church members have died; that he has dismissed 756 to other churches; that quite a number have been excommunicated, and died without being restored to church fellowship; that there are now over 700 church members, some of whom are aged men and women, and that a large majority are poor; that there is now a flourishing Sabbath school of 200 children and youth; that there is a school of 170 children learning the English language, and doing well; that the church has a choir of more than 30 singers, whose performances are admired in this community.

This church and congregation, these schools and the rising generation, Rev. Mr. Smith passed over into the hands of his younger brother, charging him to watch over their spiritual interests; to feed the sheep and the lambs with the bread and water of life, and that he be to them a father, instructing them both in the things of this life and that which is to come.

Mr. Leonard, on the Esplanade, is opening a new consignment of furniture received per D. C. Murray.

History of the Marquesas Mission.

BY REV. L. SMITH, D. D.

This mission was commenced in 1853 under the auspices of the Hawaiian Missionary Society, and in answer to a call from Matuunui, a Marquesan chief. Two native pastors and two school teachers and their wives were sent out as pioneers, viz: Rev. James Kekela and wife; Rev. Samuel Kauwealoha and wife; Mr. J. W. Kaiwi and wife, and Mr. L. Kuihelani and wife. Mr. James Bicknell, a carpenter by trade, volunteered to accompany them, and aid them as he might have time and opportunity. The Society appointed Rev. B. W. Parker as their delegate to go and introduce the missionaries into this difficult field. They chartered the English brig *Royalist*, Capt. Harris, for \$2,000 to take the missionaries and their outfit (via Tahiti) to Fatuiva, and after satisfactorily locating the families, to return the delegate again to Honolulu. The brig sailed on the 16th of June, and arrived at Fatuiva on the 26th of August, after a passage of two months and ten days. They were all located at Oomoa, on Matuunui's land, and lived together more than three years, acquired the language, taught school, and held meetings on the Sabbath.

In 1856, the Society chartered the schooner *John Young* (40 tons), Capt. Tabor, to go and take supplies to that mission. Rev. L. Smith went as delegate. The schooner was 36 days on her passage to Fatuiva—stood at anchor 10 days, and returned in 14 days. Two natives were received to the Oomoa church this year, and Mrs. L. Kuihelani died in the month of August.

In 1857, the brig *Morning Star*, Capt. Moore, took supplies to that mission. Rev. J. S. Emerson went as delegate; Namakeha, a Hawaiian chief, his wife and servant, and J. E. Chamberlain, Esq., went as passengers. Rev. A. Kaukau and wife went at this time to reinforce the mission. During their general meeting at Hanahi, J. W. Kaiwi, one of the teachers, was ordained to preach the gospel. One native was received to the church. On the return of the *Morning Star*, Messrs. Bicknell and Kuihelani came home on a visit. During this visit Mr. Bicknell was ordained and appointed a missionary of the Society.

In 1858, the *Morning Star*, Capt. Johnson, made her second trip, and was 40 days on her outward passage. Rev. A. Bishop went as delegate. Rev. J. Bicknell and Mr. Kuihelani and his second wife returned as passengers. P. Kapohaku and L. Kaiwi and their wives went at this time to reinforce the mission. Five natives were received to the church at Oomoa. On the return of Capt. Johnson, Rev. J. Kekela came home on a visit with his son Hunnewell.

In 1859, the *Morning Star*, Capt. Brown, made her third trip to the Marquesas Islands. As Rev. James Kekela was to return from his visit home, no delegate was sent this year. On arriving at Oomoa, Capt. Brown heard of the wreck of the whaleship *Twilight*, Capt. Hathaway, at Hanamenu, on the island of Hivaoa, and he made haste to aid the unfortunate seamen, and give them a passage to Honolulu. Capt. Brown was 81 days in making this voyage to and fro.

In 1860, the *Morning Star*, Capt. Brown, left Honolulu on the 28th of February, and arrived at Tabuaka in 24 days. Rev. T. Coan was delegate. Mr. Coan visited the missionaries at their several stations on Tabuaka, Hivaoa and Fatuiva, holding their general meeting at Hanaiapa. Two persons were received to the church at Puamau this year. On her voyage this year, the *Morning Star* was absent 77 days.

In 1861, on her fifth voyage to the Marquesas, the *Morning Star* was under the command of Capt. Gelett; Dr. L. H. Gulick, delegate. Mr. Z. Hapuku and wife went and joined the mission at this time. Five natives were received to the church at Oomoa this year. Paulo Kapohaku and wife were recalled at this time on account of his having become blind, and unable to read or travel over the precipices. By this opportunity, Rev. J. Bicknell returned to Honolulu, and soon after resigned his connection with the mission.

In 1862, the *Morning Star*, Capt. Gelett, made her sixth visit. Rev. D. Baldwin was delegate. Mr. G. W. Laioha and wife went out to reinforce the mission. One person was received to the church this year. Mr. L. Kaiwi was recalled, his wife having forsaken her family. Rev. L. Kuihelani and wife were also recalled, on account of his inefficiency.

In 1863, the Hawaiian Board chartered the schooner *Manuokawai*, Capt. Bent, to carry supplies to the mission; Rev. B. W. Parker, delegate. The schooner was 45 days in going from Honolulu to Uapou. During this year 1,000 natives died of the small-pox on Nuuhiva, and 500 on Uapou. Arrangements were made with the missionaries at this time not to send them supplies again till 1865.

In 1865, the *Morning Star*, Capt. James, visited the mission; Hon. John Ii, delegate. The vessel was 30 days to Uapou. Rev. J. Bicknell went as passenger, and brought some 20 Marquesans to Oahu to teach them the Christian religion.

In 1867, the new *Morning Star*, Capt. Bingham, carried the supplies; Rev. T. Coan and Rev. B. W. Parker, delegates. Miss Carrie P. Parker, Miss Maria O. Kekela, Mr. B. H. Nagle and nine Marquesans went

as passengers. They had a passage of 35 days to Uapou, and were detained among the islands 24 days. During this visit Mr. Z. Hapuku was ordained a minister of the gospel, and four new churches were organized: At Hanavave, one of 2 persons; at Atuona, one of 3 persons; at Hanamenu, one of 10 persons; at Hakatu, one of 8 persons. To the church at Puamau, 7 were received; to the church at Oomoa, 18—in all 48. The total number now received to these churches is 62, 5 of whom have died, leaving 57 in good standing.

In 1868 (March 26th), the new *Morning Star*, Capt. Adolph Tengstrom, Rev. L. Smith, delegate, sailed from Honolulu, and arrived at Uapou on the 1st of May, 36 days passage. Samuel Kapaha, a Marquesan, went as passenger. The following are signs of progress during the last 12 months: Six new meeting houses have been built, and the gratuitous labor of the people upon said houses is valued at \$130. Fifty persons have been baptized and received to the several churches, making the total number received from the commencement 112, 6 of whom have died, and 7 are now suspended, leaving 99 in good and regular standing.

The *Morning Star* was eleven and a half days from Uapou to Honolulu. On account of ill health, Rev. J. W. Kaiwi came home on a visit.

"Queen Emma's Countryman is a Pagan."

No, Mr. Dixon, author of "New America," Queen Emma's countryman is no pagan. The aborigines of these Islands are no more pagans than the people of the British Islands. We fancy Mr. Dixon must have drawn his views of the present condition of Queen Emma's countrymen from those rhetorical flourishes and oratorical flights which the Bishop of Oxford threw off when describing Hawaiians as "children of nature, children of the air, children of the light, children of the sun, children of beauty, taking their greatest pleasure in the dance." We copy this remark from Dixon's new book. It is to be found on page 256, where the writer is describing the four races in America, viz: the Anglo-Saxon, Negro, Chinese and Indian. He thus remarks: "You may sit down at dinner in some miner's house with a dozen guests who shall not be matched in contrasting types and colors in a Cairene bazaar, an Aleppo gateway, or a Stamboul mosque. On either side of you may set a Polish Jew, an Italian count, a Choctaw chief, a Mexican rancher, a Confederate soldier (there called a 'whitewashed Reb'), a Mormon bishop, a Sandwich Island sailor, a Parsee merchant," (and London Cockney.)

Mr. Dixon indulges in a strain of free and easy remarks on the various religious tenets

of the motley assemblage at this dinner table. He styles the Italian an infidel; the Mexican a Catholic; the Negro a Methodist—an Episcopal Methodist; the Choctaw a worshiper of the Great Spirit; the Chinese a Buddhist. In order to round out and polish off the paragraph, he styles “Queen Emma’s countryman a *pagan*.” We do not propose to prove the Sandwich Islander *no pagan*, by referring to the *Missionary Herald*, the reports of the Evangelical Association, or Bishop Staley’s Pastoral, but we would narrate the following incident:

Some years ago an Irish titled gentleman and his accomplished sister were visiting the Islands in their travels around the world. They visited the volcano on Hawaii. After leaving Hilo, they pursued their journey, putting up for the night at the half-way house between Hilo and the volcano. “Mine host” was one of Queen Emma’s countrymen. The weary travelers retired for the night “to sleep, perchance to dream.” A suspicious noise was heard near the head of his bed. The wakeful traveler grasps his revolver. Awful moment of surprise! Perhaps the fate which Cook experienced is to be that of his countryman! Fortunately he reserves his fire, but with his finger still upon the trigger he watches the *savage pagan*. The terrified traveler imagines that he may be searching for some deadly weapon concealed under the thatch; but, no! it was for his Family Bible, for before retiring he must offer his devotions and read his Bible. The scene which followed may well be set forth in Burns’ beautiful lines, describing the “Cotter’s Saturday Night:”

“The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek’s ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of God’s avenging ire;
Or Job’s pathetic plaint, or wailing cry;
Or rapt Isaiah’s wild, seraphic fire;
Or other holy seers that tune the sacred lyre.

“Then kneeling down to heaven’s Eternal King,
The saint, the father, the husband prays;
Hope springs exalting on triumphant wing,
That thus they *all* shall meet in future days.”

The sudden revulsion in the feelings of the stranger and his sister can be better imagined than described. An angel of peace suddenly had come to the dwelling; kindly, grateful and fraternal emotions were awakened. The subject of Queen Victoria learned a lesson from Queen Emma’s countryman, which he will not probably ever forget. He related this incident in our hearing after his return from the volcano, and Mr. Dixon might doubtless hear it repeated if he should ever in his travels visit ———, Ireland.

☞ Two hearts which mutually love, are like two magnetic clocks; that which moves in one must move in the other, for it is the same power which acts in both.—*Goethe*.

Peep at Mission Life in the South Seas, or the Rev. L. Smith’s Report as Delegate to the Marquesas Islands.

On the return of the *Morning Star* from her recent trip to the Marquesas Islands, the delegate made a long and satisfactory report to the Hawaiian Board and the Evangelical Association. The latter was in the Hawaiian language, while the former was in English. We have carefully read over the report, but cannot publish it entire, as it would occupy so much of our little sheet, and as we have published in former years much relating to that mission. In another column will be found a brief historical sketch of that mission.

The report however of Mr. Smith calls attention to several points of interest, which we shall notice.

1. *Church Building*.—During the past year six new church buildings have been erected at the several mission stations. Respecting the one at Hakahekau, Mr. Smith thus remarks: “*May 2d*.—Had a pleasant visit with Kauwealoha last night at Hakahekau, and a good meeting this A. M. with 30 of his people in his new meeting house. The foundation of this house is an old *hula platform*, raised three or four feet from the ground. It is a framed building 24 by 13, inclosed with boards; has a framed door and five small sash windows, a seat around the room, and a table and chair for the minister. The floor is gravel, covered over with a mat of wattled bamboo splinters. It fronts the sea, and is whitewashed inside and out. His people assisted him last August in building it.” Other Hawaiian missionaries are engaged in a similar work elsewhere among Marquesans.

2. *Schools*.—The missionaries are teaching the young. Some years ago the Rev. Mr. Bicknell brought some Marquesans to Honolulu. They remained under his care and teaching, and then returned as missionaries to their poor, benighted and savage countrymen. Since their return they have been teaching and preaching. Mr. Smith thus refers to their labors at Hanamenu: “Off Hanamenu this morning, and went on shore at 8 o’clock. Honiae and Daniela were glad to see us. At 10 o’clock the horn was blown, and the people assembled in one of the three meeting and school houses. There being three Christian chiefs in this valley, each has his meeting and school house. They alternate and hold their meetings in the different houses, Honiae being their spiritual teacher. The school appeared well. Twenty of the adults had each committed a separate chapter in the New Testament, and recited the same to me verbatim. Then I selected a chapter, when each read a verse. I was very much pleased with this

part of the examination. Abraham Touaveau, one of the chiefs, now a church member, says he is very desirous that the Rev. Mr. Bicknell shall return to Hanamenu and become their teacher. He says he was a reckless, drunken heathen when Mr. B. was here, and cared not for his instructions, but now he has reformed, united with the church, and wishes to be taught. It is very obvious to me that a good, pious, self-denying missionary and his wife would add immensely to our Marquesan Mission.”

The Rev. J. Kekela’s Station.—Respecting this station, Mr. Smith thus remarks: “Kekela’s boarding school has failed the past year, but he wishes to make another effort, if he can have the boys, instead of the girls. [Such an arrangement has been made. A school for girls is to be taught by Kauwealoha.] Intemperance has been the order of the day for months, and has reduced his congregation one-half. We had a prayer-meeting in Kekela’s middle room, while some twenty-five or thirty wild and savage looking natives were around the doors and windows. Kekela and his people have built a meeting house the past year, where they hold meetings on the Sabbath and his week-day schools.

“On returning to the boat, Kekela presented us with a pig, eight bunches of bananas and some breadfruit, for which the Captain gave him several fathoms of rope, a paper of fish-hooks, and some other little articles which he wanted. Arrived on board at 3 P. M., and set off for Atuona.”

The foregoing sketches and extracts will furnish our readers with a “peep at mission life” on the Marquesan Islands. There, as elsewhere—in China, Japan, India—mission labors have their bright and dark aspects, but still the gospel leaven is spreading and permeating heathen society, mind and life. Christians may find abundant encouragement to press the good work forward.

☞ “The New York *Mail* says that Rev. Daniel Lord, of the South Congregational Church at Bridgeport, surprised his audience last Sunday by the announcement from the pulpit that henceforth he would never use tobacco in any form, nor wine except at communion service, as his occasional indulgences in cigars and wine had been made rocks of stumbling by some of his weak-minded parishioners. His determination is certainly most commendable, and some other ministers would do well to turn a short corner in the same direction.”

The editor of the New York *Mail* refers to the *weak-minded* parishioners of a tobacco-using and wine-drinking clergyman! We think the epithet *weak-minded* would better apply to the *unfortunate* clergyman who had fallen into such pernicious habits. The hint in the closing sentence of the above paragraph is worthy of attention.

THE FRIEND.

JULY 7, 1868.

Aheong, the Colporteur.

At the recent meeting of the Hawaiian Evangelical Association, the preliminary steps were taken to employ this gentleman as a laborer among his numerous countrymen on the Hawaiian Islands. As this is regarded as an important movement in behalf of the Chinese, we wish to call the special attention of our island readers to this subject. For years the spiritual welfare of the Chinese has been a subject of anxious thought to many. Letters have been written to China and California, in order to secure the services of some competent laborer, but without any good result. Providence appears now to have been raising up the proper man from among the Chinese. The history of this man is briefly this:

In 1854, Mr. Graves goes to China for coolie laborers. Among them was found AHEONG, who was about twenty years of age, and well educated in the literature of China, being competent to write and speak several of the dialects. His services were secured, because he was a competent translator. His father was a school superintendent in China, about 150 miles from Canton. In the wars then raging, AHEONG was separated from his family, and compelled to seek employment at one of the seaports. He fell in with an agent of Mr. Graves, and came to the Islands under an engagement for five years. On his arrival he became a laborer of Mr. Torbert, who then resided at Ulupalakua. There he was a clerk in a store on the plantation. When Mr. Torbert removed to Makawao, AHEONG accompanied him. At that place he became a pupil of the Rev. J. P. Green, and subsequently a sincere follower of Jesus of Nazareth. As years rolled on, AHEONG became located at Lahaina as a prosperous merchant. He is connected with the church of the Rev. Mr. Baldwin. At the meeting of the Evangelical Association, he came as delegate from that church. He has a family, and is much respected as a merchant and resident at Lahaina.

Agreeable to present arrangements, AHEONG will close up his business, and about the 1st of November enter upon his labors among his countrymen on a salary of \$800 per annum. He has already performed much voluntary labor among the Chinese and Hawaiians, speaking and writing English and Hawaiian as well as the Chinese. He has never been licensed or ordained, but should the arrangement be perfected, ere long he may enter the Christian ministry.

We have thus stated these facts in order to introduce AHEONG to the island commu-

nity, but especially to those planters and others who may have Chinese laborers in their employ. We doubt not every friend of humanity and Christianity will give AHEONG a most cordial welcome, and aid forward the efforts of the Evangelical Association to evangelize the Chinese upon the Islands. Would that we had a similar instance to commend with reference to the Japanese who have just arrived amongst us.

The World Mutual Life Insurance Company.

Mr. Adolphe M. Weiss, Agent for this Company, is now visiting the Islands. This Company is located in New York, and has A. A. Low first upon its list of Directors. It represents a capital of \$200,000 as already paid up. It resembles the other leading Life Insurance Companies, which have incorporated the non-forfeiting principle in their policies. Before the adoption of this principle, Life Insurance Companies bore very heavily upon those who wished to enjoy their benefits. For example, if a person through any derangement in his business affairs could not pay his annual payment, he must forfeit all that he had previously invested. This was wrong, and operated unfavorably.

Life insurance is working favorably among the American people. Laws are now enacted favoring those who insure. The companies are held to strict accountability, and their books are annually examined by a competent Board of Commissioners, appointed by the Legislature. From our examination of the principles of these companies, they combine many of the benefits which savings banks hold out to those who desire to invest a portion of their incomes for future necessities. The endowment principle appears to be admirably suited to meet the wants of those who would invest, but hope to live sufficiently long to enjoy the benefits of their investments; but if they should die before the time specified for the payment of the said endowment, then the heirs enjoy the benefit. The Agent of this Company would gladly explain its principles to any one who wishes to improve the opportunity for effecting an insurance.

The statistics of those mammoth Companies, the "Connecticut Mutual," "New England," and "Manhattan," show most conclusively that the principles of Life Insurance Companies commend themselves to the common sense of the people.

☞ The news brought by the *Blossom* was most favorable respecting the progress of the Hawaiian missionaries on Butaritari, where the massacre of Hawaiian sailors occurred about two years ago, and the missionaries were driven off. They have returned, and the good work is rapidly progressing. About two hundred readers have already been taught.

"THE FOURTH."—Agreeable to the arrangements of the patriotic Americans in Honolulu, the day was becomingly observed. There were various private gatherings. The United States Consul, Colonel Spaulding, entertained a large number of visitors at his office, who called to pay their respects. The exercises at the Stone Church occupied the former part of the day. Decorations and singing indicated that the tone of patriotic feeling ran high. The oration of Dr. Gulick was highly appropriate to the occasion. He took a rapid review of the events of interest subsequent to the war, and glanced at the progress of free principles in Europe and other parts of the world, closing up with an allusion to Hawaiian affairs. The orator expressed the hope, in conclusion, that on the next similar occasion we might assemble to celebrate the day with *Ulysses S. Grant* as President.

The Captain and officers of the U. S. S. *Mohongo* furnished a most agreeable entertainment on the evening of the "4th" to a large company of ladies and gentlemen.

"FOURTH OF JULY DINNER" AMONG "UNCLE SAM'S WEB-FEET."—The Committee of Arrangements omitted to notice this part of the festivities on the "4th." The sailors on board the *Mohongo* managed to celebrate the day in a becoming manner. About one hundred surrounded the table. They honored the Chaplain with an invitation. While seated among them, we were forcibly reminded of the compliment which President Lincoln paid to the seamen of the American navy at the breaking out of the great rebellion: *There were no rebels among them!* There were rebels North and South, East and West, in every part of the land—in the Cabinet, Senate, House of Representatives, in the pulpit, and in every grade of society, but among the sailors of the United States navy there were no rebels. During the war the navy acted a distinguished part. We never heard that the sailors, on a single occasion, were wanting in courage or patriotism.

CHURCH ON STRONG'S ISLAND.—A new and neat stone church edifice has been erected at the principal station on Strong's Island. The Rev. Mr. Snow has applied for a few materials to finish off the building. Building materials, including boards, nails, windows, costing \$117, were forwarded by the *Morning Star*. To defray this expense, a collection was taken up at the Bethel Sabbath morning, July 5th, amounting to \$55 12. Any person inclined to assist in this good work will please pass over their contributions to the Editor.

ERRATA.—In the supplement to the *Friend* for July, page 58, 2d column, 3d line, for "developed grace" read *undeveloped grace*. Also on page 62, in the table of publications in the Ponape dialect, substitute *Ponape* for Honolulu as the place of publication in the year 1859.

☞ We furnish our readers with a valuable supplement this month.

A CARD.

UNITED STATES STEAMSHIP MOHONGO, 3d RATE, }
HARBOR OF HONOLULU, June 29, 1868. }

At a meeting held on board of the U. S. S. *Mohongo*, Saturday evening, June 27th, 1868, by the "Mohongo Base Ball Club," it was unanimously resolved that they return their sincere thanks to Commander Edward Simpson, commanding the *Mohongo*, and to Lieutenant Commander Thomas L. Swann, the Executive Officer, for their kindness in giving us permission to form a Base Ball Club, and granting us permission to practice the game ashore. And our thanks are due to all the officers of the vessel for the kindness they have manifested towards us in the carrying on of the game.

It was also unanimously resolved that the cordial thanks of the "Mohongo Base Ball Club" are due to the members of the "Pacific Base Ball Club," of Honolulu, for their kindness in allowing them the use of their grounds.

It was resolved that these proceedings be published in the *Honolulu Friend*, and that a copy of them be presented to Commander Edward Simpson, and to Lieutenant Commander Thomas L. Swann, and to the President of the "Pacific Base Ball Club," of Honolulu.

By order of the President. WM. WHITTAKER, Secretary.
A. DUNLAP, President.

WRECKED JAPANESE SEAMEN.—Captain Loveland, of the Hawaiian bark *Eagle*, reports having on board three Japanese whom he has especially brought from the Bonin Islands for delivery to their native country. The Japanese were wrecked on Ponifaidin Island, an uninhabited barren rock situated about lat. 30° 30', long. 140° 20', they having been on the island for *eighteen* months together with four others, being seven in all taken from the island by the whaleship *William Rotch* last February and carried to the Bonin Islands. The Japanese are in good health. The remainder are supposed to be on board the whaleship *Ohio*.—*Japan Gazette*

☞ We regret that the narrow limits of our sheet will not allow us to notice the numerous school examinations which we have attended, viz: at Oahu College, Royal School, Mrs. Kinney's, Mr. Beckwith's, &c. We congratulate the Honolulu public on the good schools now in operation. Teachers are energetic and faithful.

Queensland—Compulsory Servitude of South Sea Islanders.

Much uneasiness has recently been felt by many of the inhabitants of Queensland at the prospect of oppression and social demoralization afforded by the increasing practice of importing natives of the South Sea Islands, for agricultural labor in the Colony, ostensibly as free agents, but really as bondsmen, or little better than such. Further, many of the poor creatures thus inveigled into lengthy and unremunerative servitude, are virtually kidnapped from their native islands, either by force, or entrapped by false and tempting promises which are never fulfilled. The religious and moral interests of the Colony are, in a particular degree, imperilled by this system, which so closely resembles that which has brought such innumerable sufferings upon the American States and other lands. All the islanders thus imported into Queensland are males; they are generally grossly ignorant and licentious; and hence their condition soon becomes a general social nuisance; when they perceive the manner in which they have been deceived, they also naturally become resentful and troublesome. But above all, a most mischievous scandal to the Christian feeling and profession of the Colony is ensuing, in consequence of the compulsory servitude and wicked kidnapping of these unfortunate people.

Captain J. P. Luce, of H. M.'s *S. Esk*, the

senior naval officer on the Australian station, reported to the Governor of Queensland, on the 25th of April, 1867, as follows: "I have lately received reports of the loss of several vessels, and the murder of several Europeans at Hinchinbrook and other islands of the New Hebrides group. I enclose an extract from a letter written by a trader in that group, wherein you will see that he is informed that the natives say that they are doing these atrocities in revenge for the loss of many of their countrymen who were carried away, three years ago, to Queensland and the Fiji Islands, by Europeans, who hired them as laborers, and promised to return them to their homes in twelve months."

A vessel recently arrived at Maryborough in Queensland, bringing a large number of islanders as a speculation. They had been ordered by no one, and were sold by the captain at £9 per head to any one that chose to buy them. Again, a batch of twenty-six islanders were landed at the Upper Flats in September. The vessel bringing the latter was to have imported sixty instead of twenty-six; but on arriving at the islands her captain found that other ships from Queensland had preceded him, and had kidnapped those whom he hoped to have secured.

The agricultural interest in the Colonial Legislature is very influential, and seeks to promote, the importation of the islanders. With this view a bill has recently been introduced to "regulate and control the introduction and treatment of Polynesian laborers;" or, in other words, to protect the large agriculturists in their system of imposing engagements for three years' cheap and servile employment of the "coolies," reserving their wages until the end of the term, and exercising, meantime, compulsory powers of exacting labor under pain of imprisonment. If, as will often happen, the islanders die before the three years terminate, or the employers become insolvent, the labor of the former is wholly unremunerated.

In a lecture on this subject, recently delivered at Brisbane by Mr. R. Short, he mentioned instances where the naked backs of the islanders had been beaten freely by the Queensland overseer to make them work faster. Again, at the Bowen Police Court, Queensland, in October, 1867, nine island "coolies" were brought before the magistrate by their employer, on a charge of illegally quitting his service. In defense the men pleaded that they had been badly fed, and forced to work on Sundays. The charge was ultimately withdrawn, inasmuch as the employer admitted that he had failed to feed his men according to agreement. The latter were, however, compelled to return to their work, and were cautioned that in case of further refusal to serve, they would be committed to Rockhampton Jail. One of the men had been suffering from fever and ague for a fortnight, but it did not appear that the least provision for the needs of sickness had been made.

The good people of Queensland are abundantly warranted in their opposition to this Polynesian "coolie" system, by the experience of a similar system in British Guiana and elsewhere. Speaking of Guiana, the *Colonist* of March last says: "With regard to the moral state of the people, it is almost appalling to contemplate the amount of im-

morality which exists; and to those who are engaged in the diffusion of education, and the instilling of the principles of Christianity into the minds of the mass of the people, the work at times must appear almost impossible to be overtaken. Amongst the mass of the people to whom we refer, sensuality is rampant in both sexes. Marriage as an institution does not exist. Affection for wife or family has no force. As we walk the streets our ears are perpetually assailed with profane and indecent language, even out of the mouths almost of babes and sucklings."

These affecting statements are fully confirmed by the account of Guiana and its coolies, published by the Rev. Robert Duff, the senior minister of the Church of Scotland in British Guiana.

The advocates of the coolie system in Queensland plead that the warmth of the climate renders compulsory labor by colored natives an unavoidable necessity. To this argument it is justly replied that the Syrians, the Persians, and other energetic nations mentioned in the Bible, were white men, and lived in climates as hot as, and even hotter than Queensland. Again, Texas, Buenos Ayres, Monte Video and Banda Oriental are countries quite as hot as Queensland, and the white settlers in those regions do not find themselves unable to work. A very convincing and practical reply to this objection is further afforded by the strong opposition to coolie importation manifested by the poorer classes of European immigrants in Queensland. Thus, when one of the oppressed coolies recently assaulted an overseer and broke his nose, the incident excited expressions of general satisfaction amongst the white laborers in the vicinity. The latter clearly perceive that cheap (and often wholly unpaid) coolie labor will be the degradation and ruin of the white immigrant. Speaking on this point, a local pro-slavery journal remarks that "those who would throw the slightest obstacle in the way of the introduction of island labor should *clear out*, and go to some place which suits them better, and where the whites will not come."

Very naturally the independent British immigrants in Queensland object to "clear out" in this compulsory manner from the fertile land of their adoption. But their opponents are wealthy and influential; and at present the danger is great that a virtual slavery will be established in the young and hitherto free Colony which, in honor of our gracious Sovereign, was named Queensland.

It is to be hoped that the matter will receive the earnest attention of the Home Government, and that especially Christian and philanthropic persons in Great Britain will seek for means of sustaining the efforts of the band of good men (none too numerous) who in that distant Colony are seeking to preserve the religion, the morals and the free privileges of their land from the oppressions of a ruthless avarice. The interests of the Church of Christ, of the honor of English colonization, of the white race and of the black, are alike concerned in this important question; and we pray God Almighty to bless every exertion which may be made to remove from the people of Queensland the serious danger which now threatens to blight the religious and social prospects of their whole community.—*Christian Work*.

City of Osaka, Japan.

In the Japan Gazette of March 27th we find the following notice of Osaka, a city of 350,000 inhabitants:

The commercial part of Osaka is of most importance to foreigners. Here are to be found streets of bankers—some establishments as large as the Bank of England; drapers with houses containing the fabrics of all nations. In one concern I entered they have 300 assistants. In all directions were to be seen Japanese youths and men, some with books busy writing, others smoking pipes, others looking at me. They took me up to the first floor. I sat down and asked to see some crapes. They were brought up from a godown below. On inquiry why they did not have them exposed to view, they replied that it was the custom of the house to keep them in the godown to be secure in case of fire. I was permitted to examine the godowns, eight in number, each devoted to a different class of goods. Among the merchandise were to be seen foreign velvets, carpets, shirtings, camlets, etc. The same firm, or company as I imagine it to be, has an establishment of similar extent, both in Kioto and Yedo.

Passing out, I traversed streets in one of which are none but book-sellers; in another on both sides of the way, shops filled with tobacco pipes; in another rows of carpenters' tool sellers. From this is entered a town of building materials, and presently a town of rice merchants and dealers.

Then there are streets of theatres, some capable of holding 1,000 people. I entered the largest; it was full of men, women and children. It was three o'clock in the afternoon, and many of the audience appeared to be men of business who could afford to waste the best part of the day. In a second theatre I went into, an elderly man amused a large audience with witty and laughable readings. Among the audience were vendors of all kinds of edibles hot and cold, consisting of rice, fish, eggs, smoking hot and stewed eels.

Hard by these theatres is a place where they behead the criminals, whose heads are stuck on a fence as a warning to others. Beyond this place, which is the limit of the city, are the buildings appointed for burning the dead. There are seven such localities in Osaka. I was told that when cholera raged here ten years ago, the dead were burnt in heaps, and two of these places were destroyed by the fire, which caught the roof of the buildings.

The streets of temples are to be found in the northern and southern limits of the city. In these they bury the remains of the daimios and wealthy merchants and all who can afford it.

The interiors of most of the temples are very richly embellished with carving and gilding work. There are entire towns of temples fully equal in extent to the entire foreign settlement of Yokohama. In the central parts of the city there are about sixty Miya where the myriads repair to worship. Two of them are very large, of great height, surrounded by walls of solid masonry. They are now used as residences by the conquering princes—Choshu, Satsuma, Tosa, Geyshu and others.

The bridges are plain, made of wood, in number about 400. The streets intersect the city at right angles. Some of them are more than a mile in length. The population is about 350,000. All appear well fed and clad. I walked about among them for five days in succession. They did not molest me nor look at all annoyed; and I did not hear a scornful word uttered against me. They merely said, "here comes a tojin." They believe every one is from Oranda (Holland.) They call foreign goods *Oranda dekita mono* (Dutch made goods.)

They may well be proud of their city, for it is large, clean and commodious; it has abundance of good water, and can boast of, at the lowest calculation, forty miles of canals and river conveyance, which also connect with streams that are navigable to Kioto on the north and the Inland Sea to the west.

VISIT OF FOREIGN OFFICIALS IN JAPAN TO THE MIKADO.—Japan newspapers refer to the visit of the Ministers of France, Holland and England to the Mikado. The American Minister declines for the present to make the journey. The editor of the Japan Gazette in his issue of April 1st, thus comments:

"That they have been to his sacred residence in Kioto we are sure, but we do not for a moment believe that the functionary they were introduced to was the Mikado. We believe they have been subjected to one of those gross deceptions for which the Japanese were of old so celebrated; and we doubt not that the actor who played the part of Mikado, and the great officials who devised the deception, are quietly laughing over the hoodwinking they have effected on the foreign ministers.

"It certainly says much for those Daimios who have the holy one in charge, that they should so have managed as to open the doors of the palace to foreigners; but we believe that this is all they have done. This, however, proves their anxiety to satisfy the ministers of the reality of their power, and that they do not use the Mikado's name or his sacred standard without authority."

HARBOR MASTER'S OFFICE,
HONOLULU, May 25, 1868.

To the Editor of the Commercial Advertiser:

DEAR SIR—I send you the positions of the Gilbert, Marshall and Ralik Groups, selected from the best authorities and arranged by the Rev. L. H. Gulick, who resided on Ebon Island for ten years. Dr. Gulick having visited a great many of the groups, has had the best opportunity of judging of the accuracy of former navigators, and from his knowledge of the language spoken by the natives, he is the best authority for the names given by the natives to the various groups or atolls, which, in all the charts I have seen, are very much confused. Dr. Gulick has kindly loaned me his journal for my perusal (which is well worth publishing), from which, with his permission, I copy the following:

POSITIONS OF THE GILBERT, RALIK AND MARSHALL ISLANDS.

Names.	Lat. South.	Long. East.	Authority.
Aorai Atoll, Hope or Burd's Island.	S pt 2 41	177 01	M. Dutailles
Tamama Atoll, Chase or Phebe Island.	N pt 2 37	176 57	Findlay's Drty
Oneke Atoll, Clerk, Rotch or Eliza's Isl.	centre 2 35	176 15	Capt. V. Smith.
Nukunau Atoll, or Byron's Island.	S pt 2 28	176 00	Capt. Handy.
Peru Atoll, Francis or Maria Island.	centre 1 50	175 30	Capt. V. Smith.
Tapitowea Atoll.	centre 1 55	175 49	Capt. Handy.
Drum'nd or Bishop's Island.	centre 1 25	176 45	Capt. V. Smith.
Nonouti Atoll, Sydenham's or Blaney's Island.	centre 1 25	176 35	Capt. Handy.
	centre 1 15	176 00	Capt. Handy.
	SE pt 1 28	175 13	Wilkes' Chart.
	NW pt 1 08	174 50	" "
	SE pt 0 45	174 30	" "
	SW pt 0 45	174 23	" "
	N pt 0 30	174 20	" "
	W pt 0 35	174 15	" "

Names.	Lat. North.	Long. East.	Authority.
Aranuka Atoll, or Henderville's Island.	S pt 0 10	173 40	Wilkes' Chart.
	NE pt 0 13	173 41	" "
	W pt 0 11	173 35	" "
Kuria Atoll, or Woodie's Island.	S pt 0 12	173 27	" "
	N pt 0 17	173 26	" "
	centre 0 14	173 27	Capt. Handy.
Apamama Atoll, or Hopper's Island.	SW pt 0 26	173 51	Wilkes' Chart.
	SE pt 0 21	174 01	" "
	NW pt 0 30	173 54	" "
	N pt 1 02	173 04	" "
Maiana Atoll, Gilbert's or Hall's Island.	S pt 0 51	173 03	" "
	E pt 0 58	173 08	" "
	W pt 0 55	172 59	" "
	centre 0 55	173 06	Capt. Handy.
Apaiang Atoll, or Charlotte's Island.	S pt 1 44	173 07	Wilkes' Chart.
	N pt 1 58	172 59	" "
	NW pt 1 54	172 55	" "
	SE pt 1 50	173 04	Capt. Handy.
	SE pt 1 22	173 12	Wilkes' Chart.
Tarawa Atoll, or Knoy's Island.	SW pt 1 22	173 00	" "
	N pt 1 29	173 03	" "
	centre 1 30	173 06	Capt. Handy.
Marakei Atoll, or Mathew's Island.	N pt 1 58	173 25	" "
	centre 2 03	173 34	" "
	centre 2 00	173 25	Capt. Handy.
	S pt 3 01	172 45	Wilkes' Chart.
Butaritari Atoll, or Toinching Island.	N pt 3 10	172 56	" "
	NW pt 3 13	172 40	" "
	centre 3 08	172 50	Capt. Handy.
Makin Atoll, or Pitt's Island.	NW pt 3 20	172 57	Wilkes' Chart.
	centre 3 20	172 50	Capt. Handy.
	South		
Benabe Atoll, or O'Connell Island.	centre 0 52	169 50	" "
	" 0 52	168 24	M. Dutailles.
	" 0 48	169 49	Capt. Cheyne.
	" 0 50	169 45	Capt. V. Smith.
Nawodo Atoll, or Pleasant Island.	centre 0 25	167 05	Capt. Handy.
	" 0 25	167 05	Capt. Cheyne.
	" 0 25	167 20	Capt. V. Smith.
	North		
Milli Atoll, or Mulgrave Isl.	SW point 6 09	171 30	DuPerry.
	NW point 6 20	171 28	" "
	Tokowa islet 6 15	171 56	Dutailles.
	Jabunwuni 6 20	171 52	Capt. Brown.
	SE point 5 58	172 02	" "
	SE point 5 59	172 02	U. S. Ex. Ex.
Majuro Atoll, or Arrow Island.	SE pt 7 05	171 23	" "
	W pt 7 15	171 00	Capt. Brown.
Arhno Atoll, Danielor Peddes Island.	N pt 7 30	171 55	U. S. Ex. Ex.
	SW pt 7 11	171 40	" "
Awth Atoll, or Ibbets's Island.	NE pt 8 18	171 12	Kotzebue.
Maloeab Atoll, or Ka-ven Island.	SE pt 8 29	171 11	" "
	NW pt 8 54	170 49	" "
Erikub Atoll, or Bishop Junction Island.	SE pt 9 06	170 04	" "
Wojte or Oulia Atoll, or Ro-manzoff I.	A'h'ge within the NW pt 9 33	170 10	" "
	East pt 9 23	170 16	" "
Likieb Atoll, or C't Heiden I.	centre of grp 9 54	169 13	" "
	NW point 10 03	169 01	" "
Jemo Atoll, or Steeple Atoll.	center 9 58	169 45	" "
Alluck Atoll, or Tindall or Watt's Isl.	N pt 10 27	170 00	" "
Mejit, Miadi Atoll, or New Year's Island.	centre 10 08	170 55	" "
Uterik Atoll, or Button I.	" 11 20	169 50	Capt. Brown.
Taka Atoll, or Souworoff I.	" 11 05	169 40	" "
Bikar Atoll, or Dawson's Island.	mid. of group 11 48	170 07	Kotzebue.
Ebon Atoll, or Boston Island.	centre 4 39	168 50	Hazemeister.
	" 4 30	168 42	Capt. Cheyne.
	" 4 34	168 45	Capt. Handy.
	" 4 39	168 49	Capt. Brown.
Do. do. anch'ge within Namorik Atoll, or Barings Island.	SW pt 5 35	168 18	Capt. Handy.
Kili Atoll, or Hunter's Island.	centre 5 46	169 00	Capt. Dennet.
	" 5 40	169 15	Capt. Handy.
	W pt 6 00	169 30	DuPerry's Ch.
Jaluit Atoll, or Bonham's Island.	N pt 6 17	169 10	" "
	N pt 6 22	169 22	Capt. Brown.
	S pt 5 47	169 36	" "
Ailinglabl or Muskillo Atoll.	Grp south point 7 15	163 40	Cpt. Cramchenko in Findlay.
	south point middle lobe 7 46	168 23	" "
	Isthmus con't'g N & mid pt 8 00	168 13	" "
	north point 8 10	168 00	" "
Jabwat or Tebut Atoll.	centre 8 25	168 17	Kotzebue.
Lib Atoll, or Princessa I.	" 8 20	167 30	Capt. Dennet.
*Namo Atoll, or Margaretta Island.	S ex. 8 55	167 42	" "
*Kwajalen Atoll, or Catherine Island.	N islet 9 14	167 02	" "
Lae Atoll, or Browne's I.	centre 9 00	166 20	Capt. Brown.
*Ujae Atoll, or Lydia I.	" 9 04	165 58	Ship Ocean.
*Wotot Atoll, or Shanz I.	" 10 05	165 04	Capt. Shanz.
Ailinginae Atoll, or Remski-Korsakoff I.	SW pt 11 08	166 20	U. S. Ex. Ex.
	SW pt 11 08	166 26	" "
Rongerik Atoll, Island.	E pt 11 26	167 14	Kotzebue.
	centre 11 14	166 35	U. S. Ex. Ex.
Rongelab Atoll, or Pescadore Islands.	" 11 19	167 35	Kotzebue.
	" 11 20	167 30	U. S. Ex. Ex.
*Bikeni Atoll, west point or Escach-ott Island.	centre of S pt 11 40	166 24	(165° 24') K'z'be
	west part 11 33	165 37	Capt. Brown.
Eniwetok Atoll, or Brown's Islands.	Parry's islet 11 59	165 00	DuPerry's Ch.
	north point 11 21	162 52	Horsburg.
	centre S line 11 40	161 05	Lutke's Chart.
Ujilang Atoll, or Morona Star Group.	centre 9 52	160 56	Capt. James.
Ujilang Atoll, or Kewley Group.	S end 9 47	161 15	Capt. Kewley.

* These Islands require further examination.

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PORT OF HONOLULU, S. I.

ARRIVALS.

June 1—Am bark Comet, Abbott, 15 days from San Francisco, via Hilo.
 1—Am brig Morning Star, Tengstrom, 1½ days from Marquesas Islands.
 3—Haw Brig China Packet, Reynolds, 68 days from Hongkong.
 9—Am str Idaho, Conner, 10½ days from San Francisco.
 13—Am wh bark Peru, Morgan, 33 days from St Pauls.
 18—Am ship Anna Kimball, Williams, 22 days from Puget Sound.
 25—Haw brig Blossom, Bridges, 45 days from Ascension.
 28—Am bark D C Murray, Bennett, 14 days from San Francisco.
 July 1—Haw bark R W Wood, Jacobs, 17 days from San Francisco.

DEPARTURES.

June 1—H B M S Reindeer, Nares, for Tahiti.
 15—Am str Idaho, Conner, for San Francisco.
 19—Am ship Anna Kimball, Williams, for Shanghai.
 22—Haw brig China Packet, Zeiglhert, for Hongkong.
 24—Am bark Comet, Abbott, for San Francisco.
 26—Am brig Morning Star, Tengstrom, for Micronesia.
 27—Am wh bark Peru, Comstock, for St Paul's, Alaska.
 30—Brit ship Scioto, Reagan, for Baker's Island.

PASSENGERS.

FROM SAN FRANCISCO—Per Str Idaho, June 8—B Marks and wife, Adolph M Weiss, C D Robbins, S C Powell, S Bernard, W Krammacker, Mrs O C Chamberlin, Miss M E Rowell, E K Laidley, Rev Father M G Robert, Rev Father Boniface Schaefer, Rev Brother B Quinten Weber—18.

FOR SAN FRANCISCO—Per Idaho, June 15th—Captain W Browne, Rev E Corwin, E C Rowe and wife, Mr Marks and wife, Miss H C Wilder, Miss Alice Lamb, Miss Cardigan, Messrs Phillips, Dickenson, S L Coan, J Reinhardt, S L Austin, Wm Allen, J McVeat, Manchung, Hyman, Dr Sekido, Yeguchi, Yangimote, Ougata, Fisher, Larue, Rollins, Blabon, Dietrich—27.

FOR SAN FRANCISCO—Per Comet, June 24th—Miss Manning, D A Baum, W Krammacker, M Nuerberger, S Magen, Mrs Reinhardt, Geo Keens—7.

FOR MICRONESIA—Per Morning Star, June 26th—Rev H Bingham, wife and servant; Rev G Leleo and wife, and three others—8.

FOR HONGKONG—Per China Packet, June 22—8 Chinamen.
 FROM MILLIE—Per Blossom, June 14th—John Smart, John Williams, John W Crowell, John Smith, F Miller.

FROM SAN FRANCISCO—Per D C Murray, June 28th—Mrs Geo Leonard and child, A A Phillips and son, Capt Cooke, Henry May, S Roth, Capt J Paty, C B Plummer, B Kinchloe, Wm Mann, C W Gardner, Wm F Evans, Charles Woolly, W Walsh, J F Kennedy—16.

FOR WINDWARD PORTS—Per Kilauea, June 29th—Miss Mary A Cooke, Miss Mary Rice, Miss Lyons, Miss Gibson, Gov Nahalelua, E Jones and wife, W T Martin, A A Phillips, H B Phillips, W M Gibson, W Beckley, W Hillebrand, Geo Castle, A Cooke, A P Jones—16 cabin and 150 deck.

MARRIED.

GURNEY—THURM—In Honolulu, on Thursday evening, June 11th, by Rev. S. C. Damon, Joseph S. Gurney to Jennie E. Thurm, both of this city.

PFLUGER—BOSSE—In Bremen, North Germany, April 10, Ferdinand Pfluger, Esq., to Miss Johanna Bosse.

DIED.

KISSLING—In South Kona, Hawaii, of consumption, Hugo Kissling, aged 24 years. Deceased was a native of Prussia. San Francisco and New York papers please copy.

BUSH—In Honolulu, on Friday morning, the 26th inst., after a short illness, Maria Caroline, daughter of J. E. and Mary A. Bush, aged 3 years 9 months and 24 days.

YOUNG—In New York, March 17th, Frank N. H. Young, M. D., of Danbury, Connecticut, U. S., aged 36 years.

Dr. Young was a resident for some length of time on Hawaii, both in Hanalei and Hilo. He died rejoicing in his Saviour.
 —Com.

ROBBINS—At Wailuku, Maui, May 9th, James S. Robbins, aged about 37 years. He was a native of Western New York, a watchmaker by trade, and had lived on these islands some fourteen or fifteen years. He has a sister and other relations living in New York State. Rochester papers please copy.

COE—At Kaupo, Maui, March 8th, Albert A. Coe. He was a native of New York. He has been an officer on board a whale-ship. He left a native wife, but no children. Report says he left property amounting to four or five thousand dollars, one-half of which, according to Hawaiian laws, would go to his legal heirs in America, if such show the proper papers.

MADDOX—At Kula, Makawao, April 17th, Mr. David Maddox, or Maddocks, aged 53 years. He left a native wife, and no children. His estate is estimated at three or four thousand dollars, one-half of which, according to Hawaiian laws, would go to his legal heirs in America, if such can be found. His protection makes known that he was born in Boston, and the protection was made out in New Bedford in 1841. He came to the islands in 1844 or '45. He once resided in Honolulu, but since 1860 has resided on Maui. He was a carpenter or wheelwright by trade. He reported himself to have been born in Bangor, Maine, and had friends residing in Bucksport, Maine.

Positions of the Caroline Group.

Names of Atolls, Islands, &c.	Lat. North	Long. East.	Authorities.
Ualan, Kasai or Strong's island, centre.....	5 19	163 06	Lutke's chart.
Ualan—Coquillo harbor, N E islet.....	5 21	163 01	Duperrey's "
Ualan—Ponati Lollin, south, N E islet.....	5 15	163 05	Lutke's "
Ualan—Weather harbor.....	5 19	163 09	Sp ch by D. F. Coello, 1852.
Ualan—centre.....	5 20	162 54	Capt. Duperrey
Pingelap atoll or McAskill islands, N islet.....	6 13	160 47	" "
Pingelap atoll or McAskill islands, S islet.....	6 12	160 47	Capt. Cheyne.
Pingelap atoll or McAskill islands, centre.....	6 13	160 50	Spanish chart.
Tugulu atoll or McAskill islands, centre.....	6 13	160 50	Duperrey.
Mokil atoll or Duperrey's islands, NE point.....	6 42	159 50	Capt. Cheyne.
Mokil atoll or Duperrey's islands, centre.....	6 40	159 49	Spanish chart.
Aura atoll or Duperrey's islands, centre.....	6 40	159 47	Lutke's chart.
Ponapi, Quirosa or Ascension isles, Ronkiti harbor.....	6 48	158 19	Capt. Cheyne.
Ponapi, Quirosa or Ascension isles, Ronkiti harbor.....	6 48	158 14	{ Av. ob. made by whaling Captains.
Ponapi, Quirosa or Ascension isles, Ronkiti harbor.....	6 48	158 30	Lutke's chart.
Ponapi, Quirosa or Ascension isles, Ronkiti harbor.....	6 48	158 30	Spanish chart.
Bonahie or Ascension isle, Ronkiti harbor.....	6 48	158 19	" "
Andema atoll or Frazer islands, centre.....	6 42	158 05	Capt. Cheyne.
Ant, Frazer's or William IV group, N E part.....	6 42	158 03	Lutke's chart.
Ant, Frazer's or William IV group, extreme south.....	6 43	158 05	Capt. Cheyne.
Pakin atoll, centre.....	7 10	167 43	Capt. Lutke.
Pakin atoll, S E islet.....	7 02	168 00	Spanish chart.
Paku atoll, W point.....	7 05	167 56	" "
Pagnema atoll, centre.....	7 02	167 49	Lutke in Findlay.
Lamurec atoll, Los Valentines extreme E.....	5 47	167 32	Lutke's chart
Ngatik atoll, Los Valentines S E islet.....	5 47	167 32	" "
Ngatik atoll, Los Valentines N islet.....	5 51	167 29	" "
Ngatik atoll, Los Valentines W islet.....	5 47	167 22	Capt. Cheyne.
Ngatik atoll, Los Valentines W islet.....	5 47	167 27	Spanish chart.
Orakul, San Augustin and Baxo Trista, centre of Bodelaise island.....	7 39	165 05	Findlay.
Orakul, Jane island.....	7 33	165 03	" "
Orakul, Larkin's isle, N E pt.....	7 36	165 10	Norie's chart.
Orakul, Mernburn's island.....	7 49	165 20	" "
Orakul or San Augustin reef, S E end dangerous.....	7 11	165 08	Spanish chart*
Orakul or San Augustin reef, N W end dangerous.....	7 26	165 67	" "
Orakul, Bodelaise island, N W end of reef.....	7 26	165 66	" "
Dunkin's shoal (d'tl) S end.....	9 50	164 10	Findlay.
Dunkin's shoal (d'tl) N end.....	9 17	164 29	Spanish chart.
Nukor atoll, or Monteverde islands, centre.....	3 27	165 48	Findlay.
Dunkin's island, centre.....	3 57	164 34	Capt. Aiken.
Nugoor atoll, centre.....	3 50	164 56	Spanish chart.
Sotoane or Mortlock islands, south point.....	5 17	163 46	Lutke's chart.
Sotoane or Mortlock islands, S E point.....	5 19	163 51	" "
Sotoane or Mortlock islands, west point.....	5 27	163 36	" "
Sotoane or Mortlock islands, N W extreme.....	5 27	163 24	Capt. Cheyne.
Sotoane or Mortlock islands, Lugunor atoll, east point.....	5 08	163 28	Lutke's chart.
Lugunor atoll, centre.....	5 30	163 32	Capt. Cheyne.
Lugunor atoll, west point.....	5 30	163 52	Lutke's chart.
Lugunor atoll, Pt. Chamisso.....	5 29	163 38	Lutke in F'dly
Lugunor atoll, Etal isle, S pt.....	5 33	163 43	Lutke's chart.
Lugunor atoll, Etal isle, N pt.....	5 37	163 43	" "
Lugunor atoll, Etal isle, NE.....	5 35	163 41	Spanish chart.
Lugunor atoll, Etal isle, NE.....	5 28	163 18	" "
Lugunor atoll, Ta isle, SE.....	5 16	163 61	" "
Lugunor atoll, Ta isle, NW.....	5 30	163 34	" "
Namolu atoll or Skiddy's group, NW islet.....	5 55	163 13	Lutke in F'dly
Namolu atoll, N W islet.....	5 55	163 17	Lutke's chart.
Namolu atoll, centre.....	5 55	163 14	Spanish chart.
Mokor or Hash isle (?), centre.....	5 42	162 43	Blunt's chart.
Losap atoll, or D'Urville's islands, centre.....	7 03	162 42	{ Duperrey in Findlay.
Losap atoll, or D'Urville's islands, centre.....	7 05	162 37	D'Urville's cht.
Rafael island, centre.....	7 18	163 64	Raper.
Luasap atoll, or D'Urville's islands, centre.....	6 50	162 39	Spanish chart.
Truk or Hogolen islands and reefs, south point.....	6 58	161 56	D'Urville's cht.
Truk or Hogolen islands and reefs, east point.....	7 10	161 57	" "
Truk or Hogolen islands and reefs, west point.....	7 10	161 21	" "
Truk or Hogolen islands and reefs, north point.....	7 43	161 43	" "
Royalist island, S extreme.....	6 47	162 08	Capt. Cheyne.
Ruc atoll or Bergh's islands and reefs, south point.....	6 57	161 54	Spanish chart.
Ruc atoll or Bergh's islands and reefs, north pt.....	7 43	161 30	" "
Ruc atoll or Bergh's islands and reefs, west point.....	7 20	161 19	" "

Names.

Lat. North

Long. East.

Authority.

Morileu or Hall's islands or atoll, N E islet.....	8 42	162 26	Lutke's chart.
Morileu or Hall's islands or atoll, S W islet.....	8 36	162 07	" "
Morileu or Hall's islands or atoll, N E end.....	8 42	162 29	Lutke in F'dly
Morileu or Hall's islands or atoll, S W end.....	8 32	162 03	Spanish chart.
Namoliapiane atoll, N E islet.....	8 34	162 01	Lutke's chart.
Namoliapiane atoll, S islet.....	8 25	162 50	" "
Namoliapiane atoll, S W islet.....	8 80	161 42	Lutke in F'dly
Namoliapiane atoll, centre.....	8 32	161 54	Spanish chart.
Faiu atoll (east) or Lutke's islands, centre.....	8 33	161 27	Lutke's chart.
Fahieu Oriental, centre.....	8 30	161 23	Spanish chart.
Namonuito or Anonima atoll, north islet.....	9 00	160 14	Lutke's chart.
Namonuito or Anonima atoll, east islet.....	8 34	160 32	" "
Namonuito or Anonima atoll, west atoll.....	8 35	149 47	" "
Namonuito (Triangular) S E point of triangle.....	8 30	150 35	Spanish chart.
do SW point of triangle.....	8 32	149 49	" "
do N point of triangle.....	8 58	150 19	" "
Tamatam atoll or Martyr's islands, south islet.....	7 32	149 29	Duperrey's cht
Tamatam or Ollap atoll, c'tr.....	7 35	149 27	Spanish chart.
Puloat or Kata isle (2) centre.....	7 19	149 17	Frey cinet, F'dly
Puloat or Kata isle, centre.....	7 20	149 14	Spanish chart.
Luk or Ibargota isle, centre.....	6 40	149 08	Frey cinet, F'dly
Luk or Ibargota isle, centre.....	6 40	149 23	Capt. Cheyne.
Pulo Suge, bank and island.....	6 43	149 29	Spanish chart.
Pikelot or Coquillo isle, centre.....	8 12	147 40	Duperrey's cht
Biguela islan, centre.....	8 12	147 39	Spanish chart.
Pikela or Lydia island, centre.....	8 38	147 13	Duperrey's cht
Pikela or Lydia island, not on the Spanish Chart.....			
Satawal or Tucker's I, c'tr.....	7 21	147 06	" "
Satawal or do centre.....	7 20	147 07	Spanish chart.
Faiu (west), centre.....	8 03	146 40	Lutke's chart.
Fahieu Occidental reef, c'tr.....	8 02	146 49	Spanish chart.
Oratitilou bank, doubtful, bet. Pikelot and Faiu W, 11 fathoms over it.....			
Lamotrek or Swede's I, c'tr.....	7 29	146 28	Lutke's chart.
Lamurec atoll, centre.....	7 30	146 29	Spanish chart.
Elato or Hawels I, N point.....	7 29	146 19	Lutke's chart.
Elato or Namoliapiane atoll, c'tr.....	7 28	146 19	Spanish chart.
Oimaras islands, centre.....	7 43	145 57	Lutke's chart.
Oimaras atoll, centre.....	7 40	145 67	Spanish chart.
Faraleup or Gardener's island, centre.....	8 34	144 37	Lutke's chart.
Faroleup atoll, centre.....	8 43	144 36	Spanish chart.
Fathu shoal, centre.....	5 63	145 39	Cheyne, 8 ft w
Falipi bank, centre.....	5 53	145 39	Spanish chart.
Ilalik or Wilson's isle, centre.....	7 15	144 31	Lutke's chart.
Ifeluc island, centre.....	7 10	144 39	Spanish chart.
Wolea or Thirteen isles, E pt.....	7 21	143 58	Lutke's chart.
Wolea, entrance to lagoon.....	7 15	144 02	Capt. Cheyne.
Ulea atoll, centre.....	7 20	143 56	Spanish chart.
Eauripik or Kama isle, centre.....	0 39	143 11	Lutke's chart.
Eauripik or Kama isle, centre.....	6 38	143 09	Spanish chart.
Sorol or Philip island, centre.....	8 06	140 52	Lutke's chart.
Sorol Oriental island, centre.....	8 05	140 49	Spanish chart.
Fais or Tromlin's isle, centre.....	9 46	140 36	Lutke's chart.
Feis island, centre.....	9 45	140 37	Spanish chart.
Uliti or McKenzie's group, N point of E islet.....	10 06	139 47	Lutke's chart.
Uliti or McKenzie's group, Palapal, centre.....	10 02	139 50	" "
Uliti or McKenzie's group, south point.....	9 47	139 35	" "
Ulevi atoll or McKenzie's group, south islet.....	9 47	139 35	Spanish chart.
Or Egoi atoll, W grp, centre.....	10 00	139 43	" "
Or Egoi atoll, E grp, centre.....	9 50	139 59	" "
Hunter's shoal, centre.....	9 57	138 13	Findlay, 8 fms.
Hunter's shoal, centre.....	9 57	138 29	D'tl, Sp'n ch
Eap island, south point.....	9 25	138 00	D'Urville's cht.
Eap island, north point.....	9 40	138 00	" "
Uyap island, centre.....	9 30	138 09	Spanish chart.
Ngoli or Lamoliork atoll, South islet.....	8 17	137 33	Capt. Cheyne.
Northeast islet.....	8 35	137 40	" "
Middle islet.....	8 30	137 25	D'Urville's cht.
Ulu or Lamoliark atoll, centr.....	8 20	137 34	" "
Palau-Pelew or Arcifios isls, South point.....	6 55	134 05	D'Urville's cht.
Angour isle, centre.....	7 35	134 30	" "
Kyangle isle, centre.....	8 08	134 35	Capt. Cheyne.
Pellelew isle, S point.....	6 58	134 13	Raper in "
Babeldaup or Pelew isls and reef, N W end of reef.....	8 40	134 09	Spanish chart.
Kiangul island, centre.....	8 10	134 45	" "
Centre of W side Babeldaup.....	7 56	134 19	" "
Babeldaup, N E point.....	7 55	134 64	Ex. reef from NE pt of Babeldaup isls ex. to NW
Angour island, centre.....	6 51	134 14	" "
Pellelew island, south point.....	6 58	134 24	" "
Sousorol or St. Andrew's island, centre.....	5 20	132 16	Horsburgh's Directory.
Sonrol or St. Andrew's island, centre.....	5 19	132 14	Spanish chart*
Codecoopey island, centre.....	5 15	132 14	" "
Anna or Current isle, centre.....	4 88	132 03	Horsburgh.
Anna or Put island, centre.....	4 38	132 09	Spanish chart.
Merir or Warren Hastings islands, centre.....	4 17	132 28	Horsburgh.
Pulo Mariara island.....	4 12	132 27	Spanish chart.
Tobi or I'd North's I, centre.....	3 03	131 20	Horsburgh.
Lord North's island, centre.....	3 03	131 09	Spanish chart.
Helena shoal, centre.....	2 50	131 41	Horsburgh.
St. Felix or Carteret bank, centre.....	2 48	131 41	Spanish chart.
Matelotas (3 islands) or Sequeras, centre.....	8 40	131 34	" "
Pegan atoll, centre.....	0 50	134 19	" "

*NOTE—I think the Spanish chart is the correct position of Bodelaise Island and Reef.
 Harbor Master's Office, Honolulu, June 4, 1868.

SUPPLEMENT TO

THE FRIEND.

New Series, Vol. 18, No. 7.

HONOLULU, JULY, 1868.

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The True Theory of Missions.

The Annual Sermon on Foreign Missions, Before the Hawaiian Board. Preached in the Fort Street Church, Honolulu, by Rev. L. H. Gulick, June 7th, 1868.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, THEREFORE, and teach all nations : * * * and, lo, I am with you alway, even unto the end of the world."—MATTHEW xxviii : 18, 19, 20.

The command of Jesus is our authority for discipling all nations. The ultimate ground for executing our Saviour's last command is that he is Divine—"all power is given unto me in heaven and in earth;" and our only ground for hope of success is his promised co-operation—"lo, I am with you alway, even unto the end of the world."

The divinity and promised assistance of Jesus are our only basis for the missionary work, and are the essential points in any proper scheme of missions.

It is unnecessary to enlarge on the proofs of this doctrine. The words of our text are sufficient for our present purpose.

Any theory or practice in Christian work which ignores or hesitates regarding Christ's divine power, and which tends to any exaltation of human agency at the expense of the divine co-operation, is unscriptural, and fatally wrong. This principle of the divinity of Christ must rule in every plan we project, and be the test of all our practice. The power of Jesus is the force which correlates all other forces in the moral world. Love to Jesus is but allegiance to this principle, which vivifies and energizes all lower powers.

We have but to carry this idea consistently out, and we have the true theory of missions. By this principle also should we test all the details of our practice.

We therefore propose, *first*, to discuss a few of the methods which the experience of eighteen centuries teaches us are in harmony with, and essential to, this central doctrine, and *then* to briefly review our foreign missionary work in the Marquesan and Micronesian Islands.

1.—The True Theory of Missionary Labor.

Since we accept Jesus as the Divine Saviour, our every effort and mode of labor must tend to hold Him before the minds of individuals, and of nations, so as most effectually to draw them to Him. Christ has promised his omnipotent presence with us, but it is only for such processes of ours as are consistent with his divine work of saving lost sinners.

This statement will, alone, clear our path of many difficulties. It simplifies, and gives

a unity to our efforts; it also excludes, as secondary, unnecessary, or antagonistic, much that a worldly scheme of missions would introduce. This ultimate fact—this generalization, carried into the doctrine of missions, simplifies a chaos of facts and doctrines,—as true generalizations always do. This is the pole, round which the missionary work revolves—this the central fact, on the radii from which every other will find its natural place.

1. The question as to the agencies to be employed, and the relative degree of prominence which shall be given to each, receives a sufficient solution from the application of the test as to whether, and in what degrees, they have a direct tendency to honor Jesus, by leading souls to Him.

(1.) *Personal Effort*, or *Oral Persuading*—sometimes spoken of by the misleading term of "preaching,"—is evidently the agency of first importance in the foreign field as in the home, and in all Christian endeavors, as in efforts for any cause under the sun. None more certainly honors Christ, and there is none he more certainly honors. The face to face, and mouth to mouth method is of all agencies the highest. This is the mode of reaching the masses,—the open road to almost every soul God has made. None are prohibited or incompetent to in some way engage in it—none are exempt from the duty of attempting it.

(2.) *Formal Preaching* is one of the forms of this agency, and a form that is limited; limited to those few who have the special qualifications; limited also to those who may be induced to attend upon it; and limited again to the comparatively brief and widely separated times of assembly. Preaching the Gospel is very important, but must not be allowed to take the place of the still more important and more useful modes of exerting direct personal influence.

(3.) Another of the forms of personal effort is that of *Teaching*. It is a limitation of numbers and an increase of power over the few who are subject to it. The simple fact that there is in any sense a limitation, is conclusive that this method is not, in a general estimate of the work, the most important. Yet again, that an increased power is by it secured over the few of higher intelligence, shows that it is by no means to be ignored, or lightly estimated. It is, on the contrary, to be pressed with the utmost vigor by those who have adaptations for teaching; and it is to be pressed in all the different ways and to the different degrees which the varying intellectual status of different nations and classes requires. But it must be rigorously

demanding of all missionary teaching that it tend directly to the religious education and to the conversion of the pupils; and the test as to the different methods of teaching is their success in bringing to Jesus as the Saviour from sin.

(4.) The Preparation and Circulation of *Christian Literature* is another of the great agencies. It is the impersonal method. In consequence of the almost entire absence of the personal element from the printed page, there is a loss of power, except in a limited number of cases where that absence is a gain. Reading is the method by which mind whispers to mind with the minimum of material and personal intervention. It is the arrow flying after having passed beyond the sight of the archer. Christian literature is to the previously mentioned agencies of preaching and teaching, what the quiescent forces of Nature are to those brought into activity. We need a large bulk of it ready for daily application, and adapted to all the various intellectual phases of the work of reform. Combined with personal effort, it attains its highest power. It is, by necessity, an indispensable auxiliary in teaching; and it is a great fault if it is not made large use of in furthering all forms of oral persuasion. The tract or book may, if rightly used, be the quiet re-echoer upon the souls we seek of what the voice has uttered. The printed page may be the bur on the remote extremity of the thought our voice has given forth, which shall retain the thought in the individual or individuals addressed till after the world shall have melted with fervent heat.

The production and circulation of Christian literature is a part of our missionary duty, but it should be adapted as far as possible to being made an auxiliary for the efforts of the living voice, and it must be thoroughly Christian—full of Jesus.

2. Regarding the course of development—the progressive results—to be expected and sought from the application of the above mentioned agencies, the promised assistance of Jesus' divine power is the clue which will guide us through a wilderness of opposing theories. A considerable variety in plans of labor will doubtless be allowable, and will be equally blessed, if they preserve the essentials necessary for the full co-operation of the divine power.

(1.) This principle alone peremptorily casts aside the whole device of first civilizing, then christianizing. Christ came not first to civilize and then convert the lepers and thieves of old, or the nations of the present. He came primarily to save their souls from the consequences of sin, and to accomplish

this, His divine power did not delay to first teach them their A B C, and to clothe and civilize. He operated first and directly on their moral natures. If in physical distress, he relieved them—healed them; but in such ways that the healing of the body was but the direct and immediate means for the healing of their souls. This accomplished, untold results of course follow, among which are the development of intellect and refinement, the improvement of social relations, and of temporal circumstance—in fine, of all which constitutes the valuable and permanent in modern civilization.

(2.) As a result of Omnipotence being one factor in the agency for spreading the knowledge of Life, and in correcting the nature and out-goes of humanity, it follows that the missionary work can be carried on by agencies which in a merely human view are utterly inadequate to the mighty results attempted. It is not necessary that we multiply foreign missionary instrumentalities as we should if it were a purely human enterprise; and a pure form of Christianity requires vastly less of human force than one which is impure.

This idea is becoming more distinct in the mind of the church. The estimates of laborers needed for the conversion of the world were much larger a few years since than now. One of the most stimulating of recent missionary publications estimates that one foreign missionary to 100,000 heathen is as much as it is necessary to attempt, and that the heathen world will be well supplied with that number. As our reliance on divine power increases, our faith is being still further strengthened by the successful experience of missions; and it will be no wonder if this estimate should yet be even still further reduced. The change of sentiment on this point has been very great within half a century, since it was thought necessary for the proper manning of the Sandwich Island Mission that 76 men (49 of whom were ordained) and 83 ladies, making a total of 159, should be sent out in the space of about forty years. This was a scheme of missionary colonization, providentially permitted and overruled for the expediting of results that should stimulate and instruct the civilized world; but we may safely say that such an experiment will not be again attempted in all the future of the missionary enterprise. From this and other less marked attempts the church has learned to exercise greater trust in the divine element.

(3.) We have been taught that the power of Jesus is able and is ever ready, if properly trusted in and provided for, to raise up children to Abraham from stony heathen—children, not servants or subordinates—not passive ciphers, simply multiplying the prominence of the missionary—but by the free exercise of Divine Grace, those who may and do become Christian integers, standing in the high places of hundreds and thousands in the arithmetic of the millennium.

It is found to be more consistent with the divine plan than was even a few years ago imagined possible, to throw not only work, but the responsibility of work on the recently converted heathen. In the review of missions, it is found that less injury has resulted from putting the responsibilities of the Christian church on the converted heathen, than

from keeping them in a state of mere pupillage for the sake of avoiding the results of ignorance and developed grace. It is plainly seen that mischiefs do occur from the conceit, ignorance and incomplete sanctification of recent heathen, particularly when individuals, rather than the body of converts, are advanced to work and responsibility. But these mischiefs are far less than those which come from distrusting the efficiency of Jesus' divine presence even in the yet ignorant but converted pagan.

From light shed upon this subject by ages of effort, especially that of the last active missionary period, it is now the plan of every evangelical missionary society, and of every active scriptural mission, to organize churches as nearly self-governing and self-supporting as possible, as soon as there are a sufficient number to constitute such a body.

The almighty grace which has brought from darkness into the marvelous light of the Gospel, is not exhausted in that effort, but will accomplish still more, developing not only individual graces, but calling forth grace and strength for work in union with fellow disciples. Jesus has promised to be with all companies of believers who seek to combine their energies and multiply their efficiency by Christian fellowship: "always, even unto the end of the world." We therefore find, wherever churches are gathered on the face of this globe, though from the depths of idolatry and superstition, they are blessed with "power," "after that the Holy Ghost is come upon them," and they become gifted "witnesses" for Jesus "unto the uttermost parts of the earth." How often do the self-regulating and self-consecrating graces of the uneducated and poverty-stricken churches on missionary ground shine even more markedly than in other churches, where the incrustations of familiarity and routine have dimmed the point of light!

(4.) In a company of renewed souls associated in church fellowship, even though renovation be but, so to speak, initiatory (as we well know it is), if the promise of our text be fulfilled, Jesus will be with them providing whatever best promotes their strength of life in him; and to this end will raise up from among themselves persons more immediately taught of his Spirit, who may instruct the feeble and more ignorant. It is not sufficient (though for a time very necessary) that they have the missionary from other lands—the representative of an indefinitely higher and more perfect Christianity. The experience of missions demonstrates to all unprejudiced minds that the pastorate of churches even in heathen lands, should with few exceptions, be of the same race and tongue with the people over whom they are set. Under a foreign pastorate, from what may guardedly be called a superior race, the parishioners are on such an inferior level of intellect and civilization from that of their spiritual guides, that while there is, doubtless, an admirable development of submissiveness and teachableness, and a consequent avoidance of irregularity and over-awing of perversity, there is, on the other hand, a more than counterbalancing evil of mere dependence and comparative imbecility; it promotes a dependence in things both temporal and spiritual on the missionary rather than on Jesus. It is found to be vastly better that

mission churches should, from the first, begin to develop the gifts of self-government, self-support and self-instruction, and that the missionary induct natives as pastors at the earliest date he can bring himself to deem it prudent.

The promise of continued presence is made by our Lord as truly to native pastors over mission churches as to any class of disciples in the world. Wherever, therefore, a sufficient number of heathen are converted—a few scores or hundreds—to support one of their own number in their own better style of life, it is but proper and necessary co-operation with Jesus to place as pastor whoever among them is most apt to teach, and has the best gifts of the Holy Spirit, after a period of specific instruction for the work such as is in Christian lands the usual term of special ministerial education. After such time and labor spent on the most hopeful of the converts, the responsibility is not with us if they are not as learned as graduates of universities, and as thoroughly furnished for battling with the educated wickedness of Christian lands as graduates of theological seminaries in America and Europe. They are, with all their defects, better adapted for direct battling with the heathen wickedness and stupidity about them than the missionary himself. They are the best in spiritual gifts among their fellow disciples, and are as much better educated than the average about them as the minister is in Christian lands. What more can be asked? Has the Lord limited himself to helping as pastors only those who attain to a certain university standard? Has he limited his grace to certain grades of civilization?

It is hard to break the bands which our weak faith has placed on our thoughts in this matter. But the Lord is bursting them for us, and here on the Hawaiian Islands we have a flood of light on this subject, which is teaching the whole missionary world, and from which we must endeavor to gather all the trusting boldness which our work demands in the Marquesan and Micronesian Islands.

(5.) These churches as early as possible, self-governing, self-sustaining and self-instructing, should also be at the same time pressed forward in self-propagation. Churches organized and provided with pastors, should, under faith in Jesus, be stimulated to not only seek the edification of their own membership, but to act as radiating centers of light, to, in fact, take a leading part in propagating the truth as it is in Jesus into the darkness that surrounds them.

It is not necessary that the infant church should delay taking part with its older and mature sister churches of Christendom, till itself has become mature. With the helping hand of Jesus pledged to even the new and weak members of his body, the church, it is now clearly seen that a church just gathered in a dark land, may, and must, make attempts to take part in the work of discipling all nations; and that these attempts will be as honoring to God, and will consequently be as richly blessed by Him as the wiser efforts, in human view, of the foreign missionary himself, with the life and strength of enlightened Christendom to direct and sustain him.

II.—Our Foreign Missionary Practice.

1.—Marquesas Islands.

In the light of the principles we have discussed, it is plain that we are right in sending Hawaiians as missionaries to the Marquesas Islands. Once more in the history of missions it is proved that the Lord will be with His working disciples. "Wisdom is profitable to direct," and it would be unwise to send men as missionaries to a people of higher culture than themselves; but it is wisdom to expect "the weak things of the world to confound the mighty."

During the first seven years of that mission we sustained there an average of about five missionaries to a population of perhaps eight thousand. From 1862 to 1867 there were six missionaries to a population now less than seven thousand. The mission is now reduced to four ordained ministers; but even with that reduction, there is one to every sixteen or seventeen hundred—a larger proportion than we have of pastors, native and foreign, on these Hawaiian Islands.

Our seven mission churches there on three different islands have now a membership of ninety-nine in good standing. There are seven houses for the worship of the Lord of heaven and earth built by the people themselves. Three of them are in the valley of Hanemanu, where no missionary resides. One of their own number, a disciple of our honored brother, the Rev. Mr. Bicknell (as are a large number in this valley), unordained and unlicensed, save by his Divine Maker, exhorts in each of these three churches each Sabbath. A Marquesan cannibal has become an itinerant preacher for Jesus! The tabu system has been overthrown in that valley, and on the island of Uapou, and is much weakened elsewhere.

The vital principle is at work on those islands in a way which must revolutionize the group. An active nucleus has evidently been secured. We have but to strengthen our brethren there, not so much by sending out more men, as by assisting them in guiding the intellectual and spiritual developments of the converts, while still leaving them to act the part of Christian men in self-government, self-support and self-propagation.

An evangelical association of the Marquesan churches will perhaps be formed during this year, and it may be well to devise some plan of giving the more promising few a higher education as teachers and preachers, than is yet provided.

In another fifteen years of labor on the Marquesas Islands, every valley of that group should have its native Marquesan school teacher and spiritual instructor. The most of their Christian work should by that time be performed by themselves, and they should, with such assistance from us as we now receive from America, be pressing southward and eastward upon the Paumotu Group, and to Easter and the Gambier Islands,—for the Lord of all power has promised to be with them alway.

2.—The Gilbert Islands.

Turning westward to Micronesia, we first reach the Gilbert Islands. Here are perhaps thirty thousand inhabitants scattered on sixteen different atolls. For several years we have had six Hawaiian missionaries there,

and are now about sending two more, making one missionary to about every four thousand inhabitants, besides the Rev. Mr. Bingham, who now re-devotes himself to the service of that people. Should we send eight more Hawaiian missionaries to the Gilbert Islands, it will be giving more than one to every two thousand inhabitants. This will certainly be a very large supply—more than our funds may ever allow, with all our other foreign and home responsibilities, and more perhaps than will be for the highest good of the work among them—for sixteen missionaries will be one for every atoll, and this may seriously check the growth of a native pastorate, as a too large missionary force has done in other lands. Yet we will doubtless send several more as the calls increase and the right men are found; and there should be another superintending English and Hawaiian-speaking missionary to assist in the general direction of the work, and in raising up teachers and preachers from among themselves, and in preparing a Christian literature.

Eleven years of labor on this group has secured less of outward result than in the Marshall Islands, where we commenced in the same year, there being only six church members; but there is not the slightest reason for discouragement. We have but to go forward, with implicit obedience to the command, and full faith in the promise, and we shall yet hear of a revolution of the whole group, native Christians being raised up to spread the work on every coral ring and islet of that entire archipelago, in anticipation of which we may well exclaim,

"How fair on ocean's breast they seem,
Reflecting th' immortal smiles
That from the source of glory beam."

The younger of us now interested in this glorious enterprise may very possibly be permitted to join in that rich triumph before we "sleep in Jesus." Comrades in labor and in the "patience of hope in Jesus," as our "almost martyr missionary" and his wife, in a few days, re-descend to the depths of barbarous heathenism, accompanied by several of our most promising young men and women, who are, if necessary, "ready to be offered," let us pray the Lord to exercise his divine power on the Gilbert Islands, to whom the comparative hardness of that field is inappreciable—for with God all things are equally possible.

3.—The Marshall Islands.

The Marshall Island Mission was commenced in 1857. For six years we have sustained in that group of perhaps six thousand inhabitants three Hawaiian missionaries, which is one to every two thousand souls, besides the Rev. Mr. Snow, who superintends the work in this group, and also on Kusaie. We cannot think of sending many more certainly to those islands. One strong station in the Radak Chain, and one in the Ralik, are probably all that we ought to plan to maintain.

The initiatory work has been successfully accomplished, the growing time has already commenced on those islands. There are eighty church members in good standing on Ebon, and there are several hopeful ones on Namarik. From these two islands we have received by the last trip of the *Morning Star* \$135 36 worth of cocoanut oil of monthly

concert contributions, and \$103 37 from the sale of books. A native of Mili, converted and taught on Ebon, has returned to his native atoll, and is teaching his fellow islanders, probably not very profoundly, but perhaps sufficiently, with the help of Jesus, to lead them to Him. It is proposed by the Marshall Island Mission to send out members of the Ebon church to labor with our Hawaiian missionaries. The "little leaven" has not only been introduced into the "measure" of Marshall Island heathenism, but it is beginning "to leaven the whole lump." This spiritual force is from Jesus. We have but to co-operate; and we may well do it, aglow with "the full assurance of hope."

4.—The Island of Kusaie.

This island, also called Ualan, or Strong's Island, is the most eastern of the Caroline Archipelago. The people speak a language of their own, and have had a very striking history since Mr. Snow landed there in 1852.

The horrible coils of civilized, but not christianized, commerce, were fast closing around that most interesting people; its licentious pangs had poisoned the blood, and the stupor of death was upon them. The effort to deliver and resuscitate seemed all but hopeless. Human wisdom bade us go to less contaminated and more hopeful fields. But Jesus had said, "teach all nations;" and Jesus' power extended even to Kusaie. The faithful soldier of the Cross blew no uncertain sound against every form of wickedness, and in the name of Jesus bade the devils depart. The balm of Gilead was applied, with faith, to the souls of the lowest and most debased, and, lo! Kusaie is in some senses already christianized! The population having dwindled to about six hundred, has begun to revive. There are one hundred and seventy-nine church members in good standing. Out of the depths of their poverty the monthly concert contributions in oil, received this year, amounted to \$94. Three substantial stone buildings have been erected for the worship of Jehovah; and, best of all, it is proposed to place one of their own number, the son of good King George, over them as pastor. All power has indeed been given to Jesus, and it is again verified that He will be with those who go discipling all nations, alway, even unto the end of the world.

5.—The Island of Ponape.

Ponape, or Ascension Island, is our last post to the west. The Gospel was introduced there sixteen years ago, in 1852. In the spring of 1854 the small-pox was recklessly introduced, by a vessel direct from the Sandwich Islands. The beautiful groves of breadfruit and cocoa soon re-echoed with the shrieks of the most horrible of sufferers, and in a space of only about eight weeks more than half of a population a little less than ten thousand were in their shallow graves. The heart sickens at the recollection.

But these deep furrows of God's Providence broke something of the strength of their superstition and wickedness, and opportunity was given for the commencement of a wide-spread sowing. As on Kusaie, after about ten years, the moral aspect began to change; and now our ears tingle with each arrival from there at the news of changes which seem almost incredible to those who

had experience of only the earlier stages of the attack on this strongest of Satan's citadels in the West Pacific.

The Rev. Mr. Sturges has been there uninterruptedly ever since the establishment of the mission, and the Rev. Mr. Doane has for several years been his associate. The population numbers between four and five thousand, so that they have one ordained American missionary to about two thousand souls. This we should be obliged to pronounce a force disproportionately large, considering its efficiency, but for the fact that Ponape is the point from which we must push Micronesian native agency westward as far as Iap and Pelew.

Half the people are now numbered with the Christian party, and some seven hundred can read God's Word. Seven houses of worship are standing, besides two which have been destroyed—one by wind, and one by the torch of an incendiary chief. Nearly four hundred are hopefully converted by Jesus' power, one hundred and seventy-eight of whom have been admitted to the church. The brethren are anxious to this year make explorations westward, and are preparing, with well advised belief in the doctrine of our text, to station some of their converts who are being especially educated for teachers, on some of the groups further towards the setting sun.

More has been accomplished on Ponape by the power of Jesus that when the walls of Jericho fell, or than when the sun stood still upon Gibeon, and the moon in the valley of Ajalon.

We make no further application of our subject. The thoughts which have been presented regarding the best modes of working with Jesus in the foreign missionary fields, and the facts given regarding his help vouchsafed in the Marquesan and Micronesian Islands, will, we trust, assist us all the coming missionary year to a more vigorous, humble and individual consecration to foreign and home works for and with Jesus—that name which is above every name, at which every knee shall yet bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

FIFTH ANNUAL REPORT OF THE

Board of the Hawaiian Evangelical Association.

Our first lines properly record the departure of two of the founders of the Christian Church on these Islands. The Rev. E. Johnson died on the 1st of September, 1867, while on the *Morning Star* as delegate to the Micronesian Mission. The American missionaries write from Ponape: "Before reaching the Marshall Islands he slept in Jesus, and his body awaits the resurrection morn in a hallowed spot upon the mission premises on Ebon, a sad and touching link between the Hawaiian and Micronesian Missions."

On the 11th of March, our beloved Father, the Rev. Asa Thurston, of the first company of American missionaries, departed this life in Honolulu, where he had long been wait-

ing for the summons. He had been in the missionary service, from the time of his appointment, forty-nine years. After most happily completing his life's work in a week of years, he entered on his heavenly jubilee.

Within a few months we have issued a call for a conference of Evangelical missionaries in the Pacific Ocean, to be held in this city in June, 1870, in conjunction with the semi-centenary anniversary of Christianity on the Hawaiian Islands. It yet remains to be seen what response we shall receive; but we have good hopes of a very interesting anniversary and conference.

HOME DEPARTMENT.

Contributions.

The total of contributions this year from Hawaiian churches is:

For foreign missions, - - -	\$3,366 86
For incidental fund, - - -	2,447 81
For home missions, - - -	272 82

Total, - - - - \$6,087 49

This is a falling off of nearly \$3,000 from the contributions of last year. We regret to be obliged to notice the fact that several churches have not contributed to our treasury during the year. It is, however, a larger sum than we have before received in any one year, with the exception of 1867, since the organization of this Board, as the following table shows:

1864, - - - - -	\$3,569 86
1865—Haw. Board, \$4,446 69	
Am. Board, 842 68—	5,289 57
1866, - - - - -	5,757 72
1867—Haw. Board, \$8,643 00	
Morn'g Star, 336 84—	8,979 84
1868, - - - - -	60,87 49

Total, - - - - \$31,684 48

It will be noticed that the balances on hand are considerably less than last year, and it should be mentioned also that the grant from the American Board for the *Morning Star* for 1868 is only \$3,000, which, after paying the Captain's salary, leaves but \$2,000 for running expenses; and as she costs about \$500 a month when on her voyages, we shall in a few days be obliged to draw largely from the fund for foreign missions and incidental expenses. The large and important publications also which are approaching completion, and which are mentioned below, will in a short time more than exhaust all our surplus funds, not to mention the other and various demands upon us.

Home Missions.

Since September, our home missionary efforts at Ewa in sustaining Rev. Joseph Manuel have been discontinued in consequence of his becoming the pastor of Kaneohe. We have assisted but four other pastors during the year, namely, those of Wailuku on Oahu, and Central Hamakua on Hawaii, and Koolau, Kauai, and Niihau.

The rule last year adopted of not granting aid to pastors, except as we are applied to by the local associations with which the pastors are connected, has had the intended effect of dividing responsibility in this matter, and has served to lessen our expenditures in this direction.

We do not doubt but that many of our pastors have been straightened for want of

means. We admire their devotion in continuing in their work under such discouragement, and we doubt not that they will continue to the end. But the churches should be stimulated to more systematic efforts to properly support their pastors.

We have made several unsuccessful attempts during the year to secure a colporteur to labor among our Chinese population, and at one time supposed we had secured one from California, but were disappointed. We shall not, however, cease our endeavors in this direction.

Theological School.

The Rev. W. P. Alexander reports to us regarding the *Theological School* under his care at Wailuku:

"I have twenty pupils in my theological class, two of whom are now absent on account of their health. Ten of them are married, and they are of various ages from 25 to 45 years. They have derived their support from their own efforts and the hospitality of the members of the church of Wailuku. One teaches a Government school, and two others are employed in teaching a parochial school supported by the parents. They are instructed in Natural Theology, the Evidences of Christianity, Theology, Exegesis, the Composition and Delivery of Sermons, Church History, and they have a theological debate once a week. They are all active in aiding the pastor in religious meetings, Sabbath schools, and going from house to house to persuade the people to attend to the calls of the Gospel."

The Hawaiian churches are under great obligations to the Christians of Wailuku for the hospitalities they so liberally bestow on the students of this school.

Female Education.

The Rev. O. H. Gulick reports regarding the *Female Seminary at Waiakua*, Oahu, that there have been connected with the school the past year 78 different pupils. The highest number attained at any time, and which was the number from June to March, was 75. The present number is 74. Of these 26 are from Hawaii; 21 from Maui; 23 from Oahu; 3 from Kauai, and 1 from Micronesia. One has married during the year, and one has left to teach school at Lihue, Kauai. One pupil has been expelled, and one has died during the year. The one mentioned above as married, and another who is engaged to be married, are under appointment as missionaries of this Board to Micronesia. Eight have made a profession of religion during the year, making a total of 29 out of the 78 above mentioned, who are church members. The graduating class in June will number ten. The principal improvement made upon the premises the past year has been the erection of a two-storied school house, at a cost of \$1,200 from our own treasury. The American Board have very kindly allowed for the year 1868 \$2,150, besides \$450 for the Principal of the school. Mr. and Mrs. Gulick, assisted by Miss E. W. Lyons, are the only permanent teachers, though they have had at different times the kind assistance of several young ladies, and particularly the last year that of Miss S. E. Emerson.

This institution was commenced at Kauai in 1862, under the auspices of this Board, and was moved to Waiakua in 1865, where

the house and lands have been purchased by us for the school. Instruction is given in the Hawaiian language alone. No girl is received below the age of eleven years. No charges are made for tuition, unless the girls are removed against the advice of the teachers; but the parents or guardians furnish clothing and provide for all incidental expenses.

The Rev. J. P. Green reports regarding the *Makawao Female Seminary* on Maui, that the number of scholars has been on the increase, and has nearly doubled since the examination in July last, and at present there are 60, with a prospect of several more in a few weeks. Eleven (11) of these are members of the church. The institution will comfortably accommodate about 75 girls. Mr. and Mrs. Green and Miss Green are the Principals of this Seminary, assisted by Miss A. F. Johnson and Miss Sarah Rogers. We continue to assist towards the salary of Mr. Green, and have the past year granted aid to the first assistant teacher. It is an English-teaching school. It draws aid from the Government, but is as nearly self-supporting from the tuition fees as such a school can be in this land. The use of the original house and land is very kindly allowed by Rev. C. B. Andrews, who commenced the school in 1859, but it is highly desirable that the place should be purchased for the school.

The *Kawaiahaeo Female Seminary* at Honolulu, Oahu, was commenced in April, 1867, by Miss Lydia Bingham, in buildings a part of which belonged to the American Board. During the year we have appropriated \$1,094 13 to the repair of these buildings, and the Honolulu community has recently very generously raised \$1,950 and purchased the house of the Rev. E. W. Clark, which was necessary to the comfort of the school. The whole place is now held in the name of the A. B. C. F. M. Miss Bingham is supported by the Hawaiian Mission Children's Society. She has during the past year been assisted by Miss S. E. Johnson, whose salary is paid by the Honolulu Ladies' Benevolent Society. Miss Elizabeth Bingham is expected in a few months from the United States to join her sister in the Seminary. The school commenced with 7 pupils, and now numbers 24 boarders, besides several day scholars, which is a marked success for the first year of such an effort on these Islands. Two of these are professing Christians. The English is the principal language of the school, and the pupils pay for board.

Besides the three above mentioned girls' boarding schools assisted by this Board, there are under Evangelical auspices on these Islands several other very interesting and important enterprises.

The *Makiki Female Seminary*, Honolulu, Oahu, was commenced by Miss Ogden in 1859. It has been largely assisted by the Honolulu community through the Ladies' Benevolent Society, and also by the Government through the Board of Education, while tuition fees are also a part of its income. The studies are mainly in English. Miss Ogden has been of late years efficiently assisted by the Misses Holden. The present number of pupils is about 25.

The *Koloa Female Seminary*, Kauai, was commenced in 1862 by Miss Knapp and Mrs. J. W. Smith, assisted by the two daughters

of Rev. J. W. Smith. It is an English school, though the girls are taught to read and write the Hawaiian. Charges are made for tuition, and the Board of Education assists. There have been in all 30 girls in the school; 6 have left the school for various reasons; 2 have been married the past year, both to foreigners, and are doing well so far as is known. One was received into the church during the past year.

Mrs. Shipman, of Hilo, Hawaii, has had since 1862 a family school. It now numbers — pupils, — of whom are girls. Mrs. L. Lyons, of Waimea, Hawaii, has also for several years taught and boarded a number of girls in her own family. Mrs. L. H. Gulick has for about four years taught a small family school in Honolulu, Miss Mary Paris, on Molokai, has for three years had a boarding school of five or six girls, in addition to a large day school, which is aided by Government.

It thus appears that not less than twenty individuals, eighteen of them ladies, are engaged in the instruction of about two hundred and forty girls of all ages in our five seminaries and four family schools. This does not include quite a number of girls cared for in private families; nor in this enumeration have we made any reference to Oahu College, where boys and girls of all classes attend. It may therefore be safely estimated that there are now in our Evangelical boarding schools and families nearly three times the number of girls that are gathered in all other similar institutions on the group.

In this review we have made no mention of the many English day schools which have been multiplying over our Islands since 1849, taught mainly by Protestant teachers. These schools have within a couple of years had a most marked development under English-speaking Hawaiians as teachers, the most of whom have been pupils of Mr. Morris Beckwith, who has labored so efficiently in this department, and these schools are the natural auxiliaries of our English boarding schools for girls.

Nor must it be inferred from the above enumeration of the recent efforts in behalf of female education, that nothing before was done in this direction. The Wailuku Female Seminary, Maui, was commenced in 1837, and was continued till 1849. For several years it numbered about 40 pupils, and at one time had 60. Miss Ogden, one of the teachers of that institution, immediately on its being discontinued, opened a family school at Wailuku, which for two years numbered about a dozen pupils. Mrs. Coan opened a girls' boarding school at Hilo, Hawaii, in 1839, which had an average attendance of about 25 till 1847. Mr. and Mrs. Cooke opened a family school in 1840, under the patronage of the chiefs, for their children of both sexes. Mrs. S. E. Bishop had for three years from 1858 a flourishing girls' school at Lahaina, which at one time numbered 20 pupils.

While it is true that female education did not, and could not, in the earlier stages of the missionary work, receive as much attention as it of late has, it is also apparent that the American missionaries early began to educate the girls. This was done not only in day and boarding schools, but from the first days of the Mission a very large amount

of instruction of females was accomplished by the missionary ladies by individual efforts, in their own families and in those of the Hawaiians themselves. But for this very arduous previous labor in all its forms, the present large and very encouraging development of female education would have been impossible.

Publications.

We have during the year printed, in five different languages, a total of 2,806,800 pages. There have been put into circulation on these Islands about 1,465,871 pages, about 152,811 of which have been given away. Our expenditures for the book department have been \$4,106 44—\$1,818 25 of which were donated from abroad principally by the American Board, \$1,351 55 have accrued from the avails of the book department, and \$1,036 64 were from the contributions of our own churches.

We have published works in four of the five languages among which our missionaries are laboring in the Marquesas and Micronesia, making a total of 364,800 pages.

In the Hawaiian language we have published in book-form 1,442,000 pages, besides what is equal to 960,000 duodecimo pages of the monthly *Alaui*, making 2,402,000. In this we have included a new edition of 3,000 of the Hymn Book, carried through the press by Mr. H. M. Whitney, and which we purchased from him. We have also included the beautiful and valuable Memoir of Opukahaia (Obukaia) announced last year, reprinted from the *Kuokoa*, through the kindness of the American Tract Society. By a letter from Rev. Dr. Hallock, we learn that the stereotyping of this work cost \$117 75; and that this makes the sum total which that Society alone has expended for these Islands \$29,947 40. We are certainly greatly their debtors. Nearly 500 copies have been already disposed of this Memoir, though we are sorry to say that 32 churches have not ordered a single copy of the work.

From a table which we exhibit to the Association, it is plain that much remains to be done in securing a full circulation to our books. We last year reported that there were 20 churches which had not during that year ordered a Bible directly from us, and 29 which had not ordered even a Testament. This year we have had but few Bibles or Testaments to furnish, and for some time have not had any, so that we have been unable to fill a number of orders for them. Last year 32 churches ordered not a single page of all that we furnish gratuitously; this year 17 churches have in the same way failed. In our table of last year it was seen that 8 churches failed of ordering a single book or tract of any kind; our table of this year shows that 7 churches are again in the same category.

The newspaper *Kuokoa* is one of the most important of the auxiliaries to our Evangelical work, though one over which we have no direct control. Great effort should be made by all who are interested in the increase of intelligence and religion to put it before the people, and insure the prompt payment of subscriptions. We are glad to know that its circulation is increasing, and that since January, 1868, it has had about 2,700 subscribers, or about 2,600 for the year since June, 1867. This is equivalent to 4,326,400

duodecimo pages, which, added to the issues of our Board, makes a total of 7,134,200 pages, which very nearly corresponds with the 7,186,800 of last year.

The *Alaula* had during its second volume ending in March, a circulation of 2,647, while during the first year it circulated 3,826. We fear that the third volume recently commenced has a still more reduced list, though it is not too late even now for the pastors to bring it up, by vigorous efforts. The request made us by the Sabbath School Association of last year that we issue a new book of hymns and tunes for children, has been in substance met by the beautiful music now printed in each number of the *Alaula*, and which ought to make the paper indispensable to every Hawaiian Sabbath school.

The new edition of the Bible, we are sorry to say, has not yet arrived, but we may expect a number of copies in a few days. The American Bible Society has very generously consented to prepare the plates of a pocket edition of the Hawaiian Testament, under the supervision of the Rev. E. W. Clark. Mr. Clark is making good progress in the translation of the American Tract Society's "Dictionary of the Holy Bible." The Hawaiian churches are under deep obligations to him for the patient labors he is performing for them in preparing, revising and proof-reading for the press. The Rev. J. F. Pogue has prepared an extensive commentary on Matthew, which is in the hands of a committee for revision, and which is very desirable for the Hawaiian student. The Rev. B. W. Parker has performed perhaps about half the labor of preparing the American Tract Society's "Bible Test Book" for the press, and we have recently requested the Rev. Dr. Smith to carry it to completion as he may have strength and leisure.

The following table shows our issues for two years, and connects with the tables in our report of 1866:

Publications during the Year ending May, 1867.	No. of pages.	No. of Copies.	Total No. pages.
Hawaiian-English Testament.....	727	1,000	727,000
Primer (Kumumua Hou).....	80	2,000	160,000
Child's Hymn Book (Lira Kamalii).....	192	3,000	576,000
Cruelty to Animals.....	4	5,000	20,000
Culture, Sale and Use of Awa.....	4	5,000	20,000
Child's Question Book.....	174	2,000	348,000
Exhibition of Popery.....	23	3,000	69,000
Thoughts on Popery.....	56	3,000	168,000
The True Church.....	26	3,000	78,000
The <i>Alaula</i>	16	60,000	960,000
Annual Report.....	26	300	78,000
Total.....	1,328	87,300	3,204,000
Publications during the Year ending May, 1868.	No. of pages.	No. of Copies.	Total No. pages.
Memoir of Opukahaia.....	103	2,000	206,000
Hymn Book.....	408	3,000	1,224,000
Annual Report.....	43	300	12,000
John in Kusae Dialect.....	64	700	38,800
Mark in Kusae Dialect.....	56	700	35,000
Acts in Ebon Dialect.....	75	1,000	75,000
Primer in Ponape Dialect.....	60	2,000	120,000
Primer in Marquesas Dialect.....	48	2,000	96,000
Total.....	401	11,700	2,806,800

We also insert as matters of interest, full tables of all the works yet issued in the five languages among which we are carrying on foreign missions:

Publications in the Marquesas Is. Dialect.				
Matter published.	When printed.	Where printed.	No. of Copies.	Total No. pages.
Spelling Book.....	1853	Honolulu.	3,000	60
Spelling Book.....	1854	Honolulu.	3,000	8
Spelling Book.....	1853	Honolulu.	.....	12
Spelling Book.....	1858	Honolulu.	.....	43
Gosp. Matthew	.....	.....	.....	.....
"Pipapa," 2d ed.	1868	Honolulu.	2,000	48
Total.....				96,000

Publications in the Gilbert Island Dialect.				
Matter published.	Year of publication.	Place of publication.	Number published.	No. of Total No. pages.
Simple Reading Lessons.	1858	Ponape.	200	1
11-35 Chapters Matthew.	1860	Honolulu.	400	48
Primer.	1860	Honolulu.	300	20
Hymn Book.	1860	Honolulu.	200	12
Large Reading Chart.	1860	Honolulu.	20	1
Hymn Book.	1863	Honolulu.	300	20
Gospel of Matthew.	1863	Honolulu.	325	124
Gospel of John.	1864	Honolulu.	64	108
Epistle to the Ephesians.	1864	Honolulu.	300	20
Bible Stories.	1864	Honolulu.	180	36
Primer.	1865	Honolulu.	1,000	48
Gospel of Matthew.	1866	Honolulu.	1,000	49
Gospel of John.	1866	Honolulu.	1,000	50
Epistle to the Ephesians.	1866	Honolulu.	1,000	51
Bible Stories.	1866	Honolulu.	500	75
Catechism—Mr. Malcoe.	1866	Honolulu.	500	75
Total.....			7,343	801

Publications in the Kusaie Dialect.				
Matter published.	When printed.	Where published.	No. of Copies.	Total No. pages.
Primer—Mr. Snow.	1860	Haw. Is.	500	32
John—Mr. Snow.	1863	Haw. Is.	88	11,400
Primer—Mr. Snow.	1864	Haw. Is.	100	24
Primer—Mr. Snow.	1865	Haw. Is.	500	25,000
Hymn Book—Mr. Snow.	1865	Haw. Is.	500	16,000
Primer—Mr. Snow.	1867	Haw. Is.	300	16,400
Hymns, Calendar, Multiplication Table.	1867	Kusaie.	48	3,000
Mark—Mr. Snow.	1868	Honolulu.	700	35,000
John (reprint)—Mr. Snow.	1868	Honolulu.	700	35,000
Total.....			3,600	163,200

Publications in the Ponape Dialect.				
Matter published.	When printed.	Where published.	No. of Copies.	Total No. pages.
Primer—Dr. and Mrs. Gutick.	1857	Ponape.	25	12
Primer—Dr. Gutick.	1858	Ponape.	12	6
Hymn Book.	1858	Ponape.	60	30
Old Testament Stories—Dr. Gutick.	1858	Ponape.	500	19
Primer—Mrs. Gutick.	1859	Honolulu.	40	20
New Testament Stories—Dr. Gutick.	1859	Honolulu.	20	20
Eight Chapters Matthew—Dr. Gutick.	1859	Honolulu.	20	20
Primer—Mrs. Gutick.	1860	Honolulu.	20	20
Primer—Mr. Sturges.	1862	Honolulu.	24	24
Nine Chapters Mark—Mr. Sturges.	1864	Ponape.	8	8
Hymns—Mr. Sturges.	1865	Honolulu.	600	60
Bible Stories—reprint.	1865	Honolulu.	600	60
Luke—Mr. Sturges.	1866	Honolulu.	1,000	51
Acts—Mr. Sturges.	1866	Honolulu.	1,000	51
Primer—Mrs. Sturges.	1867	Honolulu.	2,000	60
Total.....			650	294,000

Publications in the Ebon Dialect.

FOREIGN DEPARTMENT.

Micronesia.

AMERICAN MISSIONARIES.—*Gilbert Islands*—Rev. H. Bingham and wife.

Marshall Islands—Rev. B. G. Snow and wife.

Ponape—Rev. A. A. Sturges and wife; Rev. E. T. Doane and wife.

GILBERT ISLAND MISSION.—*Tarawa*—Rev. W. B. Kapu and wife; Mr. G. Haina and wife.

Apaiang—Rev. H. Moku and wife.

Butaritari—Rev. Kanoa and wife; Mr. Maka and wife.

Returned for Health—Mr. D. Aumai and wife.

Under Appointment—Mr. G. Leleo and wife.

MARSHALL ISLAND MISSION—*Ebon*—Rev. D. Kapali and wife.

Namarik—Mr. J. W. Kaelemakule and wife.

Returned for Health—Mr. H. Aea and wife.

The new *Morning Star* left on her first voyage to the west on the 1st of July, 1867. She explored the southern part of the Gilbert Islands, visited all our mission stations in Micronesia, and reached Honolulu January 24th, 1868. The reports of her exploration and voyaging have been so fully published in the *Friend* of March, and in the *Kuokoa* of February and March, that we need but refer to those papers. The Gilbert Island and Marshall Island Missions each held a formal meeting, as we desired, and sent us full reports of their doings. So did the American missionaries of the Marshall Islands and Ponape hold a meeting of their number as a separate mission at Ponape.

Kanoa and Maka have returned with their families to Butaritari under very favorable auspices. Their property was carefully preserved during their absence, and the King of the island has explained and apologized by letter to His Majesty Kamehameha V., saying that his violence was committed when drunk.

The missionary vessel *Evening Star*, built by the children of California, has been sold

for \$723 53. Experience has shown us that a smaller and lighter craft is the most serviceable at this stage of our work. We are consequently furnishing our different stations with boats. No less than four boats are already in use in the Gilbert Islands, viz: the *Alfred*, *Sosa*, *Star of Peace*, and the *Evening Star 2d*, named after the California donation just sold, and another large surf-boat was last year sent to Ebon. Still other boats are already called for, and will be from time to time supplied. It is hoped that the owners of the first *Evening Star* will be satisfied with the change, by which their one vessel gives place to a whole fleet of very useful, and indeed indispensable, missionary boats, which have already cost very nearly the sum for which their vessel has been sold.

Many of the churches in Micronesia show a spirit of liberality which speaks well for the genuineness of their Christianity. The oil received from the sale of books shows increasing thrift. We tabulate the receipts as follows:

Place.	Foreign Missions.	Avals of Books.
Ponape.....	\$9 00	...
Kusaie—to American Board.....	\$2 59	42 77
Ebon.....	116 09	84 13
Namarik.....	19 27	19 74
Butaritari.....	6 00	47
Tarawa.....	41 90	2 35
Apaiang.....	24 40	34 38
Total for 1868.....	\$309 25	\$183 84
Total for 1867.....	66 67	
Total for 1866.....	80 60	
Total for 1865.....	63 32	

Rev. H. Bingham, Jr., on his return from Micronesia, desired not to be re-appointed to the command of the *Morning Star*, preferring to devote himself to the Gilbert Islanders, and the purpose has been approved by the American missionaries of Micronesia and by ourselves, in accordance with the action of the Evangelical Association in 1863. We have been favored in securing Capt. A. Tengerstrom to take charge of the *Morning Star*.

Loud calls have come up from Micronesia for more men. The calls have been published to the Hawaiian churches, and many have offered themselves. It does not seem best to send abroad those who are not fitted to become pastors at home, nor those who have reached even middle life. As a result of this, we have selected only three young men, viz: G. Leleo, Heulu and Kiniakua, with their wives, who will probably sail in July. Prayer should be made the Lord to raise up men fitted and adapted to His work.

We transcribe, almost entire, the report prepared by the American missionaries in their general letter as the best statement which can be made of the present state of our western missions:

"We all rejoice at the brightening prospects of the good cause upon the GILBERT ISLANDS. Though upon the particular points where missionary labor has been more especially devoted, those cheering results have not been so fully developed as we have prayed and hoped for, yet the truly cheering development of missionary interest on the island of Nui, so intimately traceable to the books that had been prepared with such patient care in the dialect of those islands, should awaken both our gratitude and praise to Him who is wonderful in counsel and excellent in working."

"The schools upon *Apaiang* and *Tarawa* have not flourished as we could have wished, nor has there been that interest in the

preached word which we had hoped. We rejoice to learn of more hopeful indications upon *Apaiang* on the arrival of the *Morning Star*. It is also a matter for gratitude that the way is open for the safe return of Kanoa and Maka to Butaritari.

"We are not able to report so definitely of the work upon the MARSHALL ISLANDS as we could wish. Mr. Snow and his family left *Ebon* for Kusaie about the middle of last February. Up to that time there had not been the usual interest in schools, though the attendance and attention to the preached word were perceptibly on the increase. The Sabbath schools were flourishing. After Mr. Snow left, there was a sad rupture in the church, by which a considerable portion of it left the main body, eschewing the Hawaiian teachers. It is to be hoped they will be led to see their wrong and return to love and duty.

"We have cheering reports from the station on *Namarik*. Converts have been multiplied and the schools are flourishing. Capt. Bingham spoke of their greetings, as the *Morning Star* touched there, as reminding him of his visit to Nui.

"The report from *Jaluij* seems to be less encouraging, owing in part perhaps to the unfavorable location of the mission station, allowing immediate access to but few of the people.

"Mr. Snow's visit of more than seven months to KUSAIE was timely no less for the health of his family than for the good of the church and the cause upon that island. Kanoa had been with them for several months, and had labored with much acceptance to the church and people. Eighty-two have been received to the church during the year, making one hundred and eighty-eight from the beginning. Many have died, and some have been removed by discipline. The church had fallen into some of the habits of the island in regard to feasting at their funerals, and they were conducting some of their meetings with less of Christian propriety than formerly, which things might have led them far astray but for the providential visit of their missionary teacher.

"During four months Mrs. Snow, aided by Kanoa, had a flourishing school of the children, numbering at times from fifty to sixty pupils. In the early part of the year 1866 a small and neat stone chapel was built at one of the out-stations. In the early part of 1867 a second chapel was built at another out-station. On the 6th of June, 1867, the King and all the people commenced a stone church at the head station, where the King and chiefs reside. It is a neat little edifice, some thirty-six feet by fifty, and quite a monument to the industry and skill of the people.

"The good cause upon PONAPE is prospering, with such trials as are incident to every good work. He that runneth may read the great moral change that has been wrought. Yet a vast amount of missionary work remains to be accomplished. While some half of the population is considered as with the Christian party, it is not true that half the heathenism of Ponape is Christianized.

"That they can number six hundred to seven hundred readers upon the island, shows that the school-master has been abroad, and that a wide door is opened for intellectual improvement and Christian intelligence.

That nine meeting houses have been built, which also serve as school houses, shows that 'church building' is receiving good attention on the island. The first and best of these passed away before the torch of a hostile, drunken chief. The next best fell to pieces before the violence of the wind, showing that exemption from the violence of man or the destructive elements of Nature is not always the allotment of a superintending Providence. The one hundred and seventy-six church members fail to represent the hopefully religious state of the people. Perhaps as many more are as worthy of church membership as most of those who are already members.

"The proportion of decidedly hopeful cases is proportionably less on the other parts of our field than upon Ponape. So also, the four hundred and fifty-nine who have been received to all our churches from the first, do not indicate all that has been wrought by the saving power of the Gospel during these fifteen years of missionary labor in Micronesia."

Marquesas Mission.

U APOU.—*Hakaekau*—Rev. S. Kauwealoha and wife.

HIVAON.—*Puamau*—Rev. J. Kekela and wife.

Atuona.—Rev. Z. Hapuku and wife.

FATUIVA.—*Omoa*—Rev. J. W. Kaiwi and wife.

The *Morning Star* returned from the Marquesas Islands last year just after our annual report was rendered. We simply refer to the supplement to the *Friend* of July, 1867, and to the *Kuokoa* of June, 1867, for full reports of that voyage.

The *Morning Star* sailed again on the 26th of March, 1868, for those islands with Rev. L. Smith, D. D., as delegate, and returned to Honolulu on the 1st of June. Rev. J. W. Kaiwi returned in her without his family, after an absence of fifteen years, for a visit to recruit his health, which he has long needed, and which he had our approval of doing several years ago.

Our missionaries there are quite encouraged. There has been no fighting on Fatuiwa this year, a thing unknown before during the fifteen years of the mission. Six houses for worship have been built by the people themselves. The converts at Hanamenu, where we have no missionary, still do well, maintaining Christian character, and bringing their whole valley under religious influence. The boarding schools have not been well attended, but efforts will be again made this year, Kauwealoha taking girls and Kekela boys.

Mr. J. W. Laioha has been recalled, not for any moral delinquency, but as he has had complications in his work which seemed to check his usefulness, it was thought best that he return to his native land. He has, however, preferred to remain.

Dr. Smith's report will soon be published, with communications from the brethren. We therefore simply append a table of statistics of our Foreign Churches.

Church Members in Regular Standing.—Ponape, 178; Kusaie, 179; Ebon, 8; Apaiang, 8; Total in Micronesia, 445. Fatuiwa, 23; Puamau, 4; Atuona, 12; Hanamenu, 22; Hakahetau, 13; Hotaku, 22; Total in Marquesas Islands, 90. Grand Total, 541.



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THE FRIEND.

AUGUST 1, 1868.

Foreign Seamen on Board American Vessels.

It is as yet undecided what is the proper legal standing of a foreign sailor on board an American vessel. Consuls and the State Department have fairly "boxed the compass" in their treatment of these men. Sometimes consuls have made no distinction between foreign and native-born seamen; at other times a foreign sailor stood no chance whatever of fair treatment. At present, we believe that correct rule that all seamen who ship at a home port are to be treated as good Americans, although they may have been born in Congo, China or Iceland. The State Department and consuls appear to be somewhat in the fog upon the real *status* of a foreign sailor, when he ships on board a merchant ship or whaler sailing under the United States flag.

In former years we have argued this question at length. (*Vide Friend* for April 1st, 1861; January 1st, 1862, and February 1st, 1867.) The only correct doctrine upon this subject we believe to be that of President Jefferson, who remarked: "That the vessel, being American, shall be evidence that the seamen on board are such."

This principle the great jurist Daniel Webster thus enunciated: "That in every regu-

larly documented merchant vessel, seamen shall find their protection in the flag which is over them." This is good sound American doctrine, and harmonizes with justice and common sense, but we are sorry that the State Department and United States consuls do not feel at liberty to apply these principles to foreign seamen shipped on board American vessels. The Secretary of the Navy and all naval officers apply these principles to all foreign seamen shipping in the navy. Now why the same principles should not apply to merchant seamen, we fail to see. If there were sufficient American native-born seamen to man our merchant marine, we could see some plausibility for this treatment of foreign seamen. It is well known that if foreign seamen were driven from merchant vessels and whaleships, American shipping would lie rotting at the wharves. Seamen are scarce. This is especially true of native-born Americans; hence we argue that the time has fully come for foreign seamen sailing under the American flag to be treated, supported and provided for the same as if born on American soil, or naturalized. *The vessel being American, shall be evidence that the seamen are such.* This is the true and sound doctrine, and eventually, we believe, will be fully adopted and carried out. Let merchant seamen and whalers of foreign birth be treated the same as if on board vessels of war. Perhaps some of our readers will be opposed to the continual agitation of this subject. We wish to keep it up for discussion in every possible manner, until it shall be settled upon a proper basis. If the laws of the United States allow shipmasters to ship foreign seamen, then we say, let those men be treated not as outcasts and outlaws, but as American citizens, toiling upon the sea to enrich our merchants and citizens at home and abroad. In regard not only to native-born American seamen, but all sailing under the American flag, we say in the memorable words of the late lamented Lincoln, "Nor must Uncle Sam's web-feet be forgotten."

Another John Brown.

"John Brown, an American gentleman residing in Valparaiso, Chile, has loaned that city \$250,000 in gold for internal improvements. The history of Mr. Brown is a remarkable instance of the force and perseverance of the Yankee character. It is but a few years ago that he landed at Valparaiso from a ship where he had worked as one of the crew, and with nothing but the clothes he had on, commenced work as a journeyman carpenter. To-day his property is valued at \$5,000,000. He has an interesting family, lives in princely comfort, and stands at the head of social and financial affairs of Chile."

If any one will collect the scattered materials, he might write an interesting volume relating to the success of young men who have come around Cape Horn poor and friendless, having worked the passage before the mast, but finally became rich and honored. John Brown, Esq., of Valparaiso, is not a solitary example. By the last mail we received a letter from one of this stamp, who came to these Islands more than fifty years ago, but who has long since retired from the sea to enjoy his wealth, and contribute of the same for the benefit of others. Many a young man has come to the Pacific, and been benefited pecuniarily, mentally and morally by the trip. Some have come out enemies to God, and returned to preach the everlasting Gospel.

JAPAN.—The news from Japan indicates further fighting on a large scale. The Princes of the North, who hold a large part of the most populous parts of the country, are rallying to the support of the Tycoon against the Southern Princes, who support the Mikado. Large forces are being put in the field, and the Mikado's followers are losing confidence. Yedo is the objective point, toward which both forces are marching. The Northern Princes are supposed to have over 200,000 men on the march to that point. There is much complaint by the Japanese because the Pacific Mail Company's steamer *Hermann* carries Japanese troops back and forth, thus in the internal affairs of the country. Much fighting has taken place around Yedo, with no decided result, but generally terminating in favor of the Northern Princes,

Sailor's Rights Established.

Through the correspondence of Colonel Spaulding, United States Consul, and Acting Minister Resident, an important principle has been settled in regard to the rights of American seamen. Knowing how egregiously seamen have been wronged in former years through the illegal exactions of United States consuls and the wrong interpretation of United States laws relating to the discharge and shipping of seamen, we shall spread the simple facts before our readers, for the benefit of all concerned. Not only are seamen and shipmasters concerned, but the honor of the United States Government is concerned. Here we would remark that whenever we have known questions to be referred to the Government at Washington, decisions have always been made favorable to the sailor. The Government desires to do the honorable and right thing by the sailor, but the difficulty has been with the consuls.

The recent decision of the State Department is so important, that we shall state the case fully and fairly. When seamen are discharged, the consul requires that three months extra wages shall be deposited with him to defray his hospital expenses, and assist in returning the said seaman to the United States. But if the sailor, while in port, does not require hospital treatment or other aid, then two-thirds of the amount deposited is returned to the sailor, provided he ships on a vessel bound to the United States or a home port; one-third retained to form a fund to assist in supporting and sending home other seamen when sick and destitute.

For many years United States consuls at this port have ruled that one consul was not accountable for what his predecessor had done, and hence a new consul would not refund the two months extra wages when called for by the sailor on shipping for a home port. We have no hesitation in asserting that this money has been withheld in hundreds of instances during the last twenty years.

Consuls have also ruled that the sailor should not receive his money unless he shipped in some vessel bound direct to a home port. A vessel might sail for the United States via China or some intermediate port, but in that case the consul would not pay over the amount.

Some months ago, a sailor discharged at Honolulu in 1865 was about to leave. When discharged he paid \$36, or the three months extra wages, into the Consulate. At that time A. Caldwell, Esq., was Consul. Since that date General Smith has officiated as Consul, and he has been succeeded by Consul Spaulding. The sailor had resided in Honolulu, engaged in an honorable employment, but had been at no expense to the Consulate. When about to leave, he calls

for the amount due him, \$24. Colonel Spaulding, following the *traditional ruling* of his predecessors, declines to refund the amount. It was a case so manifestly in violation of the spirit of what we regarded a fair interpretation of the "Consul's Manual," that we called upon the Consul in the sailor's behalf. The result was that Colonel Spaulding offered to refer the case to the State Department at Washington.

As the sailor was about to sail, he left an order for the money, which we have received and now hold subject to his direction.

HONOLULU, March 25th, 1868.

United States Consul.

Please pay to Rev. S. C. Damon the two months extra wages to which I am entitled, having been discharged from the bark *D. C. Murray*, of San Francisco, in December, 1865.

EDWARD DUNSCOMBE.

The case was duly referred to the State Department, and we are most happy to announce the fact, for the sailor's benefit, and also for the benefit of *all other sailors* discharged at Honolulu, or any other port foreign to the United States, that *the Consul has received instructions from the State Department authorizing him, when the records of the Consulate show that money is due to discharged seamen, and that the Government has been credited with the amount so due BY ANY OF HIS PREDECESSORS, to pay the same, and charge the United States Government therewith.*

We would furthermore state that the Consul is not allowed to retain the money, although the ship on board of which the sailor may have shipped may touch at an intermediate port on her voyage or passage to some port in the United States.

We would here duly make mention of Colonel Spaulding's courtesy in writing to Washington, and thus causing to be settled a question of immense importance to all American seamen.

Most sincerely do we hope the State Department at Washington will send a circular to all United States consuls and commercial agents throughout the world, embodying an extract from this recent dispatch to Colonel Spaulding. This decision will form a precedent which, if followed by United States officials, will serve to remedy an old and most iniquitous abuse, which has resulted in defrauding the honest sailor out of his just dues. If the money thus unjustly kept back had gone into the United States treasury, it would redeem former consuls of a portion of the odium that must fall upon their official acts. It is well known that in many instances this money has been taken away by the consuls. It is with no pleasure that we make such allusions. We do it, however, that their successors in office may be led to do justly by the sailor, whose interests they are

bound to respect and care for. The duty of consuls in regard to seamen is most plain. In the "Consul's Manual" it is stated, "One essential object of the consular appointment is the *protection* of American mariners—a class of our fellow citizens whose habits of life require a kind guardianship of their persons and interests in foreign countries."

New Edition of the Hawaiian Bible.

Several years ago the preliminary steps were taken for a new and revised edition of the Hawaiian Bible. The Rev. E. W. Clark has spent two or more years in New York reading and correcting the proof-sheets of the new edition as it has been printed and electrotyped by the American Bible Society. A partial supply has already been received, and more are on the way around Cape Horn. We have examined the book, and find the style of printing and binding all that could be desired. It is a noble work. The American Bible Society have most generously given the electrotypes plates, costing over ten thousand dollars (\$10,000.) Hereafter it is to be hoped that Hawaiians will so much prize the Sacred Scriptures that they will pay the expense of printing and binding. The most expensive style will be sold for \$12, and the cheapest for \$3 per copy. The New Testament is printed separately, and in a style most admirably suited for the use of schools. This edition is accompanied with marginal references. The Bible, complete, has now been printed in the Tahitian, Samoan, Rorotongan, Tongan, Fijian and Hawaiian dialects—all branches of the Polynesian language. Portions of the Bible have also been printed in the Marquesan, New Zealand, Gilbert Island, Marshall Island, Ponapean and Strong's Island languages. To accomplish this enterprise has required an amount of literary and linguistical labor, which can scarcely be appreciated except by those who have spent years in acquiring a foreign language, and additional years in the work of patient translation and revision; yet all this has been done exclusively by the Puritan missionaries (English and American) in the Pacific, besides all their other labors.

A CONTINENTAL SABBATH.—An American clergyman visiting Berlin, says that an American cannot pass the streets on the Sabbath day without having his religious feelings shocked. Business of all kinds is carried on as on other days in the morning, and in the afternoon the people rush to the theatres, operas, beer-gardens, and other places of amusement. And this is the institution that many of our foreign population wish transferred, and naturalized upon American soil, in defiance of the law of God, "Remember the Sabbath day, and keep it holy."

☞ Agriculture is the most useful, the most healthful and most noble employment of man.—*Washington.*

Old Grimes is Dead.

The good old verses that record the demise of the ancient Grimes have turned up again in the newspapers. They are good enough to print every time they come around. We give them in full:

Old Grimes is dead—that good old man—
We ne'er shall see him more;
He used to wear a long, black coat
All buttoned down before.

His heart was open as the day,
His feelings all were true;
His hair was some inclined to gray,
He wore it in a queue.

When'er he heard the voice of pain
His breast with pity burn'd;
The large round head upon his cane
From ivory was turned.

Kind words he ever had for all,
He knew no base design;
His eyes were dark and rather small,
His nose was aquiline.

He lived at peace with all mankind,
In friendship he was true;
His coat had pocket holes behind,
His pantaloons were blue.

Unharm'd the sin which earth pollutes
He passed securely o'er;
And never wore a pair of boots
For thirty years or more.

But old Grimes is now at rest,
Nor fears misfortune's frown;
He wore a double-breasted vest,
The stripes ran up and down.

He modest merit sought to find,
And pay it it's desert;
He had no malice in his mind,
No ruffles on his shirt.

His neighbors he did not abuse,
Was sociable and gay;
He wore large buckles on his shoes,
And changed them every day.

His knowledge, hid from public gaze,
He did not bring to view—
Nor make a noise to town-meeting days,
As many people do.

His worldly goods he never threw
In trust to fortune's chances,
But lived (as all his brothers do)
In easy circumstances.

Thus, undisturb'd by anxious cares,
His peaceful moments ran;
And everybody said he was
A fine old gentleman.

A New Port of Rendezvous for Whalers.

We learn by a circular received from Messrs. Neal & Crownshield, 6 Central street, Boston, that Port Chalmers, N. Z., has been made a free port for whaling vessels. This place, according to Lippincott, is the port of Dunedin, colony of Otago, on the south-east side of the middle island, in latitude 42° 53' S., and longitude 170° 50' E. The opening of the port to whalers was brought about through the efforts of Mr. George L. Sise, of the firm of Bates, Sise & Co., who addressed the following letter to the Chamber of Commerce of Dunedin:

"To the Dunedin Chamber of Commerce:"

"I would respectfully submit to your judgment the importance of offering inducements to whalers to make Port Chalmers a port of rendezvous. There is little doubt but that it would forward the interest of our commerce and shipping in a great degree. The value of this trade may be estimated (in a smaller proportion) by the statistics of the Sandwich

Islands for the year 1858. In that year 535 whaling ships called at these islands, and the transshipments of oil and bone amounted to 21,000 tons. Besides giving another outlet for merchandise and creating more demand for our labor, it would furnish freights for many of the home ships that at the present time have to seek lading elsewhere; and in giving return freights to vessels, must have a tendency to lower the inward bound charters. The great, and, seemingly, only obstacle to Port Chalmers as a port of call for whalers, is the port charges; otherwise it has every advantage, being the centre of the best whaling ground in the South Pacific, necessary outfits being obtainable at low rates; good vessels always procurable for the shipment of the oil and bone.

"I understand from fifteen to twenty whalers are expected at the Bay of Islands this year; and even at the present time some 4,000 barrels of oil are ready for home shipment.

"The only reason that vessels rendezvous at these northern ports is the saving of port charges, necessities for whalers being much higher there than here, and their oil is oftentimes shipped from the Bay of Islands to Auckland in small schooners, and sometimes transhipped from the latter port to Sydney. Some years back these waters were the favorite resort of whalers, as many as 1,400 barrels of sperm having been taken in the neighborhood of the Chatham Islands in a single day.

"These good seasons lasted some years; the ground then became cut up. But now, after the long rest, the whales have returned, and should be a source of profit to New Zealand, as an average whale makes 20 tons of oil and a ton of bone.

"Abolishing the port charges does not lessen the revenue, for as long as they are maintained it necessitates going to a free port, and giving others this profitable trade.

"I am, &c., GEO. L. SISE."

The Chamber of Commerce favored the proposition of Mr. Sise, and the subject was brought before the Superintendent of the Colony, who under date of 28th February informs the Chamber that "the Government will at once take the necessary steps to relieve whalers calling at the port of Otago from the payment of port charges."

The Dunedin Price Current of 5th March thus speaks of the subject:

"We are indebted to Mr. G. L. Sise for drawing the attention of the Chamber of Commerce, and, through the Chairman, that of the Provincial Executive, to the necessity of admitting to the port of Otago, free of all charges, all ships of whatever nation engaged in whaling operations. Now that there is a graving dock in process of construction, at an enormous cost, and patent slips have been for some time in operation, it is essential some other scheme should be adopted to make Otago a port of greater attraction. It can be proved satisfactorily that this port is deserving, both as regards its latitude and longitude and its general capabilities, of selection as the whaling station of the South Pacific and Antarctic oceans, and it only remains for Mr. Sise to disseminate throughout the length and breadth of the United States the fact that American whalers will in future be admitted and allowed to depart, free of all

charges, to awaken an interest in his suggestions. Irrespective of this port becoming the grand centre of all southern whaling operations from its practical situation, this market might be made the great depot for the supply of oil and whalebone to all parts of the world, thus avoiding the delay and expense of running ships to the other hemisphere to find a market."

In the above the advantages of Port Chalmers as a rendezvous for whaling vessels are very clearly set forth. Messrs. Neal & Crownshield have a regular line of packets running from Boston to that place, to the consignment of Messrs. Bates, Sise & Co., so that constant opportunities exist for the shipment of materials and supplies. By the monthly mail via Panama, the postal time between New York and New Zealand is only forty-five days. Bates, Sise & Co. is an American firm, and among the oldest established houses in New Zealand.—*New Bedford Republican Standard.*

REMARKABLE CONVERSION.—When Oliver Cromwell entered upon the command of the Parliament's arms against Charles 1st, he ordered that every soldier should carry a Bible in his pocket. Among the rest there was a wild, wicked young fellow, who ran away from his apprenticeship in London for the sake of plunder and dissipation. Being one day ordered out on a skirmishing expedition, or to attack some fortress, he returned to his quarters in the evening without hurt. When he was going to bed, pulling his Bible out of his pocket, he observed a bullet-hole in it, the depth of which he traced till he found the bullet had stopped at Eccl. xi. 9: "Rejoice, oh young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk thou in the ways of thy heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." The words were sent home to his heart by the Divine Spirit, so that he became a sincere believer in the Lord Jesus Christ. He lived in London many years after the civil wars were ended.

AN EXAMPLE FOR CHRISTIAN RULERS.—While the Greek Catholics, the Maronites, and even the Mohammedans of Syria strictly observe the Sabbath, suspending all ordinary business and labor, the Roman Catholics generally spend it in amusement and dissipation. During the Easter festivities, the Mohammedan Governor of Mount Lebanon visited the town of Der el Kamer, and was called upon by the Roman Catholic bishops and priests. During the interview he complained that the shops of their parishioners were kept open on Sunday, and business went on as on other days, greatly to the detriment of the people. They replied that they could not stop it, as the people would not obey them, when he said that he would help them enforce obedience, and would imprison any man who opened his shop on that day. The order was issued and executed, and after a few arrests the nuisance was abated.

Talkative persons seldom read. This is among the few truths which appear the more strange the more we reflect upon them. For what is reading but silent conversation!—*Landor.*

THE FRIEND.

AUGUST 1, 1868.

Visit to Capt. Cook's Monument.

We, the Editor, and we, a few passengers, landed on the morning of July 15th on the very spot where Capt. Cook was killed on the 14th of February, 1779. It is a remarkable place. Although there were weak points in Cook's character, which must forever detract from that hero worship which the world will ever pay to the name of England's great navigator, yet his career, voyages and tragical death render his name immortal. As a navigator, he stands next to Columbus. His three voyages to the Pacific form an important crisis in modern geographical discoveries. It is just one hundred years this very summer since he sailed on his first voyage. During the following ten years he prosecuted his discoveries throughout this vast ocean with a zeal, perseverance and success that led to the most astonishing results in science, commerce and foreign missions. He discovered a vast number of islands throughout the South Seas, opened the door for thousands and tens of thousands of European colonists to settle in New Holland, Van Dieman's Land, and subsequently in New Zealand and other places, besides discovering the Hawaiian Islands and exploring the Northwest Coast, and thereby opening up a trade to Americans, Englishmen and Russians. Referring to Cook's surveys of islands, reefs and shoals, we once heard an old sea captain remark, that "when Cook put down his stakes, there was no need of additional calculations."

Thoughts of this nature are naturally suggested by visiting the spot where he fell. Events of the last century which have transpired in different parts of this great ocean are all linked with the voyages and discoveries of Capt. Cook, hence he may appropriately be styled *the Great Navigator of England*. Perhaps the narrative of no modern or even ancient navigator has been more extensively read during the last century. It has been translated and published in all the modern languages of Europe. The adventures of Robinson Crusoe are not more entertaining than the voyages and discoveries of Capt. Cook. In reading the writings of subsequent writers upon events and localities in the Pacific, it is astonishing how much they are obliged to acknowledge their indebtedness to Capt. Cook and his coadjutors. Even the very pictures or drawings of harbors, scenery and people presented in modern books may nearly all be traced to Cook's voyages. The volumes of Cook and Ellis' "Polynesian Researches" form the foundation of Polynesian literature and geographical knowledge.

Under these circumstances, it has always

appeared highly appropriate that a suitable monument should be erected to his memory. In former years we have frequently expressed this opinion. Having heard much said respecting the recent attempt at erecting such a monument, we felt exceedingly anxious to see what had been accomplished. When once seen, we think any beholder would exclaim, "What, *that* Cook's Monument!" Report says those who built the same have never been paid, as it was not completed according to contract. Already has it commenced to crumble. Most sincerely do we hope the enterprise will not be abandoned until a suitable and becoming monument shall be erected on the spot. Even a simple marble slab attached to the bold bluff, or a granite pillar with suitable inscriptions, would not be inappropriate.

In musing over the singular reluctance which has been apparently manifest in thus marking the spot, we sometimes have been led to ask,—Could the conduct of Capt. Cook towards the aborigines and his allowing divine honors to have been paid to himself have had any influence in deterring his countrymen or the British Government from erecting a monument? There can be no doubt the public mind in England and throughout the civilized world, very soon after the publication of the volumes containing an account of his voyages, settled down upon the conviction or impression that Capt. Cook's moral and religious perceptions were low and obtuse. That he suffered himself to be *worshiped as a god*, there can be no doubt. This fact is clearly patent to the most careless reader of the narrative as given by Capt. King after Cook's death. He often refers to the *adoration* paid to Cook. In one paragraph he represents Cook as "seated between two wooden idols," and in that situation as being approached by the priests offering their sacrifices and offerings. In another paragraph he remarks that when Cook landed from his ship, he was preceded by a priest, crying "Orono has landed," and ordering the people "to prostrate themselves." Such conduct on Cook's part merits the severest reprehension. What appears to be a great weakness on his part, and as manifesting an utter want of common sense, when he desired to obtain wood to burn on board his vessels, he actually demolishes the very temple, or *heiau*, where he had been worshiped *as a god*! As compensation, he only offers two or three hatchets. These were utterly spurned by those heathen priests. Cook, however, did not desist from taking away the wood of the *heiau*. This fact we do not learn from Cook's voyages, but from Ledyard's journal. The narrative of the melancholy death of Capt. Cook would not be complete without this journal of John Ledyard,

the American sailor from Connecticut, who was an eye-witness on that occasion, and one of the men ordered by Cook to demolish the *heiau*. Ledyard's name does not figure in the "voyages" of Cook, but it has become historical, his life having been written by the historian Sparks. The original of Ledyard's journal (we were informed by Lady Franklin when at Honolulu in 1861) is now deposited in the British Museum. This whole subject of Cook's conduct before his death and the kind treatment which he had experienced from the natives, is worthy of serious consideration, and goes far towards exonerating them from blame in the premises.

In the course of our reading we have met with a letter of the Poet Cowper, addressed to the Rev. John Newton, relating to Cook's death, which merits re-publication. On the 9th of October, 1784, Cowper writes Newton thus, after reading Cook's voyages:

"The reading of those volumes afforded me much amusement, and I hope some instruction. No observation however forced itself upon me with more violence than one that I could not help making on the death of Capt. Cook. God is a jealous God, and at Owhyhee the poor man was content to be worshiped. From that moment the remarkable interposition of Providence in his favor was converted into an opposition that thwarted all his purposes. He left the scene of his deification, but was driven back to it by a most violent storm, in which he suffered more than in any that had preceded it. When he departed he left his worshippers still infatuated with an idea of his godship, consequently well disposed to serve him. At his return he found them sullen, distrustful and mysterious. A trifling theft was committed, which, by a blunder of his own in pursuing the thief after the property had been restored, was magnified into an affair of the last importance. One of their favorite chiefs was killed too by a blunder. In short, nothing but blunder and mistake attended him, till he fell breathless into the water, and then all was smooth again. The world indeed will not take notice, or see that the dispensation bore evident marks of divine displeasure; but a mind I think in any degree spiritual cannot overlook them. We know from truth itself that the death of Herod was for a similar offense. But Herod was in no sense a believer in God, nor had enjoyed half the opportunities with which our poor countryman had been favored. It may be urged perhaps that he was in jest, that he meant nothing but his own amusement, and that of his companions. I doubt it. He knows little of the heart who does not know that even in a sensible man it is flattered by every species of exaltation. But be it so, that he was in sport—it was not humane, to say no worse of it, to sport with the ignorance of his friends, to mock their simplicity, to humor and acquiesce in their blind credulity. Besides, though a stock or a stone may be worshiped blameless, *a baptized man may not*. He knows what he does, and by suffering such honors to be paid him, incurs the guilt of sacrilege."

What could have been the motive in Capt.

Cook's mind which influenced him to allow this *adoration* to be paid, so vastly different from that of Paul and Barnabas on a similar occasion (Acts 14:15), it is now quite impossible to ascertain. From the narrative of Capt. King, we learn that when Capt. Cook obtained supplies for his ships from the chiefs, it was expected that he would pay for the same, but when *whole hecatombs of hogs were offered to Cook as a god*, no remuneration was expected, or if it had been offered, would not have been accepted by the priests.

Orange Hill, Keolakeakua Bay, }
July 16th, 1868. }

Hawaiian Settlements in California.

[EXTRACTS FROM A LETTER BY REV. J. F. POGUE.]

At Colfax I heard that a Hawaiian was living in town, also that there was a school of Digger Indians near, and on inquiry I found that John Makani, the Indian educated at the Islands and sent here by the Hawaiian Board to teach his countrymen, was the teacher. Having found an Indian boy, he led me to the house of Makani. I found him in his yard cultivating squashes. Outside of his yard were a number of women preparing their supper of *acorns*. Makani has several schools at different places, and holds meetings with the Indians, but he represents them as *paakiki loa*. There are two or three whom he hopes are Christians, but they have not been admitted to the church.

In talking with John, he told me of a settlement of Hawaiians, which I determined to visit. Having made arrangements with John to meet me on Thursday in Sacramento, I left the next morning (Wednesday) for that place. According to our plan, John met me about noon, and we went on board of a steamer to go to Freemont, the name of the place where the Hawaiians live. We arrived there about 6 o'clock, and found they were living on the opposite side of the river, at a place called Vernon. There I found eight men, one woman and three children, and with them a squaw, who was living with one of the Hawaiians. They were glad to see me, and soon had a good supper ready. They are fishermen, and I enjoyed their fish very much. They also had blackberries, which were very nice. I staid over Friday, intending to leave on Saturday, but concluded to remain and spend the Sabbath.

Saturday I went out and saw their manner of catching fish, and had a nice sail in a skiff. They took one hundred and twenty-five pike as well as some sturgeon—large and nice. These fish they take to Sacramento and sell. They seem to be doing well so far as this world is concerned. I spent the day in reading, walking and talking, for they had many questions to ask, and I was very glad that I went to see them. At night Kapuu,

the head man among them, gave me \$25, which he said they had contributed to pay my expenses in traveling. At first I refused to take it, but they insisted, so I took it. Sabbath morning I had a Bible class with them at Kapuu's house; at 11 o'clock preached to them in the school-house. They gave good attention, and appeared pleased. They had grown *palaka*—had no meetings among themselves—had forsaken family worship, and were living just like the *haoles*, without God and without hope. Before I left, the man who was living with the squaw came to me to be married, but as he had no license I could not marry them. He however sent off to the clerk of the Court to get a license, and will be married as soon as he gets it. I hope good was done while I was among them.

They told me of another and larger settlement near Lagrange, which I have since visited. After a long and circuitous journey I found the place about noon. The men were all away at work. Two girls first met me, then two women. They immediately sent something to eat, which I ate under a tree, as it was much more pleasant than in the house. The house was covered with white cloth, was small, and intensely hot. The people were glad to see me, and sent to another place to announce my arrival. Before night there were twenty-one of them together. It was said that there were as many as forty there sometimes, but they were then scattered, seeking good places for gold, as they are accustomed to do in the summer.

I did not find them in as comfortable circumstances as those at Vernon. They depend on gold hunting, and do not get much these days. I went out with them to see their manner of working. They got but few grains while I was with them. Some foreigners thought they might have money laid up, but they said they were very poor. I asked them if they did not wish to return home. They said they had not money to take them home. They evidently do not wish to return to Hawaii, though I know they would be better off there than in California. I found only one professor of religion among them. There was another who was said to have been a professor when on the Islands. They are all in a cold, dead state—have no meetings among themselves—do not keep up the forms of religion, but live just as do the foreigners; drink sometimes, but not often to excess. The white men spoke of them as being quiet, inoffensive people, though one of the store-keepers with whom they dealt told me they did not pay their debts punctually as they ought. I staid with them until after the Sabbath—preached to them—had a Bible class, &c. I exhorted them to meet on the

Sabbath and pray and talk together, but they would not promise to do so. They had no heart for the work. They were living without God in the world, not regarding the concerns of their souls as of much account if they could only get gold. Gold is their god, as it is the god of many a white man.

North Pacific Whaling Fleet.

We are indebted to Mr. A. J. Cartwright, for the following list of whalers cruising in the North Pacific, numbering in all 76 vessels. Of these the 10 classed under the head of San Francisco, will visit that port; two, the *Splendid* and *Marengo*, it is thought are sperm whaling, and may not come in here this fall; one, the *Cherokee*, is supposed to have gone home via New Zealand, and two, the *Hibernia* and *Janus*, do not visit this group till the spring of 1869. Deducting these from the whole list, we have 61 vessels that may be expected to recruit here with some certainty.

OFF FIRST SEASON.

Concordia, Jones.	Josephine, Cogan.
Corns. Howland, Homan.	Onward, Pulver.
Dan. Webster, Marvin.	Splendid, Jernegan.
Helen Snow, Campbell,	

7

OFF SECOND SEASON.

Acors Barnes, Jeffrey.	Hercules, Howland.
Ben. Cummings, Halsey.	John Carver, Worth.
California, Wood.	Marengo, Little.
Corinthian, Lewis.	Niger, Cleveland.
Europa, Mellen.	Ohio, Lawrence.
Gen. Scott, Washburn.	Orion, Hayes.
Geo. Howland, Knowles.	Progress, Dowden.
Hibernia, Ludlow.	Vineyard, Smith.

16

OFF THIRD SEASON.

Awashonks, Norton.	Navy, Davis.
Adeline, Soule.	Nautilus, Smith.
Cicero, Paun.	Norman, Towle.
Champion, Worth.	Ocean, Barber.
Courser, Hamblin.	President, Kelley.
Eagle, McKenzie.	Reindeer, Raynor.
George, Davis.	Sea Breeze, Hamilton.
Cherokee, Eldridge.	St. George, Soule.
Gay Head, Kelley.	Seine, Smith.
Islander, Holley.	Rainbow, Baker.
John Wells, Dean.	Tamerlane, Winslow.
Jas. Allen, Willis.	Three Brothers, Taber.
Janus, Smith.	Trident, Rose.
Lydia, Hathaway.	Washington, Baker.
Midas, Drake.	

29

OFF FOURTH SEASON.

Java, Enos.	Milo, Hawes.
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2

HONOLULU FLEET.

Count Bismarck, Dallman.	Nile, Allen.
Comet, —	Norman, Snyder.
Eagle, Loveland.	Pfaff, —
Hae Hawaii, Heppingstone.	Wm. Rotch, Nyo.
Kohola, Tripp.	Winslow, Labaste.
Monticello, Phillips.	

11

SAN FRANCISCO FLEET.

Aurora, Aveline.	Florida 2d, Williams.
Active, Robinson.	Massachusetts, Williams.
Eugenia, Barnes.	Massachusetts, Wilcox.
Fanny, Hunting.	Helen Mar, Herendeen.
John Howland, Whelden.	Thos. Dickason, Jernegan.

10

Of the third season ships, fifteen are expecting to return home this fall. And it is likely that the fleet will be reduced in this way about one third. As very few vessels are being fitted out at home ports, it is probable that next year's whaling fleet will be small. This, however, will depend much on the price of oil. At the latest advices we observe there had been an advance in the value of whale oil, the range being 82 a 85c. This advance is owing in great part to the high price of Lard oil, and the small catch of min-haden fish, the oil of which comes in direct competition with whale oil. Now is the very best time to fit out whalers from this port, just when the home fleet is decreasing in numbers. And we urge our merchants and capitalists to lend their co-operation in aiding those who wish to engage in this profitable branch of commerce, for prosecuting which our islands are so well located. There is capital now lying idle here, sufficient to fit out a dozen whalers, if proper encouragement is given to the enterprise.

The average price of sperm and whale oils and of bone during the past four years in New York, in currency has been: sperm, \$2.26; whale oil, \$1.18; whale bone, \$1.46. There is every probability that the value during the next four years will be profitable, though perhaps not so large.—*Advertiser.*

A Southern Hit at the Yankees.

The Boston *Transcript* says: The Petersburg (Virginia) *Index*, stirred up by the observation that Samuel Adams had a larger share than Thomas Jefferson in bringing on the Revolution, indulges in the following strain of irony, which has the element of fun in it—an ingredient not often found in Southern outbreaks against the North. If the *Index* will always be as amusing, the most bigoted descendant of the Puritans will say to it: "Fire away, my good fellow. Give us more of the same sort."

"Our private opinion and belief is that there are authentic documents now in the library of Yale College—or they will be there when needed—to prove that Bunker Hill Monument marks the site of Babylon the Mighty, that Carthage was no more nor less than Portland; Ostrum, Nahant; and Boston, in fact, Athens; Homer was Professor of Belles-Lettres at Harvard, and Palinarius a member of the Cambridge Yacht Club; that Priscian taught a grammar school at Montpelier, and Archimedes was a private tutor of chemistry in Concord; that St. Peter was a Cape Cod fisherman, and St. Matthew a collector of the internal revenue at Stonington; that Phidias owned a brownstone quarry in Maine; and Socrates founded the *Atlantic Monthly*; that the Academia was the walk under the yew trees at New Haven, and the Colossus of Rhodes a statue which strided from Nantucket to Martha's Vineyard; that Plymouth Rock is all that is left of the Tower of Babel, and the Connecticut River ran through Paradise; that Stonington is the site of Tyre, and Merrimack fast colors the dyes that made that city famous; that the old Temple of Diana at Ephesus was not burned, but is now Faneuil Hall, and that Herodotus and Wendell Phillips were the same persons; that the fable of Romulus and his brother being suckled by a wolf (*lupus*) arose from the circumstance that their mother was the first Vermonter who looped her dresses; that Mercury was the ancient name of Ben Butler's family, and that like everything else in New England, the family had gone on perfecting itself from the start; that the sun shines six hours per diem more on that favored spot than on any other between the poles; and that Noah's family were so much elated at an alliance with the Websters of Massachusetts, that they got up a dictionary to commemorate that fact; that St. Patrick was Head Centre of a Fenian Circle in Bangor, and St. Andrew kept a distillery in Lowell; and finally, that the millennium will begin in Boston, and will not be allowed to extend beyond its limits, except by a two-thirds vote of the taxpayers of that heavenly city, excluding all who have at any time, in their most secret thoughts, expressed a doubt of the propriety of hanging Jeff. Davis and General Lee on a sour apple tree."

A BIBLICAL DISCOVERY.—The following will interest biblical scholars: The original, in 2 Kings, vi. 25, which in our version is rendered "dove's dung," is written *Khari yonim*. A simple perusal of the passage in which the term occurs suggests at once that our translators were at fault as regards its signification. The story refers to the dearth in Samaria, when "an ass's head was sold

for four-score pieces of silver, and the fourth part of a cab (a Hebrew measure) of dove's dung for five pieces of silver." Gesenius' plea for the correctness of the authorized rendering, on the ground that "it is not incredible that persons oppressed by severe famine should devour even the excrements of animals," is unworthy of so respectable a lexicographer. He probably felt this, for he proceeds to add, on the authority of Bochart, that the name "dove's dung" is applied in the Shemitish language to certain vegetable substances." This is the prevailing idea; nevertheless, no one has hitherto succeeded in indicating what particular vegetable is meant. C. A. Kassam, our Consul at Mosul, who is at present in this country, believes that he has discovered in it a cereal called in Arabic *khurru*, which is still extensively cultivated in the mountains of Kurdistan, and called *khuruwa* by the Kurds and Nestorians. It is not made into bread, but when ground is used in thickening soups and other dishes. Bennett, of the British Museum, has identified it as a small species of *Holcus sorghum*, and produced a specimen of the same plant which had been sent from Egypt under the name of Ghaful. This pulse, from being small and round, may have been called by the Hebrews in olden time the *Khari of Doves*, or, as we should say, "Doves' seed." —*Pall Mall Gazette*.

HOW TO ACT WHEN THE CLOTHES TAKE FIRE.—Three persons out of four would rush right up to the burning individual and begin to paw with their hands without any definite aim. It is useless to tell the victim to do this or that or call for water. In fact, it is generally best to say not a word, but seize a blanket from a bed, or a cloak, or any woolen fabric—if none is at hand take any woolen material—hold the corners as far apart as you can, stretch them out higher than your head, and, running, boldly to the person, make a motion of clapping in the arms, most about the shoulders. This instantly smothers the fire and saves the face. The next instant throw the unfortunate person on the floor. This is an additional safety to the face and breast, and any remnant of flame can be put out more leisurely. The next instant immerse the burnt part in cold water, and all pain will cease with the rapidity of lightning. Next get some common flour, remove from the water, and cover the burnt parts with an inch thickness of flour, if possible; put the patient to bed, and do all that is possible to soothe until the physician arrives. Let the flour remain until it falls off itself, when a beautiful new skin will be found. Unless the burns are deep, no other application is needed. The dry flour for burns is the most admirable remedy ever proposed, and the information ought to be imparted to all. The principle of its action is that, like the water, it causes instant and perfect relief from pain, by totally excluding the air from the injured parts. Spanish whiting and cold water, of a mushy consistency, are preferred by some. Dredge on the flour until no more will stick, and cover with cotton batting.—*Scientific American*.

☞ One-half of mankind are not born with saddles on their backs, to be ridden by the other half.—*Jefferson*.

IN MEMORIAM.—The following preamble and resolutions, relating to the late Rev. A. Thurston and Rev. E. Johnson, were adopted at the meeting of the Hawaiian Evangelical Association in June:

"After a long period of faithful service in this vineyard of the Lord, our beloved Father, one of the Pioneers and Patriarchs of the Hawaiian Mission, has gone to his rest. Mr. Thurston was appointed to this Mission field in 1819, and for 49 years he served his Master as a Missionary of the A. B. C. F. M. with earnest love and unflinching fidelity, never swerving from the path of duty, and never halting in the Christian race. He has fought a good fight, he has finished his course, he has kept the faith, he has gone, his reward, he has received his crown. For seven weeks of years he toiled in this field, and waited for the call of his Lord; and his Master came at the dawn of the jubilee morning and with approving smiles said, 'Well done good and faithful servant, enter thou in the joy of thy Lord.' Therefore,

"Resolved, That while the Hawaiian Evangelical Association unite in praise to Almighty God for the example of grace in the faithful life and peaceful death of our venerable and beloved Father in Christ, we also tenderly sympathize with the aged and bereaved widow who has for half a century been a faithful helper and companion of the departed, and who only waits a little for the call to go up and put on the bridal robes of immortality. We also sympathize with the children and grandchildren and other friends of the deceased, and pray God to lead them all in the same path in which He led their venerable sire, until they stand together with him and with all the saints upon the heavenly hills.

"Resolved, That this Association also condole with the widowed partner and bereaved children of the Rev. Edward Johnson, whom his Master called from our little Packet *Morning Star* to follow the track of 'The bright morning glory.' His mortal remains rest on the little coral islet of Ebon. There may they rest in peace until all the dark realms of Micronesia shall be flooded with the light of salvation, and until the Resurrection morning shall awake the slumbering dust with myriads of the redeemed from the Pacific islets, all clothed with the robes of immortality."—*Adv.*

PRESENTATION.—His Majesty having signified his pleasure to accept the Bible, referred to in our last issue, as a present from the American Bible Society of New York, received Rev. H. H. Parker at the Palace on Monday last, who made a formal presentation of it, with the accompanying letter from the Committee of the Hawaiian Board:

HONOLULU, July 8, 1868.

TO HIS MAJESTY KAMEHAMEHA V.—Sire:—The undersigned have the honor to transmit to your Majesty the accompanying volume of the Holy Bible, from the American Bible Society. This is the new edition of the entire Sacred Scriptures, in the Hawaiian language, with marginal references. It is printed in several forms and will be sold at cost price to the people. This, however, does not include the original cost of over ten thousand (\$10,000) dollars for the electrotype plates, which are a donation to the nation. Believing that your Majesty will take a deep interest in this new effort for the Christianization of your people,

We remain

Your Majesty's Ob't Servants,
S. C. DAMON,
L. H. GULICK.

His Majesty accepted the same in the following response:

IOLOI PALACE, July 13, 1868.

GENTLEMEN:—I receive with pleasure and gratitude the volume of the Holy Bible you present to me on behalf of the American Bible Society.

Their efforts for the Christianization of my people are well known and fully appreciated by me, and for this new proof of their interest in my people and Kingdom, I pray you to tender them my sincere thanks. I remain, gentlemen,

Gratefully yours,

KAMEHAMEHA R.
To Rev. Messrs. S. C. Damon and L. H. Gulick.
—Advertiser.

☞ I would rather my daughter should have a man without money than money without a man.—*Themistocles*.

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SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

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THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

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Editor's Table.

THE OLD ROMAN WORLD; THE GRANDEUR AND FAILURE OF ITS CIVILIZATION. By John Lord, LL. D. 2d Edition. New York: Scribner & Co. 1868.

Three books have been published in the United States during the last few months, indicating that American scholars are turning their attention to the literature of the old Grecian and Roman world. We refer to "Draper's Intellectual Development of Europe;" "Felton's Lectures on the Ancient Greeks," and "Lord's Old Roman World." Whoever carefully and thoughtfully peruses these books, will learn that there were literary men and scholars long ere the dawn of the revival of learning in the 16th century. It is a serious question whether the ancient Grecian and Roman writers did not attain a point of excellence and culture which has never been arrived at by the boasted sons of learning in modern times. It is not our purpose to enter upon a review of these books, but we would commend them to the reading of the young and old, who fancy there was nothing worth perusal until the age of historical romances and Dickens' novels. These books contain much that is very suggestive to a thoughtful and reflective mind.

This book of Mr. Lord we have read with intense and yet most melancholy interest. As the old Romans rose in splendor and achieved unsurpassed military glory, as their poets, historians and orators attained great excellence, as the Roman statesmen were most skillful in managing the affairs of a nation of 120,000,000, yet the nation sunk to the very lowest depths of moral degradation. Not even Christianity could save the Roman world from utter ruin. The science of government was marvelously developed, literature was assiduously cultivated, the fine arts—sculpture, painting and poetry—were prosecuted almost to perfection, yet the morals of the high and the low became so corrupt, that there was not any soundness, "from the sole of the foot, even unto the head," to employ the language of the Prophet Isaiah, or we might exclaim in the words of Bishop Héber, in the Missionary Hymn,

"And only man is vile."

This book of Mr. Lord, and the others to which we have referred, do not profess to be profound and exhaustive works, but they are most readable and entertaining, suggestive and instructive. Although written in a most charming style and delineating many noble characters, educated under the influence of the best systems of heathen philosophy and learning, yet the whole array of Grecian and Roman antiquity can produce nothing which either eclipses or equals what is to be found within the pages of the Bible.

After reading these books, we can turn with wonderful joy and refreshing to the

sacred penmen. We can exclaim, in the language of the Hon. R. C. Winthrop, before the American Bible Society, at the jubilee meeting in May, 1857: "We could spare Homer from ancient literature; we could spare Shakespeare, and Milton too, from modern literature, and there would still be something, there would be much left. But what an eclipse would be experienced, what an aching void would be felt, where there no Sermon on the Mount, no Gospel of St. John, no Psalms of David, no Prophecy of Isaiah, no Epistle to the Corinthians. Where would this world of ours have found itself by this time, had those divine and matchless voices never been vouchsafed to us? Into what lower depths, beyond the lowest depths which have yet been imagined, of superstition and sensuality, of vice and villainy, and barbarism, would it have been plunged?"

Micronesia.		Marquesas Is.		Futuna.		Whole Number on Profession.
Ponape.	Kusaie.	Ponape.	Kusaie.	Ponape.	Kusaie.	
104	107	108	108	29	29	Whole Number by Certificate.
104	107	108	108	29	29	
104	107	108	108	29	29	Total of Admissions.
104	107	108	108	29	29	
104	107	108	108	29	29	By Profession this Year.
104	107	108	108	29	29	
104	107	108	108	29	29	Certificate this Year.
104	107	108	108	29	29	
104	107	108	108	29	29	Total Dismissed by Certificate.
104	107	108	108	29	29	
104	107	108	108	29	29	Dismissed this Year.
104	107	108	108	29	29	
104	107	108	108	29	29	Total Number of Deaths.
104	107	108	108	29	29	
104	107	108	108	29	29	Number Died this Year.
104	107	108	108	29	29	
104	107	108	108	29	29	Suspended this Year.
104	107	108	108	29	29	
104	107	108	108	29	29	Excommunicated this Year.
104	107	108	108	29	29	
104	107	108	108	29	29	Number Restored this Year.
104	107	108	108	29	29	
104	107	108	108	29	29	Total under Censure.
104	107	108	108	29	29	
104	107	108	108	29	29	Now in Regular Standing.
104	107	108	108	29	29	
104	107	108	108	29	29	Total Children Baptized.
104	107	108	108	29	29	
104	107	108	108	29	29	Childr'n Baptiz'd this Year.
104	107	108	108	29	29	
104	107	108	108	29	29	Number Married this Year.
104	107	108	108	29	29	
104	107	108	108	29	29	To Hawaiian Board.
104	107	108	108	29	29	
104	107	108	108	29	29	To A. B. C. F. M.
104	107	108	108	29	29	
104	107	108	108	29	29	For Church Building.
104	107	108	108	29	29	
104	107	108	108	29	29	From Avails of Books.
104	107	108	108	29	29	
104	107	108	108	29	29	Total.....
104	107	108	108	29	29	

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

July 8—Haw brig Kamehameha V., Stone, 41 days from Baker's Island.
12—Am bark Clara R. Sutil, —, 14 days from San Francisco.
16—Am stirr Mont. Cha. Conner, 11 days from San Francisco.
19—U S S Mohongo, Simpson, from Kauai.
18—Am bark Camden, Robinson, 22 days from Teakelet.
19—Ital ship R Protolongo, Profame, 52 days from Macao.

DEPARTURES.

July 11—Am bark D C Murray, Bennett, for San Francisco.
20—Haw brig Kamehameha V., Rickman, for Guano I.
22—Am stirr Montana, Conner, for San Francisco.
23—Ital ship R Protolongo, Profame, for Callao.
15—Haw bark R W Wood, Jacobs, for Bremen.
27—U S S Mohongo, Simpson, for Hawaii.
30—Am bark Camden, Robinson, for Teakelet.

Baker's Island Report.

ARRIVALS.

Mar 20—Prussian bark Wilhelm.
April 28—American bark Hattie G. Hall.
8—American bark Jennie Prince.
25—Hawaiian brig Kamehameha V.
25—American clippership King Fisher.
28—American clippership William Wilcox.

DEPARTURES.

April 23—British ship Loch-na-gar, 1900 tons of guano.
29—Prussian bark Wilhelm, 425 tons of guano.
May 17—American bark Hattie G. Hall, 760 tons of guano.
28—American bark Jennie Prince, 1500 tons of guano.
28—Hawaiian brig Kamehameha V.

PASSENGERS.

FOR SAN FRANCISCO—Per D. C. Murray, July 11th—John Ramsey, Mrs Ramsey, Mrs A D Cartwright, Mrs W B Murray, Mrs C Halsey, Miss F Halsey, W T Evans, C Nolte, Aboy, M Gurrey, Wm Pein, Geo Wait—12.

FROM SAN FRANCISCO—Per Clara R. Sutil, July 13th—W H Brede—1.

FROM SAN FRANCISCO—Per Montana, July 16th—Gen and Mrs McCook, servant and child; Miss M G McCook, Capt and Mrs Makee, Miss Harris, Miss H McLellan and child, Miss Carr, Mrs Kennecutt, Miss Punched, Miss Shanter, E P Adams and son, J W Hahn, Thomas Cross, H Logan, Master, and three others—23.

FROM TEAKELET—Per Camden, July 20th—Isaac M Hall.

FOR GUANO ISLANDS—Per Kamehameha V., July 20th—John M. Crowell, Mr Smart, and 23 native laborers.

FOR SAN FRANCISCO—Per steamer Montana, July 22d—His Ex C de Varigny, wife and three children; Miss Gibson, Mrs J T Waterhouse, Miss Mary Waterhouse, Mrs R M Johnstone, Mrs Pierce, Miss Stiles, Miss Rowell, Mrs Hoyt, Miss Gunn, Miss Blanche Macfarlane, Mr Laidlaw, J H Black, I Bartlett, Albert S Wilcox, Capt W C Stone, C B Plummer, Wing Pat and wife, M M Cook, Henry M Alexander, N W Tallant, Ira Richardson, Wong Ko, A Yan, W N Ladd, T Collins, N H Wood, T Schmidt, Joe Roiza, John Fletcher, Ben Holladay Jr and servt, Ant Freza—38.

FOR BREMEN—Per R. W. Wood, July 25th—Mrs Thomas Hughes and 5 children—6.

FOR TEAKELET—Per Camden, July 30th—I M Hall, J F Kennedy—2.

DIED.

POSSON—In Honolulu, at the Queen's Hospital, June 24th J. Posson, aged 43 years. He was a native of Schomberg, New York, and had resided several years in Honolulu.

WELSH—In Honolulu, on Friday, July 10th, John Welsh, of hemorrhage of the lungs. A native of Canada.

NEVILLE—In South Kona, Hawaii, July 13, of inflammation of the bowels, Richard Neville, aged 4 years and 4 months, son of Mr. R. B. Neville.

TEICHEN—At the Queen's Hospital, July 14th, of aneurism of the aorta, Charles A. E. Teichen, aged 43 years. Deceased was a native of Berlin, Prussia, and had resided on these Islands since 1858.

CAMERON—At the U. S. Hospital, July 14th, of consumption, John Cameron, aged 26 years. Deceased was a native of Pictou, N. S.

KINNEY—In this city on the 31st of July, Henry R., infant son of J. R. Kinney, aged 7 months.

NEVILLE—At South Kona, Hawaii, July 25th, of inflammation of the bowels, George, eldest son of R. B. Neville, aged 7 years and 6 months.

Information Wanted,

Respecting John M. Painter, supposed to be on the Islands or sailing in the Pacific. He is a native of Pennsylvania. Any information will be gladly received by Mrs. Armstrong, Honolulu, or the Editor.

Respecting Bernard Seery, belonging to Yonkers, New York. He was a seaman on board the whaler Daniel Wood when she was wrecked in the spring of 1867. He came to the American Hospital in Honolulu, and was sent by the Consul to San Francisco. Any information will be gladly received by the Editor, or Mr. Thomas Seery, Yonkers, N. Y.

STATISTICS OF MARQUESAN AND MICRONESIAN CHURCHES FOR 1867.

CONTRIBUTIONS TO RELIGIOUS OBJECTS.



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THE FRIEND.

SEPTEMBER 1, 1868.

New Bethel at San Francisco—The Rev. J. Rowell, Pastor.

We are glad to present our seafaring readers and others with a good view of the new chapel in San Francisco. It is a most creditable establishment. The chaplain thus writes us under date of July 15th, 1868:

"SAN FRANCISCO, July 15, 1868.

"The lot, which is 89½ by 50 feet in size, is entirely covered by the building. The whole of the lower story is occupied by the public school department, and 150 to 200 children gathered from our water front, receive there equal educational advantages with the other children of the city. In the second story, the pastor's study is in the tower corner, and the Sabbath-school room occupies the rest of the front. The audience room, in the rear of this, is 65 by 46 feet in size, and when seated according to the plan, will accommodate 450 to 500 persons. The lot cost \$10,000, and is now worth much more than this. The building, when finished and paid for, will have cost about \$12,500, of which \$8,000 must yet be raised. We are using the seats and pulpit from our old church, being unwilling to put in the new until we are able to pay for them. It is a very comfortable house, and we think that Jack has no reason to be ashamed of it. Our plan is, whenever we shall be out of debt, to fit up the front part of the lower story for a reading room."



We heartily rejoice in this effort on the part of the friends of seamen in San Francisco to erect so handsome and suitable a church edifice for the worship of God. We sincerely hope all our seafaring readers and friends visiting that port, will visit the new Bethel.

ELLIOT'S BIBLE, AND ONLY ONE MAN WHO CAN READ IT.—It has been often asserted that no one could read Elliot's translation of the Bible into the Algonquin dialect, spoken by the Indians of New England in the 17th century. It appears, however, that the Hon. Mr. Trumbull, State Librarian, residing in Hartford, Ct., is an accomplished amateur scholar in the Algonquin dialect, and that he can not only read the Bible and books published in that dialect, but has actually prepared a dictionary of over seven thousand words in the same. A copy of Elliot's Bible was recently sold in New York for \$1,130. Only a few copies are now in existence. We remember once to have seen a copy preserved in the Antiquarian Library in Worcester, Massachusetts. Only two editions were ever printed, the first in 1663, of one thousand copies, and the second in 1685, of two thousand copies.

Summer Trip, by Land and Sea, around Hawaii.

We left Honolulu per Hawaiian steamer *Kilauea*, July 12th, and returned per American whaleship *Roscoe*, August 14th. During our absence, we made the circuit of the island of Hawaii. Landing at Kealakekua, we traveled by land via Kau to Hilo, 130 miles (a pleasant ride on mule-back), and returning, we sailed from Hilo around Kohala, touching at Kawaihae. It was in every respect a most pleasant and agreeable summer vacation and excursion. We do not propose to publish an itinerary journal in the style of Xenophon's *Anabasis*, or Dr. Johnson's famous "tour to the Hebrides," or Ellis' "tour through Owhyhee" in 1822; but as an editor, we could not possibly visit those mythologic, historic, classic, volcanic and missionary regions without jotting down some few remarks for the perusal of our readers. Although tolerably well read up upon the history of these Islands, and especially upon Hawaii, yet as we paced along over those regions so replete with facts pertaining to geology and other sciences, how deeply we sighed for the knowledge of some of those masters in scientific research, who may be said, in the language of the great Leibnitz, "to drive all the sciences abreast," but Brigham's geological lectures are a valuable assistance.

In the regions around Kealakekua Bay, we visited the famous battle-ground where Kamehameha the Great conquered his foes and became "lord of all he surveyed," or king of the whole group, and also the spot where the battle was fought which decided the fate of the old tabu system. Neither did we fail to inspect the "City of Refuge," Honaunau, really one of the most remarkable places on these Islands. The huge walls of the city yet remain almost entire, and there they will remain for ages. We did not count the number of *heiaus* which we visited. Ellis somewhere remarks that in 1822, there were no less than twenty-seven or twenty-eight scattered along the shore from Kailua

to Kaawaloa, a distance of only twelve or fourteen miles.

At Kahuku we rode over the recent lava-flow, where the steam and smoke are still issuing from the fissures, cracks and crevices. At Kapapala we rode over the mud-flow, or land slide. At Honuapo and Punaluu we rode over the regions swept by the tidal waves of April 2d. While at the volcano of Kilauea, it was our privilege to witness an exhibition of Pele's pyrotechnic and volcanic agency, such as is quite rare, even in those regions shaken by earthquakes, rent by convulsions, and almost constantly presenting some new feature of volcanic action. At the time of our visit to the crater of Kilauea, July 27th and 28th, there were two lakes. One was situated much lower than the other. The south or large lake was quite active. Seven or eight cones were sending forth immense quantities of lava. From the largest issued two streams, which flowed down a precipice of some fifty feet in height towards the lower lake. The lava in the lower lake surged and dashed against the rock-bound sides of the crater with fearful violence, as apparent from the ledge projecting nearly over the lake. We could not see the lake itself, but it was visited a day or two previous by President Alexander and Captain Makee's party. Subsequent visitors following in only two or three days, report that scarcely any fire was visible. So quiet had the crater suddenly become, that visitors, aye, timid ladies, walked over the lake and ascended the cones, to catch, if possible, a slight view of the fiery regions below. We rejoice that they gratified their curiosity and made a successful retreat, for Pele might suddenly have become angry (*huhu*) and punished them most fearfully for their temerity, and we hope the ladies will pardon us if we style it *rashness*. It is a great wonder that, as yet, no visitor at Kilauea has lost his life, although some have *barely* escaped.

We cannot bid farewell to the crater without complimenting the keeper of the Volcano House for his good fare, good fire and excellent accommodations. Having previously visited the volcano (in 1844, 1855 and 1862) and experienced an untold amount of discomfort and inconvenience, it was a real luxury to be greeted by a "Celestial" cook (representing "mine host"), whose face was wreathed in smiles, and whose vivid description of the volcano and earthquakes in "Canton English," was as good as a comedy of Shakespeare. Among the luxuries of the season, there was an abundance of strawberries and milk at the Volcano House. In other parts of our columns will be found brief notices of Hilo and the regions around.

☞ A good example is the best sermon.

Earthquake Experiences.

The foreign and native inhabitants of the districts of Hilo, Puna, Kau and Kona are gradually recovering from the mental shock and the material losses occasioned by the earthquakes of last April. From what we have observed and the accounts of those who were upon the ground and experienced the terrible shock to their minds and nervous systems, we do not think the published narratives were exaggerated. The loss of property was very great. We have passed over the sites in Kau where the villages of Honuapo and Punaluu were situated. Not a house remains in either place. In Punaluu the site was pointed out to us as we rode along, where the Protestant church once stood. Not a timber remains.

In conversing with scores who experienced the great shock of April 2d, it was interesting to listen to the account of the sad affair by different classes. Every one can state exactly where he was and how occupied at the precise moment when the shock occurred. One man remarked that he "was driving about fifty head of cattle from Kau to Hilo. He was near the volcano, and instantly the whole herd of cattle wheeled around and faced him. They stood trembling with fear. The earth appeared to move like the waves of the sea." A lady living near where the mud-flow occurred, remarked that "she caught her children and lay down upon the ground. The shaking of the earth, the slide of earth from the hills, the distant tidal wave, all indicated that they were about to be swallowed up."

SINGULAR PHENOMENON.

It is a most remarkable fact that while walls were thrown down over half of the island of Hawaii, houses and churches pushed from their foundations, and a general shaking in all directions, the house at the volcano, situated on the very brink of the crater, remained uninjured. There was not perceptible the least crack in the brick chimney, perhaps twenty feet high. The lava in the crater sunk down hundreds of feet, and the most frightful detonations were heard, yet the volcano house remained intact.

SUBSIDENCE OF THE EARTH.

Mr. Jones, a pulu trader residing at Keaou, on the sea coast, about twelve miles from the volcano, informs us that not only did the tidal wave sweep away his buildings and much valuable property, but at that point there has been a subsidence of the shore from four to six feet. This subsidence is unmistakably indicated by cocoanut trees now standing in the sea, which formerly were above high water mark. This subsidence extends along the coast for several miles. The statements of other persons confirm the declarations of Mr. Jones upon this subject.

Fluming, or Labor-Saving Invention.

If in any one respect the present age surpasses ages which have preceded, it is in the discovery of methods for saving labor, or in making steam, wind, water-power, or some other agencies do the work of man and beast. Steam is estimated by its amount of horse-power. During our visit at Hilo we witnessed the operation of *fluming* on the sugar plantations in that vicinity, which is worthy of attention and a respectful notice in the *Scientific American*, or some other publication devoted to the advancement of the mechanic arts or physical sciences. "Necessity is the mother of invention," says the old proverb. Now necessity compelled the sugar planters in the vicinity of Hilo to contrive some method for dispensing with the use of the cart and oxen in transporting the cane to the mill and the wood from the forest to the furnace.

In this region the soil is deep, rains are abundant, and the food for working bullocks very poor. Under these disadvantageous circumstances, it became a serious question with planters—what can be done to dispense with the use of ox-teams and carts? On the Onomea plantation the railroad, with cars, was tried; but that was expensive, dangerous, and not very satisfactory. At length the suggestion was made to try *fluming*. In this region the cane-lands lie sloping towards the sea, on an angle of 5 or 6 degrees. All the plantations are supplied with numerous streams of water, rendering it comparatively easy to divert these streams into small troughs, or flumes, extending over the hills and through the cane-fields. It is now only necessary to cut the cane and put it into these flumes, and with very little labor it is conveyed to the mill. Now five or six men will do the work of twenty carts, with four or five men to a cart, and withal so easy and safe. Eventually every plantation in this region will adopt this method of transportation.

Not only will it answer for the transportation of cane, but also for the transportation of wood from the forests situated on the slopes of Mauna Kea, above these plantations. The flume on the Onomea plantation, we were informed, answered to bring down seventy-five cords of wood in a single day. The flumes are now extended up into the forests, and immense quantities of wood are brought down. The Hitchcock brothers have a flume on their ranch about five miles out of Hilo, which is used alone for the transportation of wood and lumber. Their flume is three and a half miles long. It is constructed of North-West lumber, one foot on the bottom, and with sides rising nine inches, flaring at the top, measuring eighteen

inches. Let this flume be filled with water, and easily fifty cords of wood per day may be conveyed from the forest to the landing on the beach, requiring only two men to put the wood into the flume, and two men to take it out and pile it up, or throw it into boats or lighters. To convey this amount of wood in the same space of time would require fifty carts drawn by four oxen each, with two men to each cart. It will readily appear that the saving is very great. We are inclined to the opinion that, considering the increased cost of labor and the enormous expense attending the "wear and tear" of carts and oxen, that had not the system of *fluming* been introduced, some of the Hilo plantations would have been abandoned. The labor and expense of cultivation would have absorbed all the profits and left a large deficit unprovided for.

It was particularly interesting to study the operation of the principle involved in fluming, because it is so simple, satisfactory and comparatively cheap. The original cost of fluming would not probably exceed, under ordinary circumstances, \$1,000 per mile, and with care the flume will last for years. It requires about thirty minutes for wood to be conveyed in the Hitchcock flume, a distance of three and a half miles. Some young men we wot of came down *coasting* in this same flume in twenty-four minutes. It is rare sport, as we can testify, to place a few sticks in this flume for a seat, and then to be brought down at the rate of "six knots" an hour merely by the force of the stream. If our readers will not credit this statement, let them try it. Natives will sometimes come down the whole length of the flume standing upright. It is as rare sport for them as playing in the surf.

So successful has this fluming proved, that we would suggest that all our planters and others put their "wits to work" to see if other labor-saving contrivances may not be discovered. So great is the cost of labor and expense of manufacture, that any suggestion in this respect may lead to very important results. We are inclined to think that our planters require too much machinery and too many processes for the manufacture of sugar. Simplification is what is required. Machinery is expensive, as well as labor. Now is the time for *invention and contrivance*.

Rainbow Spanning the Crater of Kilauea; or, the Union of Two Tokens or Seals of God's Covenants with Mankind.

During our visit to the crater of Kilauea, it was our privilege to witness a most beautiful rainbow arching the crater from side to side. A heavy mist filled the atmosphere, but not sufficient to obstruct the rays of the morning's sun. On descending into the crater, the rainbow appeared before us, and

continued in sight for some two hours. As we advanced towards Halemauau, or the active pit, the rainbow receded until it came and stood over the boiling and fiery crater, exactly spanning the chasm. It was so distinct that a second bow was visible. Our thoughts were involuntarily directed to this striking phenomenon as the token of the covenant when God said to Noah: "This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." (Genesis 9:12, 13.) There appeared this token in all its original beauty, undimmed by age, a perpetual pledge that God would not again destroy the earth by a flood of waters.

Underneath that beautiful and symmetrical arch there was another token. It was a fiery token. The heaving, surging, boiling lava, was a token of God's other covenant that He would destroy this earth by the agency of fire. Thus discourseth the Apostle Peter in his second epistle: "The world that then was being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. * * But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up." No language could more distinctly and emphatically announce the fact that at some future time this earth shall be made over anew by the agency of fire. The elements of which the earth is composed shall be melted with fervent heat. God will create a new heavens and a new earth, wherein dwelleth righteousness. No limits can be set to the fanciful conjectures upon this subject, if we allow our imaginations to play with Scripture language, but the simple facts are all with which we have now to do. God's word is pledged, and the rainbow is a token or seal of that pledge that God will not destroy the world by a flood of waters. As surely has God pledged his solemn word that He will destroy, or make over anew, but not annihilate, this material globe by the agency of fire. The streams of lava issuing from the volcano are a pledge or token or sign that He will do it. The burning crater or the seething caldron of Kilauea is a seal of that "sure word of prophecy." It was an awe-inspiring scene to witness the union of those two tokens or seals. The one was radiant with hope, and calculated to inspire trust and confidence, while the other was a most terrific display of the fiery ele-

ment, such as is no where else to be seen on our globe. The one token referred to the memorable event of the flood which occurred four thousand years ago, while the other token pointed to a coming event, when this world would be burnt up. How suggestive of solemn thought are these tokens! The book of Nature and volume of Divine Revelation harmonize in their disclosures.

A Sabbath at Keaiwa, Kau.

It has long been our desire to spend a Sabbath among Hawaiian Christians at some station where there was settled a native pastor, unassisted by any foreign missionary. This opportunity we enjoyed during our partial tour around Hawaii on our arrival at Keaiwa, situated about midway between the volcano of Kilauea and the southern part of the island. The church edifice is situated within one mile of the recent mud-flow which has attracted so much attention. In order to enjoy the privilege of a quiet Sabbath at this place, we halted in our journey, and spent one day in riding over the region over-spread by this remarkable land slide or mud-flow.

The church is situated in the open country, with only one native house in sight besides that of the pastor, the Rev. Mr. Kauhane. On the morning of July 26th, at "the hour of prayer," about half-past nine o'clock, we walked from our lodgings to the church. Having repeatedly passed the church during the previous week, the thought was often suggested, from whence can this church be filled with hearers, for the region appears uninhabited! To our great surprise, on entering the church, we found the pastor engaged in teaching a Bible class, composed of more than one hundred adults. In the school-house near the church there was a Sabbath-school of about twenty-five children. The pastor questioned his people upon the leading facts of interest, as stated in the 4th, 5th and 6th chapters of Genesis.

The congregation assembled at 11 A. M. When every seat in the church was occupied, the number of hearers was over two hundred. A more attentive audience we have seldom witnessed. The services were conducted in the usual Congregational order. The pastor commanded the attention of his audience, although not speaking in the usual animated and gesticulating style so common among Hawaiians. He discoursed from the text, Ephesians 5:8: "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light."

We noticed that the preacher assisted his memory by glancing at a brief skeleton of his discourse. On retiring from the church, we asked him for his "notes," when he gave

us a slip of paper, of which this is the translation :

Ephesians 5:8.

First.—Look at the works of those in darkness, knowing not the light.

(1.) Ignorance.

a. Ignorance in reference to the body.

b. Ignorance in reference to the spirit.

Second.—The new light of the present time—the Lord having come.

(1.) Wisdom.

a. Wisdom in reference to the body.

b. Wisdom in reference to the spirit.

Third.—What is your thought, friends and brethren, in reference to this subject?

Upon inquiry, we learned that this native pastor was supported by his people upon a salary of two hundred dollars per annum. He was educated at Mr. Lyman's school in Hilo, Lahainaluna Seminary, and the Theological School at Wailuku. He has been settled several years at this place. The parsonage was in keeping with the modest appearance of the church. Two weeks after our departure the island association was to meet at this place, and the members were to be entertained by the Rev. Mr. Kauhane.

The church and parish have recently been severely afflicted by the terrible earthquakes which have shaken Hawaii. Ten of the thirty-one destroyed by the mud-flow were members of this church, hence about one-tenth of the church-members perished. We rode over the very spot where their houses stood, and where, up to the moment when the earthquakes and mud-flow occurred on the 2d of April, they were living in apparent security. Not a timber or vestige now remains of their dwellings. It so happened that the Rev. Mr. Kauhane saw the catastrophe. At the moment, for security he lay upon the ground in front of the parsonage, and was looking towards the mountain, or hill, about one mile distant, when the terrible earthquake detached earth, rocks, trees, &c., from the brow of the high cliff, sufficient to cover a space two and a half miles long, and from half to three-fourths of a mile wide. The work of destruction took place in about three minutes. It was our privilege to ride over the flow with the Rev. Mr. Kauhane, and he pointed out the very spot where a tenth part of his church was instantly buried with earth, and where their bodies will rest until "the dead shall hear the voice of the Son of God; and they that hear shall live." We look back upon the Sabbath passed among the people at Keaiwa, Kau, as one of the most pleasant and profitable among the Sabbaths of our earthly pilgrimage. If all native churches will compare favorably with this, then we would say the Puritan Mission to the Sandwich Islands has not been a failure.

New Foreign Church at Hilo.

The foreign residents at Hilo have built the neatest and most beautiful church edifice on the Sandwich Islands. In architectural plan and finish it is a perfect gem. The architect and builder was our townsman, Mr. Torbert. The manner in which he has completed his contract in this instance entitles him to the consideration of all church-building committees in the kingdom.

A church has already been organized, and a young pastor called from the United States, the Rev. F. Thompson, a graduate of Williams' College and Andover Seminary. We learn that he has accepted the call, and may be expected in a few weeks. Most heartily shall we welcome him to the Islands, and can assure him a cordial welcome from the people at Hilo, where we recently spent two Sabbaths, preaching in the new church. The members of the congregation are quite enthusiastic in regard to this enterprise. They have fully paid for the church—about \$5,000, and are now about purchasing a parsonage. The pews have rented one year for about \$1,000, which nearly defrays their pastor's salary. So it appears that not only Hawaiians at Hilo give for church purposes, but foreigners equal if not surpass them. We much rejoice in this enterprise because of its bearing upon the seafaring community. In years past, the Rev. Messrs. Coan and Lyman have done much for seamen. As a community, the people of Hilo have for many years done for seamen an amount of good gratuitously which we hope has been appreciated by the recipients. As church affairs there have assumed this new form, most earnestly we hope success and prosperity may attend the enterprise. The church was dedicated July 26th, the Rev. Messrs. Coan and Lyman officiating.

Heiaus and Churches.

The generation of Hawaiian idol worshippers has passed away, but they left behind many rude and substantial monuments of their zeal in religion, although a false religion. The Hawaiians of the "olden time" resembled the Greeks in the days of Paul, who were "very religious" or "very superstitious." The region around Kealakeakua Bay was the Mount Olympus of Hawaiian gods. In rambling over the mountains and along the shores of Hawaii, the traveler is continually falling upon the ruins of *heiaus*. There must have been hundreds on that island. Some of these were large, as their ruins testify in the districts of Kohala, Waima and Kona. They were generally huge structures of stones, built in the form of a square or parallelogram. They are now sometimes taken for cattle pens. Some remain in a tolerable state of preservation, as

for example, the last one built at Kawaihae, and also the one where Cook was worshiped at Kealakeakua. Tradition reports that after Cook's death, a swivel-gun was landed and planted on the corner of the *heiau* and fired at the natives, killing one woman. As a proof, the natives point out two cocoanut trees which were perforated by the balls, and the holes are now to be seen in the trees, standing in the proper range where the guns were fired.

Instead of *heiaus*, or heathen temples, the island of Hawaii is now belted with a girdle of Christian churches. The beautiful clasp of the girdle is located in the Bay of Hilo, and the gem of the clasp is the new foreign church. We do not know the exact number of Christian churches on Hawaii, but the number, including Protestant and Catholic, cannot be less than fifty. As the voyager sails along the shore, these churches appear at every few miles, nestling among the groves of ohia, kukui and breadfruit trees. Some of these churches are tastefully built, and nearly all are surmounted with tapering spires, from which the sound of the church-going bell is often heard. They are built by the people. This is certainly true of all the Protestant church edifices. While at Kailua, we visited the old "Mother Church," built by the venerable Governor Adams, in those days when a chief could summon hundreds to work on a public building. Of late years it has become dilapidated, but while there, we were glad to witness carpenters at work thoroughly rebuilding and refitting it, at an expense of \$2,000, nearly all of this amount having been already collected among the people of that district. Hawaiians are a church-going and church-building people.

The World Moves—American Ideas.

Look we China-ward, or towards Europe—to the Orient or Occident, we see a mighty movement going forward among the nations. The diplomacy of Mr. Burlingame and that of Mr. Bancroft indicate that American ideas are rapidly permeating the courts of emperors and kings, as well as the body politic. It is astonishing how rapidly foreign powers are adopting the American idea in regard to citizenship and the liberty of transferring one's allegiance from one nation to another.

Another American idea is as surely going to revolutionize a certain species of commerce or traffic now recognized as legal by England and some other European powers. We refer to the Coolie trade. The American Government (both great political parties are agreed upon this point) has taken the ground that the whole system is wrong, and that any American citizen engaged in it, is no better than one engaged in the African slave trade. The United States laws are very

stringent and the punishment severe—nothing less than confiscation of ship and imprisonment of the master. We have no doubt that ultimately this will be the doctrine of the whole civilized world. So far is this doctrine from preventing emigration from China and Japan, we believe it is the very doctrine which will eventually take away thousands of laborers from those countries, where only hundreds go at present. The time will ere long come, we believe, when the Chinese and Japanese will come to this country in large numbers. They should come as free laborers, not as coolies. They should come as free colonists go from England to Canada, Australia or New Zealand. The working of any other system will tend to a species of compulsory labor which will only work evil to all concerned.

AGE OF KAMEHAMEHA I.—Mr. Kamakau, a native historian, states in the *Hawaiian Gazette* that Kamehameha I. was born in 1736, hence at his death in May, 1819, he must have been 83 years old. This would make him 43 at the date of Cook's arrival at the Islands in 1778, and 58 when Vancouver visited the Islands in 1794. According to this date, His Majesty must have been 78 years old when his son Kamehameha III., Kauikeaoli, was born on the 17th of March, 1814. With all deference to Mr. Kamakau's historical knowledge, we must differ from his statement, and regard as more correct the statement that Kamehameha I. was born in 1753. This would make him 25 when Cook arrived. We should be glad to learn upon what historical data Mr. Kamakau bases his statement. We have read with interest Mr. Kamakau's historical sketch as published in the *Gazette* of August 26th.

U. S. S. MOHONGO.—This vessel has just returned from a trip to the windward islands, where the officers enjoyed an opportunity to visit the volcano. At Hilo many of the Hawaiians and pupils of the schools visited the ship, and were most kindly received by the officers. The target firing at Hilo created much interest. The gunners showed what they would have done with the enemy at a distance of 1,500 yards. On her return, the *Mohongo* touched at various ports on Maui. Wherever she has visited, a pleasant impression has been made upon the inhabitants.

Mr. S. P. Aheong, the Chinese home missionary and colporteur employed by the Hawaiian Evangelical Association to labor among the Chinese on the Hawaiian Islands, has commenced his labors on Maui. He will proceed in a few weeks to Hawaii. We hope he will find cordial helpers among missionaries, planters and others.

DR. NEWCOMB.—We are glad to welcome once more, in Honolulu, our old friend Dr. W. Newcomb. He resided here from 1850 to 1855, and has since practiced in Oakland, California.

A new Hawaiian Quarterly is to be published, not in Honolulu, but in that other "hub of the universe," Boston. Two of our Boston correspondents refer to it. One remarks: "It may interest you to learn that the Hawaiian Club of this city (Boston) are about to publish a Quarterly containing papers read to the club relating to the Islands. We hope to have a large and interesting correspondence from our friends with you, and contributions of *meles*, legends," &c. The first number is to be issued in August, so we may expect to see some copies this way very soon. We doubt not many subscribers may be obtained on the Islands. It is to be issued about the size of the old "Hawaiian Spectator."

Another correspondent thus writes: "Contributions on the history, literature, resources and other matters of general interest pertaining to the Islands, will be acceptable from your part of the world. The publication will not be in the interest of any party in Church or State. * * * The subscription price will be from fifty to seventy cents a copy, or two dollars a year."

HAND-BOOK ON HAWAII.—The Rev. Mr. Ellis wrote the best book which has ever been written upon the island of Hawaii. It was originally published under the title of "A Narrative of a Tour through Hawaii, or Owyhee; with Remarks on the Traditions, Manners, Customs and Language of the Sandwich Islanders." It was originally published in London in 1826, and subsequently re-published in the United States. It has been long out of print, but has appeared in a new form as the 4th volume of Ellis' *Polynesian Researches*. The last edition of this work was published in London in 1859 by Henry G. Bohn. No person can acquaint himself with the past history of Polynesia without reading this work of Ellis'.

THE MOHO, OR WINGLESS BIRD OF HAWAII.—We find this specimen of ornithology thus defined in Andrews' *Hawaiian Dictionary*: "The *moho* is a bird that crows in the grass; it seldom flies, but walks about." While at Hilo, we saw two dried specimens of these birds in the collection of Mr. Mills. They are quite a curiosity. In the same collection we also saw fourteen other species of Hawaiian birds. The *moho* is about the size of a robin. They are now rarely to be found. Report says that the cats have destroyed the little wingless creatures.

TIDAL WAVES.—The Tidal Waves which occurred on these islands on August 14th, at Oahu, Kauai, Maui and Hawaii, may have been occasioned by some sub-marine volcano, similar to that at the Navigator Islands, an account of which will be found in another portion of our present issue.

DONATION.—From James Hunnewell, Esq., of Boston, \$100 in currency for the support and gratuitous distribution of the *Friend*.

"How doth the little busy bee
Improve each shining hour."

It is scarcely ten years since Dr. Hillebrand introduced the honey bee from California, and they have spread to all parts of the group. We found them in the extreme parts of Hawaii. They are filling the forests. The honey is excellent, and eventually beeswax must become an article of commerce at the Islands. We discovered a swarm which had taken shelter in a ledge of rocks near the old "City of Refuge" on Hawaii.

THE EFFECTS OF EARTHQUAKES ON DUMB ANIMALS.—It is stated in books that in Italy, dumb animals are often seriously affected by earthquakes. The same has been observed on Hawaii. Horses and cattle have exhibited most marked signs of terror and fright. A mule on the 2d of April, on the premises of Capt. Spencer, at Hilo, died through fright. He was started by the great earthquake, and commenced running, and soon dropped dead. Even "poor puss" felt her nerves terribly shocked.

During our absence, we were gratified to have the Bethel pulpit so well occupied by the Rev. Lowell Smith, D. D., while the pulpit in Fort Street Church has been filled by the Rev. Dr. Gulick during the Rev. Mr. Corwin's absence.

The Rev. Eli Corwin, of Fort Street Church, has received a call from a new church recently organized at Oakland Point, California. He may be expected to leave about October 1st.

We would acknowledge books and papers for gratuitous distribution among seamen, from Mrs. Emerson, of Waialua, and Mrs. Ogden, of Honolulu.

We learn from Capt. Connor, that hereafter both the *Montana* and *Idaho* will run alternately between Honolulu and San Francisco, every twenty-one days.

MARRIED.

FLITNER—MCINTYRE.—In Honolulu, August 25th, at the residence of the bride's father, David N. Flitner to Jane McC. McIntyre, daughter of Archibald McIntyre, Esq. No cards.

RAPLEE—BRICKWOOD.—On the 6th inst., at the residence of the Rt. Rev. Bishop Maigret, by Rev. Father Hermann, M. Raplee to Miss Emma Church, daughter of A. P. Brickwood, Esq. No cards.

DUNCAN—HATHAWAY.—On the 15th instant, by the Rev. P. J. Gulick, Wm. Duncan to M. E. Hathaway, both of this city. No cards.

BICKNELL—BOND.—On the evening of Wednesday, August 19th, at the residence of the bride's father, Kohala, Hawaii, Rev. James Bicknell to Ellen M. Bond.

DIED.

WOOD.—In this city on the 10th inst., Lieut. Alex. H. Wood, a native of Alabama, aged 34 years. The deceased was attached to the Custom House service, and a member of the Honolulu Rifles.

WILDER.—At Kuoloo, Oahu, August 21, Willie, eldest son of Samuel G. Wilder, aged 9 years, three months and 9 days.

HARDY.—In Oakland, Cal., July 21st, Elizabeth M., wife of Jacob Hardy, and daughter of Rev. L. Andrews, of Honolulu, H. I., aged 37 years and 7 months.

GARDNER.—In Honolulu, August 23d, Mr. Thomas Gardner, a colored man, aged 56 years. The deceased is well known among foreign visitors and shipmasters at Honolulu. He came to the Islands in 1837 as steward for Capt. Dominis on board the *Russelas*.

Submarine Volcanic Eruption.

The attention of the community being so much interested at the present time in the subject of volcanic eruptions, we think many of our readers will peruse with interest the following narrative of a submarine volcano which broke out in September, 1866, near the Samoan or Navigator Islands, in the South Pacific. This account has never been published in any of our Island newspapers, but is the copy of a letter written by the Rev. Dr. G. Turner, an English missionary, and addressed to a friend in Scotland. Dr. Turner is the well-known author of one of the very best books on Polynesia, entitled, "Nineteen Years in Polynesia." We are indebted to Dr. Turner himself for sending us a few weeks ago, a printed copy of this letter.

"The precise locality of this new submarine volcano will ere long be carefully ascertained. Meanwhile I should set it down as being about $169^{\circ} 25'$ west longitude from Greenwich, and $14^{\circ} 15'$ south latitude. It is right between the islands of Olosenga and Tau, about $1\frac{1}{2}$ miles from the former and $3\frac{1}{2}$ miles from the latter. It is of importance to spread this information as soon as possible. Even if this volcano becomes extinct, it will probably leave a dangerous shoal. It is the very place about which whaling and trading vessels touching at these islands for supplies and produce have been accustomed to sail. Only two months before, one of our British ships of war (*H. M. S. Brisk*) was there, and the very month before the eruption there was a large ship there with 300 Chinese 'emigrants' (slaves) on board. It would be a very sad thing for a vessel to be ensnared by any such shoal or volcanic torpedo.

"Although all the islands of our Samoan group are of volcanic origin, there is hardly a tradition even of volcanic action.

"I must hasten to tell you of a visit I had two days ago from one of our teachers who labors in the most easterly island of our group, about 120 miles from this. He has come all this distance in his boat to get some pastoral advice, and also to inform us of a volcano which has taken them all by surprise. From what he says, I have gleaned the following particulars of the appearance of a new submarine volcano in the straits between the islands of Tau and Olosenga, the most easterly islands of our group. On some charts, Manua is laid down as the general name of these small islands, which it really is. On the 7th of September last, the natives of Tau and Olosenga were surprised by an unusual succession of earthquakes—there would be three and four in the course of an hour. During the night of the 9th, there were in all 39 shocks. There was only a slight tremulous motion, but its continuance, together with an unusual subterranean 'groaning,' as the natives called it, alarmed everybody. They knew nothing of volcanic action in the group from personal experience, or the traditions of their ancestors. Their islands, however, are all volcanic. On the 12th of September, a little after noon, a commotion was observed in the deep blue sea,

about a mile and a half from Olosenga, and three and a half from Tau. It appeared like surf breaking over a sunken rock. Some thought it might be a whale blowing, and others that it was a shoal of bonito. This unusual commotion continued all day, and by the following morning at daylight, volcanic action was unmistakable. At first, the eruptions were at intervals of about an hour. They went on increasing for two days, and on the 15th, there were fifty in the hour. For three days longer, there was one continued succession of outbursts. The natives gazed in amazement at the great jet of mud and dense columns of other volcanic matter rising in terrific grandeur 2,000 feet above the level of the sea. These again branched out into clouds of dust blackening the sky, and covering up Olosenga from the sight of the people on Tau. The roar of the eruptions, and the collision and crash of the masses of rock met in their downward course from the clouds by others flying up, were fearful. Quantities of fused obsidian, too, threw off the most lovely fragments, which shone and sparkled in the sunshine like thousands of pendants from a crystal gasalier. No flame appeared, and only once or twice was there a gleam of fire seen in the matter thrown up. The sea was most violently agitated, and boiled and bubbled furiously in a great basin half a mile in diameter. After a time, the ocean had a light sulphur tinge for ten miles round. Heaps of dead fish were washed ashore, and among them, deep sea monsters six and twelve feet long, which the natives have never seen before, and for which they have no name. The sulphurous vapors, heat and smoke and ashes, soon made the settlement on Olosenga in a line with the volcano unbearable, and the people fled to a place a little to the south. A slight tremulous motion continued to be felt on land, but no fissures opened, nor have any hot springs made their appearance. The ordinary springs of fresh water are also unaffected.

"After three days the violent action began to abate, and on the 11th of November, when the teacher from whom I have my information left, there were only three or four in the twelve hours, and the height to which the matter was thrown was reduced to 20 or 30 feet above the level of the sea. No cone, or other uplifting, has appeared above the surface of the ocean, nor is there any apparent uplifting or subsidence of the adjacent small islands. The motion on Olosenga still continues, and from a tremulous agitation, has become more of a sudden jerk. A suspicious shaking has commenced on the east side of Tau, but on the west side—only six miles distant—all is still. I have sent a message to the settlement on the east side, advising them to clear off as soon as the shaking is accompanied by considerable subterranean noise."

TIDAL WAVES MOVE AT THE RATE OF ABOUT 400 MILES PER HOUR.—The following facts published in the San Francisco *Bulletin*, are worthy of consideration while tidal waves are becoming so frequent:

"An earthquake wave which followed the recent eruption in the Sandwich Islands April 2d, was transmitted to this coast and

recorded on the Government self-registering tide gauges at San Diego, San Francisco and Astoria, in about five hours. On the 23d of December, 1854, a similar wave was transmitted from the coast of Japan to the Golden Gate in 12 hours and 38 minutes. It will be recollected that the earthquake wave caused the wreck of the Russian frigate *Diana* in the port of Simoda, and great loss of life.

"These facts, which are derived from the best authority, convey a very impressive idea of the tremendous power required to disturb the whole body of an ocean, for a distance of from 3,000 to 5,000 miles, by a movement distinct from its ordinary tidal swing. It will be seen that the revulsion of the great tidal wave at Hawaii reached this coast, distant over 2,000 miles, in five hours, and was observed along a stretch of shore over thirteen geographical degrees in length."

The Pope's Guard and the Crew of a Whaleship.

From a late paper we clip the following paragraph, relating to the remarkable medley of nationalities represented in the Pope's body-guard:

"The Pope's body-guard of Zouaves is a most astonishing amalgam of nationalities. It numbers in all 4,593 members; among whom are Dutchmen, French, Belgians, Romans and Pontifical subjects, Canadians, Irishmen, Prussians, Englishmen, Spaniards, Germans, Swiss, Americans, Neapolitans, Modenese, Poles, Scotchmen, Tuscans, Portuguese, Maltese, Russians, a South Sea Islander, an Indian, an African, a Peruvian, a Mexican, and a Circassian. Their pay is three cents a day; and one of the Canadian Zouaves writes to Montreal, urging his countrymen to provide an abundance of private pocket-money before enlisting."

Having recently been favored with a passage from Hilo to Honolulu on board the American whaleship *Roscoe*, Capt. Macomber, we were much interested in noting the variety of nationality among the crew. Upon a little inquiry, we learned that there were on board that vessel representatives of the following countries: Russia, Finland, Holland, Germany, France, Scotland, Ireland, Portugal, United States, Sandwich Islands, New Zealand, Strong's Island, Ascension, and one had recently died belonging to Hope Island. Great as was this variety, all lived harmoniously together, and Capt. Macomber remarked that he never had sailed with a better or more efficient crew. We hope the Pope is able to manage "his crew" as well as Capt. Macomber does his.

"A STEP IN THE RIGHT DIRECTION.—The Czar of Russia has proposed to the Emperor Napoleon to do away in war with all rifle and musket bullets which bury themselves in the flesh and then explode. The proposition meets with the Emperor's unqualified approval."

We hope soon to hear that the Emperors have agreed to do their fighting with *paper bullets*, instead of *lead*.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Mangret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukul and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Eikington. English service every Sunday at 11 A. M. and 7½ P. M.

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Chas. W. Howland, Delaware.
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Queen Victoria, her Birth and Parentage.

BY JOHN S. C. ABBOTT.

George III. of England was the father of fourteen children. In the latter part of his life he was insane, and his oldest son, subsequently George IV., reigned as prince regent. Upon the death of the father, the son, a miserable profligate, ascended the throne. He married, much against his will, a German princess, Caroline. His dissipation was such that he often expressed the determination never to be shackled by a wife. State considerations rendered it necessary that he should be married; but he treated his wife so brutally as to drive her to frenzy and crime. They had one daughter, the Princess Charlotte, as lovely in character as she was beautiful in person. She was the idol of the British nation, and all the kingdom was vocal with joy when she was married to Leopold of Germany. One year after their marriage, the Princess Charlotte and her infant babe were consigned to the tomb together. George IV. died childless.

His next oldest brother, William, of course succeeded to the crown. He was a blunt sailor, who, never expecting to ascend the throne, had spent most of his life on ship-board, forming his character in that rude school. William IV. reigned but a few years, and also died childless. The crown would then, by regular descent, have passed to the brow of the third brother. His name was Edward. He was a fine young man, very amiable, retiring in habits, of scholarly, scientific tastes, and strongly attached to domestic quiet. Moreover, he was quite republican in his notions, so much so as seriously to displease his kingly father. The family of George III. was so large, and the necessary expenses of royalty so enormous, that he could not give all his children large incomes. Edward received the title of the Duke of Kent. When a young man, receiving his education, his economical father kept him, as was then thought, "very close;" and he was often mortified by his inability to sustain that style of living which he deemed essential to his rank.

Many of the young nobles, who were his associates, far surpassed him in the elegance of their apartments, the splendor of their equipage, and in all the appliances of princely living. At times they assumed airs of ostentatious patronage, which cut him keenly. No man feels so acutely aristocratic pride as one born in the ranks of aristocracy, who is the victim of that pride. These influences probably aided in giving a republican tone to his character. The friends of reform, glad to avail themselves of an illustrious leader, rallied around the young Duke of Kent, and thus he found himself actually at the head of the opposition to his father's government. The embarrassment of this situation, and the economical habits he was compelled to form, added to his natural disposition to seek a secluded life. At a public dinner he uttered the following noble sentiments:

"I am a friend of civil and religious liberty all the world over. I am an enemy to all religious tests. I am a supporter of a general system of education. All men are my brethren, and I hold that power is only delegated for the good of the people. These prin-

ciples are not popular now, that is, they do not conduct to place or office. All the members of the royal family do not hold the same principles. For this I do not blame them; but we claim, for ourselves, the right of thinking and acting as we think best, and we proclaim ourselves members of His Majesty's loyal opposition."

Edward married Victoria Maria Louisa, daughter of the Duke of Saxe Coburg, and sister of Leopold who had married the lamented Charlotte, only child of George IV. The ancestral line of this princess ran far back into the dark ages. But though there was this priceless blood in the veins, the good old duke found it difficult to maintain the dignity of his station from the very limited revenue of his dukedom. The young princess Victoria Maria brought her spouse beauty of person and loveliness of character, though a slender dowry.

The life of this princess had been sadly romantic. When but sixteen years of age, she was married to a rich old debauchee, the Prince of Leiningen, then forty-four years old. He soon became tired of his child-bride, and she became as wretched as a timid, affectionate woman could be made, by neglect and brutality. With hounds and wine and debauched companionship he spent his days. No redeeming traits softened the dark shades of his character.

Victoria Maria thus passed several years of unmitigated misery. But these afflictions subdued and sanctified her spirit. "Whom the Lord loveth he chasteneth." She became exceedingly patient, gentle, childlike—never answering back. Her sweet disposition and winning manners secured the love of all, except her uncongenial spouse. After fifteen years of this martyrdom, the wretched prince was deposited in the grave. She was thus left, at the age of thirty-one, a beautiful widow and childless. The Duke of Kent chanced to meet her. Their congenial natures immediately blended, resulting in the strongest attachment. In two years after the death of her husband, Victoria Maria became Duchess of Kent. By marrying out of Germany she forfeited the annuity settled upon her of \$20,000 a year, and thus she went almost penniless to her spouse.

With her unambitious husband she retired to a modest home, in which, with the ample competence of \$30,000 a year, which would not enable them to assume any princely splendor, she found all the happiness which can be found in this world, where some thorn is planted in every pillow. In about a year after their marriage, on the 24th of May, 1819, their happiness was greatly increased by the birth of Alexandrina Victoria, the present Victoria, Queen of England. Immediately upon her birth she was recognized as the undoubted heiress to the throne of England. It is a little remarkable that when she was born, though George III. had left six sons, and most of them were still living, not one had a living child. Charlotte, the daughter and only child of George IV., had died two years before. William was childless. Consequently the crown would pass from George, through William, to Edward, her father, and thence to Victoria, his oldest child.

Of course this added greatly to her public importance and to the consideration with

which her father began to be regarded. But in two years after her birth the Duke of Kent, a good man, fell asleep, we trust, in Jesus, and Victoria Maria was again a widow, weeping the bitterest tears of anguish, and her daughter an orphan. There was then but one intervening link in the chain which connected her with the throne, and that was her uncle William. The eyes of all England were now turned to Victoria. The aristocratic party were glad that Edward was dead, for his republican proclivities were well known, and they dreaded to see the sceptre in his hands. Great solicitude was manifested to discover the childish developments of the princess, and the influences of education which were brought to bear upon her.

In the year 1830, when Victoria was eleven years of age, George IV. died. William IV. now alone interposed between her and the throne. She consequently became still more conspicuous. Whenever she appeared in public, all eyes followed her; and English loyalty raised its loudest shouts of acclaim, in greeting the frail, fairy-like, blooming child, who at any day might become their queen. Many anecdotes are related of her childhood which attest to her vivacity, to her fair share of childish intelligence, and to the goodness of her heart. When but five years old a brilliant breakfast was given in her honor at the Marlborough House, which was attended by many illustrious guests. The placid child, the observed of all observers, won all hearts. When the company had retired the judicious mother said to her, "It is not you, my child, but your future office and rank, which are regarded by the country, and you must so act as never to bring that office and that rank into disgrace or disrespect." Such was the birth and the parentage of Queen Victoria.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Aug. 4—Haw bk Mauna Loa, Reinking, 23 days from Victoria, B. C.
 5—Am schr Alaska, Calhoun, 15 days from Portland.
 6—Brit schr Favorite, McKay, 23 days from Victoria.
 10—Am clipper ship Reynard, Henry, 13 days from San Francisco.
 10—Br brig Robert Cowan, Gardiner, 27 days from Victoria.
 10—Haw bark R. C. Wylie, Capt. Hatterman, 113 days from Hamburg.
 14—Am wh bk Roscoe, Macomber, from Hilo via Kawaihine, 37 months, 1140 whale oil, 1160 sperm.
 19—Am bark Comet, Abbott, 17 days from San Francisco.
 19—Tahitian schr Red Ant, Banister, 21 days from Morea.
 21—U S S Molongo, Simpson, from Maui.

DEPARTURES.

- Aug. 12—Br schr Favorite, for Victoria, B. C.
 13—Am schr Reynard, Henry, for McKean's Island.
 16—Amfbark Clara R Sutil, Brooks, for San Francisco.
 16—Am schr Alaska, Calhoun, for Portland.

PASSENGERS.

- FROM SAN FRANCISCO—per Reynard, August 10—Capt N C Brooks.
 FROM HAMBURG—per R C Wylie, August 11—Ferdinand Pluger and wife, Mrs Capt Hatterman and child—4.
 FOR MCKEAN'S ISLAND—per Reynard, August 13—A Edwards, A J Kinney, 18 Hawaiians—20.
 FROM MOREA—per Red Ant, August 20—J Stewart, M Goupille—2.
 FROM SAN FRANCISCO—per Comet, August 19—Mrs Mist and 2 children, Mrs Jas M Green and 4 children, Mrs Selfe and child, N S Black, Master Willie Richards, Master Calvin Summers, Thos Ward and wife, Messrs Fisher, Donnan, Collins, Jernegan, Burbank and Cecil—21.
 FROM SAN FRANCISCO—Per Idaho, August 23—Rev J F Pogue, Dr W Newcomb, Rev E Corwin, Miss M Bray, M Phillips, Marx Green, Julius Cohn, Max Eckert, C F Short, Miss H E Short, Mrs E M Lawrence and 2 children, Mrs M E Campbell and 4 children, and 4 in steerage—22.



New Series, Vol. 18, No. 10.

HONOLULU, OCTOBER 1, 1868.

{ Old Series, Vol. 25.

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THE FRIEND.

OCTOBER 1, 1868.

The Cornell University.

The establishment and endowment of this institution at Ithaca, New York, is a fine illustration of the wide-awake and progressive spirit of the Americans in the cause of education. According to a pamphlet lying before us, the Cornell University opened yesterday, "the last Wednesday of September, 1868." It was to open with a corps of twenty able professors and lecturers, including Prof. Agassiz, of Cambridge, Mass., and the celebrated Goldwin Smith, of England.

It appears that Ezra Cornell, of Ithaca, gave two hundred acres of land and five hundred thousand dollars as a foundation endowment, while the State of New York has made over to the University 990,000 acres of land under the provisions of that Act of the Congress of the United States devoting 30,000 acres of Government land to each Senator and Representative for the benefit of "Agriculture and the Mechanic Arts."

When this land is disposed of, it is estimated that the Cornell University will have an annual income of \$50,000, besides the amount to be realized from tuition fees. The valuable conchological collection which Dr.

Newcomb has been gathering during the past twenty and more years, has been purchased for this institution at a cost of \$15,000. The collector has been engaged to proceed to Ithaca and superintend its arrangement in the museum. The large classical library of the late Prof. Anthon, of New York, has also been secured at a cost of \$40,000. It is after this style of expenditure and endowment that the Cornell University commences its career of usefulness.

It is to be, not a College, but a University, where a young man can pursue any branch of science or learning—the ancient or modern languages. Any student devoting four years to hard study shall be entitled to the degree of A. B., whether he devote his time to the *dead* or *live* languages, the arts or the sciences. We shall watch with no little interest the progress of this University. Hitherto most of our American colleges and universities have started from an humble origin, and worked their way through poverty and perplexity to their present enviable positions; but the Cornell University, at a bound, would leap into existence and assume the full prerogatives of maturity, like Minerva, in "panoply complete," leaping from the head of Jupiter, according to the old Grecian fable. We hope the students of Cornell University will remember that there is no royal road to learning, and according to the homely cut in in Webster's spelling-book, the Temple of Knowledge is on a high hill, which must be climbed.

THE GERMAN FLAG.—We congratulate T. C. Heuck, Esq., in having received the appointment as Consul of "the Kingdom of Prussia and the North German Confederation." There was a large gathering of Government officials, naval officers and invited guests at Mr. Heuck's residence on Saturday, the 26th ult., in honor of the hoisting of the flag of "United Germany." Appropriate speeches, toasts and other ceremonies were the order of the day.

"Books that are Books" should be Read.

This is what all books are written and printed for, but to read some would be worse than useless, and absolutely injurious to the mind. Some months since a friend in Boston sent us through the Post Office a copy of Holland's "Kathrina." We read the volume with interest, and so did other members of our family. We then loaned the volume, and it took the circuit of a neighboring island. It has doubtless been read by a score or more. It has returned rather "worse for the wear," but that is of but little consequence. We hold that good books should be read. They were written for that purpose. It was Byron, Scott, Coleridge, or some other modern English poet, who remarked he would prefer to find one of his volumes at a country inn, well-thumbed and with dog's ears turned down, than bound in gilt on the centre-table of some city family where there were no readers to appreciate his writings.

This copy of "Kathrina" lying on our table appears to have done so much good service to the reading public, that we are ready to loan it again, or almost any volume in our library, if we can be assured they will be thoughtfully read. We are almost ready to say that we have seen many excellent volumes lying unsold on the shelves of Whitney's book-store, that we would purchase and loan to the young people of Honolulu, if they would read them. Our advice to young and old is, *read*, READ, READ—history, poetry, fiction (if worth reading), the Bible, and all good books.

A word to our seafaring readers. Do not fail on your visit to Honolulu to obtain a good supply of reading matter for your next cruise. If any of your number desire such books as are to be found at the Sailors' Home Depository, come and obtain them. We employ a man there to supply your wants. Books are furnished to us *gratis*, which we are very desirous of parting with at the same price. Remember you are entitled to a copy of the *Friend* by calling for it.

The Island of Manihiki, in South Seas,
and "Atlantic Monthly."

Our attention has been called to this island and its inhabitants by an interesting article in the July number of the "Atlantic" Magazine, entitled, "Some Coral Islands and Islanders." The "Atlantic" Magazine is the very oddest place to find a very good plea for foreign missions to the heathen. We expect to find articles upon foreign missionary operations in the "Missionary Herald," the "Spirit of Missions," and other publications devoted to missionary work, respecting which an eloquent writer has remarked: "In the whole compass of human benevolence, there is nothing so grand, so Christian, so truly God-like, as the work of evangelizing the heathen."

As a literary magazine, the "Atlantic Monthly" has but few peers among the numerous publications of the day. We should be glad to see more frequently in its pages articles furnishing information respecting distant parts of the world. This article indicates what might be done if the contributors to that Monthly would go abroad for information. The writer of this article, or the person furnishing information for the writer, represents himself as cruising in a little schooner among the South Sea Islands in the month of March, 1860. Having *ourself* taken a cruise among the Micronesian islands in the following year, 1861, and often landed on "some coral island" and seen the "islanders," we are able to testify respecting the general accuracy of the statements of this writer in the "Atlantic."

Our limits will not allow us to copy a full description of all the islands brought under the writer's notice, but shall merely copy a few paragraphs respecting the Island of Manihiki. This island is known on English charts by the name of "Humphrey's Island," and is situated in west longitude $161^{\circ} 4'$, and south latitude $10^{\circ} 28'$. The Rev. W. Gill in his interesting work, "Gems from the Coral Islands," thus describes Manihiki: "It belongs to the Penrhyn Islands. Manihiki is little more than fifteen miles in circumference; it is a barren reef, not more than thirty feet above the level of the sea; and the inner elevated reef not more than 500 feet wide—and this is the part of the island which is inhabited. Twenty years ago there were about 1,200 inhabitants, who subsisted almost entirely on cocoanuts and fish. A runaway Tahitian sailor gave this people their earliest ideas of Christianity and of the abolition of idolatry at the Society Islands. Imperfect and crude as were this Tahitian's ideas, yet they proved a *leaven* to prepare the way for missionaries in subsequent years from the Hervey and Samoan Islands."

Before introducing to our readers the article from the "Atlantic," we would remark that Capt. English, so well-known in Honolulu as engaged in the coconut oil trade on Fanning's Island, is accustomed to obtain his laborers from Manihiki. His method is to visit the island and take whole families, "men, women and children," for a limited time, say one or two years, and at the expiration of the stipulated period return them to their island home. The calico and other goods referred to by the writer in the "Atlantic," were purchased in the jobbing stores of Honolulu.

We visited the other islands of the group, Nunkunono and Fakaao; but our experience there was so much like that already related, that a detailed account would involve too much repetition. I prefer, therefore, to describe a visit to the Island of Manihiki, or Humphrey's, which with its neighbor, Rakanga, or Rierson's, lies some six or seven hundred miles east of the Union Group. These islands closely resemble those already described in natural features, but the combined influences of intercourse with foreigners and the teachings of Christian missionaries have wrought some strange and interesting effects among the people.

We sighted the Island of Manihiki at daylight. It lay ten or fifteen miles distant, the broken line of tree-tops just skirting the horizon. Unfortunately the wind had died entirely away, and the flapping sails and lazily rocking vessel promised us a tedious day of waiting for a breeze. Discontented with this, we determined to set out at once in our boat for the island, and leave the captain and crew to bring the schooner up as soon after as possible. Accordingly, prepared with lunch and fresh water, we embarked, and, after three or four hours' rowing, reached the shore, and landed upon one of the little islets of the *atoll*.

We had no previous information concerning the island, and did not even know whether it was inhabited or not. After spending some time on the islet on which we had landed, we brought our boat through the channel from the ocean side to the inner lake, and prepared for a little sail on the lagoon. After a short cruise, we observed on a distant part of the shore what appeared to be a house; and, while looking at it, discovered on the beach a large party of people, and several canoes filled with men just setting off to meet us.

A few minutes later they were closely approaching us, and if we, at first, had any apprehensions of an unfriendly reception, they were removed as soon as the men came near enough to be distinctly visible. They were all dressed in shirts, pantaloons and straw hats, and their amiable faces bespoke great pleasure at seeing visitors. As soon as we were within hail, they began to speak; and we were glad to discover that our interpreter could communicate much more readily with them than with the natives of the Union Group.

We also made another discovery, which not only enlightened us considerably regarding the people and their condition, but also helped to assure us of a kind welcome.

About a thousand miles from this island there is another large island called Fanning's, abounding in cocoanuts, and uninhabited until recently, when an Englishman took possession of it, and began the manufacture of coconut oil. This we had known before, but we now learned that his necessary laborers were hired from this island and its neighbor; it being his custom to take up a party of men, women and children once in a year, and then return to exchange them for a fresh lot. He pays their labor in calico and such clothing as they commonly wear,—pantaloons, shirts and straw hats,—besides tobacco, knives and other implements. As this had been in operation several years, most of the inhabitants had been engaged in the work at one time or another, and their employer's name had become a household word.

As we claimed acquaintance with the gentleman, we were at once received as his "brothers." They gave us a hearty welcome, and pointed to the shore, where, they said, the missionary was waiting to receive us; and a part of the company at once paddled off to precede us with a report.

On reaching the shore, we found nearly the whole population of the village, some two or three hundred people, assembled to receive us. Most of the grown people were dressed—the men in shirts or pantaloons or both, and the women in loose calico robes or gowns. A few of the older and more conservative people, however, seemed to look upon such articles of dress as innovations of the rising and progressive generation, and such held fast to their old-fashioned coconut ideas. The children generally were naked.

The "missionary" came forward to do the honors. He proved to be a native of Raratonga, a large and high island of the Hervey Group, some five or six hundred miles away, where the English missionaries have long been established, and under whose teachings he had become a convert. Having been qualified by them to teach others, he had come thence to Manihiki some ten years before, and had become a very important member of their society.

He received us with much dignity in the midst of the assembled people, all of whom pressed forward to shake hands; and, when these greetings were over, we were invited to the king's house, where his Majesty was expecting us.

Led by the missionary, and followed by the people, we walked along a wide, well-shaded avenue which crossed the belt of land at a right angle to the two beaches. We soon reached the "Palace"—a house similar in construction to those already described, in which we found the king sitting on a high-backed bench, something like an old-fashioned settle. He was a good-natured old fellow, perhaps sixty years of age. He wore a blue woollen shirt and blue pantaloons, such as are common among us for "overalls." Before him was a roughly made table, a specimen of native workmanship. He gave us places beside him on the "throne," and cocoanuts in all their various edible forms were set before us.

After a short interview, during which he invited us to spend the night ashore, as it was already too late to pull back to the vessel, we went out for a walk. To our sur-

prise we came directly upon some stone buildings of very considerable dimensions, built of coral beach and reef rock, and plastered over with lime, made from burning the same rock. The doors and window-spaces were arched, and the latter furnished with roughly made blinds, though without sash. The first of these was pointed out as the church, and over the door was written "Ziona."

Opposite the church was another stone building, which proved to be the missionary's house. Farther on, a third was in process of construction, intended to be the school-house; and opposite the last was a large building, not of stone, but of the primitive style, which served as a hall of assembly for public purposes, and also as a place of confinement for offenders. These four buildings formed the four corners of the two avenues of the village; and at this point we found the cross street, running parallel to the sea-beach, and more than a quarter of a mile long, paved like the other in the middle, well shaded, and having on either side a long row of dwellings. These houses were of the simple style of construction, and seemed to be neatly kept. About many of the houses were pigs and fowls, which had been introduced upon the island some time before. Before the doors the preparations for the evening meal, or rather the evening coconuts, were now going on, some of the people having satisfied their curiosity sufficiently to be able to resume their domestic duties.

During our walk we were taken to see some of their canoes of the larger, sea-going sort. Small canoes for ordinary uses were plenty enough; but these larger ones, which are not often required, were hauled up, and put under cover. They were between fifty and sixty feet long, made with much care and some attempt at ornamentation, certain parts of the woodwork being inlaid with pearl. They were double canoes, that is, two were joined together by stout cross-pieces of such length that the two canoes were several feet apart. The bow of either canoe was opposite the stern of the other. When used under sail, the sail is set on the lee canoe, while the passengers and freight are in the weather one; and, if it be necessary to tack ship, the masts and sails are shifted to the other canoe, and passengers and cargo transferred accordingly. The natives use these vessels for crossing from Manihiki to the neighboring island, some forty miles distant. This journey, I believe, is not often made, and only attempted under favorable winds, as these canoes are not adapted to beating to windward. It has happened twice within a few years that parties have been blown or current off while making this journey. Once, previous to the visit herein described, a party of men and women, unable to gain the land, were drifted off, and, after floating several weeks, landed upon an uninhabited island about one thousand miles distant. Here they subsisted on the few coconuts they found until they were taken off by a passing vessel, and carried to the Samoan Islands, whence they were, in time, returned to their native home. Some of these survivors we saw at the time of our visit.

Another party, in 1861, were current off in a similar manner; and, after eight weeks of untold suffering, those who survived landed

upon an inhabited island fourteen hundred miles west of their own. There they remained five months, until taken off by the *Missionary Packet*, a vessel devoted to the service of the London Missionary Society. The *Chronicle*, relating this, adds the interesting fact that among the survivors of this party were several converts, one of them a deacon of the church on his native island. They had their Bibles with them. Finding that the inhabitants of the island to which they had come had never received a Christian teacher, or any instruction whatever, they began at once to teach them to read, and to preach to them the Gospel of Jesus Christ, and so prepared the way for further missionary effort after their departure.

When we had finished our walk, the missionary took us to his own house. This was a large stone building, divided into three apartments, of which the middle one was the general reception-room. The floor was covered by mats, and several roughly made tables and seats composed the furniture. On one table was a number of books, chiefly Bibles, hymn-books and primers. These books were, I believe, in the language of Raratonga, possibly modified to suit the dialect of the islanders. We were told that all the inhabitants could read, and many could write. All possess Bibles and hymn-books, slates and pencils. All the children attend school, and receive instruction in reading, writing and arithmetic. The church is regularly organized, and comprises more than a hundred members, and many, if not all, the remaining adults are what are termed "class members." The entire population may be said to have embraced Christianity. A report in the *Chronicle* of date subsequent to that of this visit states that the islanders of Manihiki had paid more than fifteen pounds for Bibles and books for their own use, and contributed more than ten pounds for missionary work elsewhere, and that four young men, natives of Manihiki, were going to Raratonga to study and qualify themselves as religious teachers among other islanders.

While still with the missionary, a messenger came from the king to invite us to supper with the "royal family." We obeyed immediately. We found our host seated alone behind his table, on which the feast was spread. Coconuts were of course in abundance, and flying-fish, partially baked, were not uninviting; but the glory of the occasion was a chicken that had been sacrificed for our good. The king did the honors gracefully, and seemed much pleased with our expressions of satisfaction. Meantime the queen and princess royal sat on the floor, surrounded by many people of various degrees of distinction, and all much interested in watching the strangers.

This entertainment was scarcely over, when the missionary sent for us to return to his house, where, to our surprise, we found a second repast prepared in much the same style, and a larger congregation of natives assembled to witness our disposal of it. We did all that men of our capacity could, but, unhappily, failed to do full justice to our host's hospitality.

As the evening wore away, and we began to think of bed, we heard a remarkable noise in the street. It was the beating of the Rap Tap. This instrument, as I afterwards dis-

covered, was a piece of wood twelve or fifteen inches long, and three or four thick, hollowed out like a trough, so that when beaten, it gave a dull, ringing sound. One man, with two attendants, marched through the village, beating this at short intervals, and following the beating, first with a distressing screech, and then a short proclamation to the effect that bed-time had come, and warning all against being found out of doors or with lights burning thereafter. The missionary informed us that this was a very strict rule, and any one offending against it was liable to fine or punishment. He accordingly showed us places to sleep in an adjoining apartment, giving us very comfortable mats for beds, and then bade us good night. A few minutes later, quiet reigned throughout the entire community.

We had learned that the inhabitants of the island, numbering altogether four or five hundred, were divided into two communities, one of which lived in a village similar to this on the other side of the lagoon. We were also told that with this other community were living two white men, who had been on the island several months. A messenger had been sent to these foreigners to report our visit, and in the morning they both made their appearance. They were delighted to see us, and welcomed an opportunity to get away from the island; they lost no time in making known their desire to go with us under any conditions, and to be left anywhere, only asking to be taken away. The reason for this soon became apparent.

Of these two men, one was an Englishman, forty or fifty years of age, and the other an American not over twenty-five. The former had been left on the island about seven months before by a trading-vessel that had called in search of pearls. The American had belonged to the crew of a little vessel that had touched there four months before, on her way from San Francisco to Tahiti; and he, hoping to enjoy an indolent and lawless life among the islanders, had deserted the vessel.

The Englishman, it appeared, had lived for many years by vagrancy. He had wandered all over the Pacific Ocean, and had either visited or lived upon a large number of its islands. It is not improbable that he was an escaped convict, and so, partly from choice, partly from necessity, preferred to spend his life beyond the reach of law. In this way the vagabond had spent a few months, or possibly years, on one island, and then, having exhausted the novelties of the place, and made himself odious to the people, had succeeded, by means of some passing whaler or other vessel, in reaching another, and then another, and so on until he had brought up where we found him, in a very unhappy condition, and ready for still another island. The American was a stout and hearty but demoralized youth, who had chosen to enter upon the same career, but had made what he considered an unhappy beginning on an island and among a people where he felt the rigors of the law in a degree he had never before dreamed of.

They gave a long account of their experience among the people; and their statements, though necessarily to be taken with many grains of allowance, furnished some information concerning the native character and

social condition. The missionary, they said, had been there about ten years, and was not only the religious teacher, but had become the lawgiver. The king and chiefs, who were the ostensible rulers, were entirely under his influence, and did nothing without his approval. The laws, which were rigidly enforced, had been framed by the missionary; they were based generally upon the precepts taught by the English missionaries at Karatonga, and included what additional light he could get from the Mosaic code.

No wonder that a couple of first-class vagabonds, who had felt the inconvenience of law at home, and who were seeking a place where neither Law nor Gospel had ever been heard of, found themselves in very unpleasant circumstances under such an administration.

When they had first come, they were kindly and hospitably received. They were regarded as the representatives of a superior race, and hailed as residents with delight. Everybody was happy to do them a service. They were welcome guests in any house, and were provided with plenty of coconuts and fish without even the labor of helping themselves. But after a time the lustre of their superiority began to wear off. Their laziness and worthlessness were properly appreciated, and their various sins of omission and commission, which, at first, had been allowed to pass unnoticed, now gave offense, and the offenders were held responsible at law, precisely as any other member of the community. It was then they began to realize that the way of transgressors is hard.

Obituary of Rev. Lorrin Andrews.

Another of the American missionaries to the Hawaiian Islands has passed away, after having spent nearly forty years in labors for the temporal and spiritual prosperity of the nation. The Rev. Lorrin Andrews died on the morning of September 29th, after a brief illness. He was born in East Windsor (now Vernon), Connecticut, on the 29th of April, 1795, and belonged to a family distinguished for their sterling principles and literary tastes. While quite young, his father emigrated to the West, and his youth was spent in Kentucky and Ohio. He graduated at Jefferson College, Penn., and pursued his theological studies at Princeton Seminary, N. J. During his residence at Princeton he was associated in study with some who have subsequently become distinguished in the ministry, viz: Rev. Drs. Bethune, Waterbury, Kirk, James W. Alexander, and others. He embarked for these Islands at Boston on the 3d of November, 1827, and landed at Honolulu March 31, 1828. He was appointed to labor at Lahaina, and to be associated with the Rev. Mr. Richards. In 1831 the Mission assigned to him the important work of establishing Lahainaluna Seminary, which was opened in September of that year with twenty-five pupils. During the ten succeeding years he toiled most laboriously to found that institution upon a permanent basis. By the assistance of Messrs. Dibble, Clark, Emerson, and others, Lahainaluna has become the "University" of Hawaii nei. During those years the deceased performed a vast amount of literary labor, aside from his duties as Professor. He was associated with those engaged in translating the Bible. The Book of Proverbs and other portions were assigned to him. About 1840 his mind was so strongly impressed with the iniquity of the system of American slavery, that he resigned his position as a missionary of the American Board, because funds for its support

were received from the Slave States. For several years he maintained a large family, and continued to labor for the good of this people, sustaining himself by methods requiring a faith like that of Elijah when fed by ravens. In 1844 he officiated as Seamen's Chaplain at Lahaina. In 1845 he removed to Honolulu, and received the appointment of Judge under the Hawaiian Government. For many years he sat upon the Bench, and officiated with ability and integrity. His services were highly appreciated by Judge Lee. For many years he also acted as Secretary of the Privy Council, keeping the records in both English and Hawaiian. As years have rolled away, and changes taken place in the Government, he resigned his office as Judge in 1855 to Judge Robertson, but so highly did the Hawaiian Government appreciate his labors, that an annuity of one thousand dollars has been appropriated by successive Legislatures, down to the very last. Although of late years his labors have been less public than formerly, yet his mind and pen have been constantly occupied, and at times he has employed a native amanuensis. His daughters have not unfrequently rendered him important service. His Hawaiian Dictionary, defining nearly 17,000 words, afforded him many years of hard literary labor. His research into the ancient history, *meles*, or songs, and literature of the Hawaiian people, was far more extensive than that of any other American missionary. We shall no longer meet him in our streets, or chat with him in our sanctum, where he would often drop in and spend an hour. As a scholar, he was thorough and profound. He wished to search out the "roots" of every subject he investigated. In the matter of music, he knew the method of its composition. As a preacher, he was sound and logical. In his intercourse with the world at large he was very shy and retiring, never obtruding his opinions unasked, but if called upon, could give a sound answer. Touching pecuniary matters, he was disinterested and unselfish as any man we ever knew. During his long connection with the Hawaiian Government as a public officer, no man ever called in question his honesty and integrity. He leaves a widow, five children and several grandchildren to mourn his loss. To them he had but little to bequeath, except that most precious of legacies, an unspotted Christian character. About one year ago he became nearly blind, but still he continued his literary labors, employing an amanuensis, or writing somewhat in the mechanical style of the late W. H. Prescott, the historian. In briefly reviewing his life and contemplating his death, we feel the force of the proverb of Solomon, "The memory of the just is precious," and also those words of David, "Precious in the sight of the Lord is the death of his saints."

The funeral was numerously attended on the afternoon of September 30 from his late residence in Nuuanu Valley. The services were conducted by the Rev. E. Corwin, and assisted by the Rev. L. Smith, D. D. Mr. Corwin made some appropriate remarks from John 1:47, "Behold an Israelite indeed, in whom there is no guile." After briefly reverting to the prominent features in the life and character of the deceased, he referred to the fact that during his declining years, Mr. Andrews was accustomed to write verses for his amusement during his leisure hours, but not for publication. As a specimen, he read the following stanzas, which were the very last he committed to paper, and what is quite note-worthy, the music to these verses now remains unfinished on his black-board, just as he left it only a few days before he was called away to join in the "music of heaven." At the grave, the Rev. Mr. Damon offered a prayer, and the Masonic ceremonies were performed.

The Music of Heaven.

O, the music of heaven! how sweet it will be,
When far from earth's discords our spirits are free,
To listen—to wonder—to sing and adore,
And sin the disturber shall trouble no more.

O, the music of heaven! How noble the theme!
The ways of Jehovah—Almighty, Supreme—
To sing of redemption—that wonderful plan,
The saving of fallen—self-ruined man.

O, the music of heaven! when weary souls rest,
Triumphant o'er sin, in the courts of the blest,
There praises, devotion, and homage profound,
And peace, joy, and rapture, and glory abound.

O, the music of heaven! it never shall cease,
Though ages eternal on ages increase;
The ransomed and angelic theme shall prolong—
Hallelujah forever, the heavenly song.

The Believer's Triumph over Death.

The following paragraphs are copied from a sermon preached Sabbath morning, September 27th, at the Seamen's Chapel, Honolulu. The text on the occasion was I. Corinthians 15:55: "O death, where is thy sting? O grave, where is thy victory." After discussion of the great theme, that *Christ died for our sins, and rose again according to the Scriptures, the method of the believer's triumph was pointed out*, when the chaplain remarked as follows: "Such a triumph thousands and millions of believers have achieved. Such a triumph each and every one may achieve who will embrace the Gospel of our Lord and Saviour Jesus Christ, and exclaim in the language of Paul, 'O death, where is thy sting? O grave, where is thy victory?'"

"A triumph of this nature I rejoice has recently been achieved by one whose earthly remains have been brought to our shores. I refer to Mrs. Hawes, who died on the 7th of August on board the ship *Milo*, while on her passage to this port. She was reared and educated amid all the goodly influences of a Christian New England home. Inheriting the seeds of that fatal disease, consumption, which sweeps off so many, she had not known for many years perfect health, hence death was a subject not unfrequently brought before her mind, but from long contemplation she had come to view it as a narrow but safe passage from a sea of trouble and sorrow to a haven of rest and joy. The Bible she had made 'a light unto her feet and a lamp unto her path.' She was not weary of life because having experienced of its trials, its poverty, its suffering, its disappointment, which burden so many. Much she had experienced of this world's good. She had seen life's fairest and brightest phase. There was much in her case for which to live. A husband's society and the affection of her children were strong cords binding her to earth, but a stronger and a golden cord drew her soul above. Although death came far away from native land, home and loved ones, yet the king of terrors was disarmed. Death had no sting, neither had the grave any victory over her calm and tranquil spirit, for a firm and sure trust enabled her to commit her husband, her children and all her worldly interests to the hands of God, and then calmly await the summons to quit the shores of time and launch away upon the shoreless ocean of eternity. To all on

ship-board she could say, in the language of another, 'Come, see how a Christian can die.' Like the apostle, she could exclaim, 'O death, where is thy sting?'

"On board the same vessel another death occurred a short time previous, which in an equally striking manner illustrates the wonderful grace and sovereign mercy of our Heavenly Father. A native of Kusaie, or Strong's Island, shipped in this port last fall, died on the 7th of May of congestion of the lungs. From all on board the *Milo* there comes but this one testimony, that this native of Micronesia died an humble and trustful Christian. He had been educated by our missionary brother, the Rev. Mr. Snow, and by him taught to forsake the heathenish practices of his people and turn to the Lord Jesus. By him he had also been taught the English language, hence he could read his English Bible and hymn-book, which were his companions at sea and in his last moments. I do not remember ever to have heard a ship's company bear more explicit and united testimony respecting the piety of a Christian sailor who died at sea.

"How wonderful and strange that testimony in regard to the value and preciousness of a Christian's hope in death should come from persons of such opposite and diverse circumstances, and educated under such totally opposite influences. They were born on opposite sides of the globe—the one in a Christian and the other in a heathen land. The one goes up to strike her harp from a New England home, the other from a community but recently one of the most heathenish and depraved upon earth. Having myself visited Strong's Island in the summer of 1861, I am able to testify respecting the great and marvelous achievement of elevating a heathen to the enjoyment of a Christian's hope. A person who has not seen the heathen in their degradation can with difficulty conceive how low they have sunk. The labors of brother Snow have not been in vain. I love to contemplate scenes, persons and contrasts like these, for they afford the evidence that the prophetic language of the Revelator John was uttered by inspiration, and will yet be fulfilled: 'After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before them and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation unto our God which sitteth upon the throne and unto the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb, which is in the midst of them, shall feed them, and lead them unto living fountains of water, and God shall wipe away all tears from their eyes.'

A PIONEER CAPTAIN GONE.—Capt. Roland Gelston died at his residence in this city last evening. Capt. Gelston arrived in San Francisco, in command of the bark *Whiton*, on the 13th day of April, 1849. The *Whiton* was the first square-rigged craft that was taken up the Sacramento River. Arriving in that city, Capt. Gelston tied his bark up to a tree, and on Sunday, having gathered together what books and tracts he had on shipboard, went ashore, collected a few children, and held the first Sunday-school ever gathered in Sacramento.—*Bulletin*.

The above item from the San Francisco *Bulletin* going the rounds of the newspapers, reminds us of a pleasant trip through the interior of California during the summer of '49, or nineteen years ago. At that time there were no hotels in Sacramento, and the weary traveler was fortunate with his blanket to get the soft side of a deck plank on board Capt. Gelston's good bark, the *Whiton*. We had visited Stockton, Coloma and Sacramento. From our journal of the trip we copy as follows:

July 10, 1849.—This morning, on my route to the Fort (from Kanaka Diggings, on South Fork of the Sacramento), at an early hour, from a commanding eminence, I obtained a most advantageous prospect of the mighty basin drained by the Sacramento and San Joaquin and their tributaries, "rolling down their golden sands." In the rear were the Sierra Nevada Mountains, far away from the coast range, while to the north was the region drained by the Sacramento, and to the south by the San Joaquin. A view so noble I can rarely ever expect again to behold. Rode over the desert plains to the Fort, and made preparations for leaving, engaging passage on board schooner *Louisa*. Slept on the deck of the *Whiton*.

July 11.—Left Sacramento city; passed down the river; got aground. Left the *Louisa* and went on board the schooner *Chance*. River exceedingly beautiful.

July 12.—Slowly sailed, or was drifted down. Not much change.

July 13.—Do., do., do.

July 14.—Do., do., do.

July 15.—Sabbath about 12 o'clock, M., arrived on board the *Massachusetts*, glad enough to be greeted by Capt. Wood and the officers of the ship lying at Benicia.

EDITORIAL REMARKS.—This brief journal, how suggestive of remarks, in view of the vast changes which have since taken place in those regions of California to which mention is here made. Sacramento, how changed since the 4th of July, 1849, when we were present at the celebration of the "4th of July," and heard the Honorable (now rebel) Gwin make his first political address in California. The gathering upon the occasion was in the grove lying between the city and the old Fort. We saw busy mechanics and laborers cutting down forest trees and putting up canvas dwellings and stores where is now situated the populous city of Sacramento. Only contrast a schooner passage of

four days down the Sacramento River, which is now run in one night by those magnificent river steamers. How vividly we can now recall Capt. Gelston's kindness!

The steamer *Massachusetts* referred to in our journal, was the vessel which visited Honolulu in April, 1849, bound to Columbia River, with two hundred United States soldiers, being the first soldiers sent to that part of the world by the United States Government. The steamer was commanded by Capt. Wood, one of nature's noblemen, a graduate of Harvard University, and a classmate of W. H. Prescott, the historian. Capt. Wood still lives, having long since retired from the sea, and resides in Newburyport, Mass. Any of our readers desirous of perusing a sketch of the cruise of the *Massachusetts*, and other matters connected with the state of affairs in "Lower Oregon and Upper California" in 1849, we refer them to the *Friend* from September to December, 1849.

Marine Information.

JULY 28TH, 1868.

AT SEA, Lat. 35° N., Long. 140° W.

MR. DAMON—Being near Redet's Rocks (as you will see by the above latitude and longitude), I have been reading in the *Friend* (page 8th, 1864) something concerning them. Your statement in regard to their discovery differs so much from my ideas of truth and justice, that I feel inclined to put in a counter statement. The rocks were discovered in 1850 by Thomas Bridge from on board the brig *Emma*, Capt. Redet (pronounced Reedy.) Bridge is now living at Tahiti, and two years ago was a fisherman with me in the schooner *Porpoise*. I consider his statement reliable. He says that about midday, just as the Captain had taken the meridian altitude of the sun, he (Bridge) being aloft, saw two shoal spots, which he describes precisely as Capt. Redfield does those that he saw, except that he does not mention any kelp. Says they passed very close; had to change their course to avoid them.

I have questioned Madame Redet, who was on board at the time, and is now living on the Island of Huahine. She says there is no doubt about the matter—there is a shoal there. Capt. Redet (now deceased) having been on the spot exactly at meridian, would be very likely to have the latitude correct; and as his longitude and Capt. Redfield's agree nearly, I should look for the rocks in the place he assigns them. Capt. Sutton, of the bark *Ioachim*, says he saw them, but his description differs widely from the others. He says they are above water, and of a sharp pinnacle form. It is possible there are more than two rocks, though the surveying party in the *Fennimore Cooper* sought for them in 1858, and could find nothing; but their eyes were poor for finding rocks below the guano level.

In Tahiti about five months ago, I saw Capt. Russel, of the *Gen. Pike*. He reported a reef fifteen miles W. $\frac{1}{2}$ N. magnetic from Hergert's Rock, Marquesas Islands. Did not sound, but thought he passed over places of not more than four fathoms water.

Yours respectfully,

MATTHEW TURNER.

DEATH OF ROBERT G. LAWRENCE.—This gentleman, one of the oldest residents of Honolulu, died on Saturday, the 12th ult., in his 76th year. He had lived here for 46 years, and during nearly all that period been one of the firm of James Robinson & Co., ship-builders. Mr. R. Holt, the third partner, died a few years since. Mr. Robinson survives his partners, and is still active and healthy. The *Gazette* publishes a full biographical sketch of the late Mr. Lawrence, which we transfer to our columns. The funeral took place at four o'clock on Sunday afternoon, the 20th, from the late residence of the deceased:

The oldest firm in Honolulu, that of James Robinson & Co., was last Saturday dissolved by the death of Robert G. Lawrence, one of its two original members. It was commenced in 1822, and the ship-yard located on the point (Pakaka) in 1827, where by patient industry, close application to business, and prudent management of their affairs, the firm has accumulated wealth and grown aged with the flight of years. Mr. R. W. Holt was for many years a partner. He died in 1861, leaving a large estate to his family.

The commencement of the firm was through a common friendship and a common misfortune—the result of one of those accidents which give a turn to human life, and wholly divert it from its former course. In 1821, Mr. Robinson and Mr. Lawrence, both young men, left England to seek their fortunes in the distant and then imperfectly known Pacific Ocean. They sailed in the *Hermes*, reaching Honolulu in the spring of 1822. The Japan whaling-ground having been just brought into notice, the *Hermes*, together with the British ship *Pearl*, started the same day from this port to cruise there. Twenty days out, on the same night, both vessels ran upon an unknown reef and were totally lost. More than sixty persons were thus thrown upon a desolate, barren lagoon island, in an unfrequented part of the ocean, with no prospect of succor except through their own management and skill.

Mr. Robinson commenced to build a schooner from the wreck of the ships, in which, with eleven others, he subsequently reached these Islands in October, 1822. Before the completion of the schooner, an English whaler made the reef, and took away all the men except Mr. Robinson's party of six, and six sailors, who would neither go away nor work for their own deliverance.

Four months were spent upon the reef—now known as the Pearl and Hermes Reef—and the schooner, short of water and provisions, started for Honolulu. A long passage of ten weeks, with no other nautical instruments than an old quadrant and a pinchbeck watch to determine their position, brought them in sight of Hawaii with scarcely any provisions left, and only three gallons of fresh water on board.

Mr. Robinson and Mr. Lawrence, thus thrown upon this Island as waifs from the sea—their original plans entirely broken up, had really, by their indomitable energy and thrift, made the wreck on the Pearl and Hermes Reef the foundation of their subsequent business and financial success. Their schooner was sold here for two thousand dollars, and Mr. Robinson found immediate engagement to put up others, imported about that time from the East. They found that a ship-yard was already a necessity of the port, and they entered upon the business. In 1827 they obtained from Kalaimoku, Pakaka—the Point—then nothing more than a coral reef, on which they established their ship-yard and built the first wharves able to take alongside coasters and ships.

Through the long period of forty-six years this firm has identified itself with the business interests of the Islands, and its name and financial resources have become familiarized to all our residents. The partnership that existed was not one founded on legal forms or written conditions. It was commenced and has been carried on these long years through the simple force of individual character and confidence in personal integrity. That either member of the firm insisted upon a transaction or an investment contrary to the opinion of the others, was an unknown fact. The firm has always been an unit in its plans and transactions, keeping their affairs to themselves and continuing steadily prosperous.

Mr. Lawrence was born at Bermondsey, England, January 2th, 1793, and was consequently, at the time of his death, in his

76th year. Three sisters and a brother are yet living in England, all in advanced years. He leaves no children.

For some years past, on account of his growing infirmities, he has seldom left the premises on the Point, and latterly was confined to his house. Since his arrival in 1822 he has left the Island but once—on a business trip to Maui—and has never been off the group. Such another instance of adherence to one locality, we think, can hardly be pointed out.

His large estate has been devised by will, the items of which are not yet made public.

Senator Yates and Charles Sumner.

There are timid souls who think it somewhat a reproach to be considered "radicals," "extreme advocates," "Summer men," or whatever else may be the designation, for the time being, to indicate contempt by the disloyal and half-hearted. With such Senator Dick Yates of Illinois evidently has no fellowship, for in a recent speech he generously remarked:

It has been said sarcastically that, upon this question, the Senator from Massachusetts is radical. It is said to me that I follow in the wake of the Senator from Massachusetts. Sir, I do not follow in any man's wake; but I do not object to this accusation. I do not deem it a reproach to be a disciple of that distinguished Senator, the worthy representative of the grand old commonwealth "where American liberty raised its first voice." For a quarter of a century that Senator has been the fearless champion of human rights. He has occupied the advanced guard, the outpost in the army of progress. Triumphant over calumny and unawed by personal violence, with a keen, prophetic eye on the great result to be attained, with the scimitar of truth and justice in his hand, and the banner of the Union over his head, he has pressed onward to the goal of final victory. Although yet in the vigor of his manhood, he has lived to see the small band of pioneers who stood by him swollen to mighty millions. His views have already been embraced and lauded as the wisest statesmanship. They have been written upon the very frontispiece of the age in which he lives; written in the history of the mighty events which are transpiring around us; written in the constitutions and the laws, both national and state, of his country. Where he stood yesterday other statesmen stand to-day. Where he stands in 1868 other statesmen will stand in 1872. Say what we may, there are none in this country who can contest the right of his tall plume to wave at the head of freedom's all-conquering hosts.

This is not only generous, but it is true, every syllable of it. And a pity 'tis that we haven't more leading men of the discernment and fidelity of Mr. Sumner.—*Boston Commonwealth*.

Last Words of the "Great."

Head of the army—Napoleon.

I must sleep now—Byron.

Let the light enter—Goethe.

I thank God I have done my duty—Nelson.

It is well—Washington.

Valete et plaudite—Augustus.

Give Dayrolle a chair—Chesterfield.

It matters little how the head lieth—Raleigh.

I'm shot if I don't believe I'm dying—Thurlow.

Be serious—Grotius.

The artery ceases to beat—Haller.

What, is there no bribing death?—Cardinal Beaumont.

I pray for you to see me safe up, and for my coming down, let me shift for myself—Sir Thomas Moore.

Don't let that awkward squad fire over my grave—Burns.

A dying man can do nothing easy—Franklin.

Let me die to the sound of delicious music—Mirabeau.

Don't give up the ship—Lawrence.

Clasp my hand, my dear friend, I die—Aleri.

All my possessions for a moment of time—Queen Elizabeth.

It is small, very small (clasping her neck)—Anne Boleyn.

I feel as if I were myself again—Walter Scott.

Independence forever—Adams.

I resign my soul to God, my daughter to my country—Jefferson.

The last of earth—J. Q. Adams.

I have sent for you (Lord Warwick) to see how a Christian can die—Addison.

God's will be done—Bishop Kerr.

Amen—Bishop Ball.

O Lord, forgive me, especially my sins of omission—Usher.

Lord, receive my spirit—Cranmer, Hooper, G. Herbert.

And is this death?—George IV.

Lord, take my spirit—Edward VI.

What! do they run already? Then I die happy—Wolfe.

Then I am safe—Cromwell.

Let the earth be filled with His glory—Bishop Broughton.

My days are past as a shadow that returns not—R. Hooker.

SHAKESPEARE.—Shakespeare was contemporary with Sir Walter Raleigh, Spenser, Lord Bacon, Coke, Cecil, Hooker, Montagne, Cervantes, Tasso, Galileo, Descartes, Rubens the artist, Grotius, Marlow, Chapman—and not one of them mentions his name, nor he theirs. He is spoken of with love and respect in his life-time by Ben Johnson; by Meres in 1598, when Shakespeare was still in London; by the Earl of Southampton, who calls him his especial friend; and possibly also by Spenser. After his death he was almost forgotten for a hundred years, though Milton, Dryden and others continued to admire him. Voltaire compared his Hamlet to the work of a drunken savage, and says it contains "*grossiereties abominables*" and "*folies non moins degoutantes*." He was rediscovered by Lessing and Goethe, rehabilitated by Schlegel, Coleridge, Lamb—and is now considered not only as a wild genius, but also a consummate artist, by all critics.

THE SCHOOLMASTER ABROAD.—In a lately published letter, which was written in 1857, Lord Brougham gives the history and meaning of his famous aphoristic sentence, "The schoolmaster is abroad." "The expression was used in the House of Commons. What he meant was that the schoolmaster was in the field to instruct the people, and that they had no need to fear oppression from other quarters. It had been a common saying before that the soldier was abroad, and would have his own in the world."

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7½ P. M.

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THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE, SEAMEN, MARINE AND GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, 5.00

Editor's Table.

CONTRIBUTORS OF A VENERABLE SAVAGE TO THE ANCIENT HISTORY OF THE HAWAIIAN ISLANDS. Translated from the French of M. Jules Remy, by William T. Brigham. [Privately printed.] Press of A. A. Kingman, Museum of the Boston Society of Natural History, Berkeley Street. 1868.

The translator of this work appears to be an enthusiastic scholar in various departments of Hawaiian literature and science. In our issue for May we noticed his valuable work on the volcanoes of the Islands. By the last mail we have received this pamphlet, containing a translation of Mon. Remy's work, which President Alexander had previously translated, and large portions of which were published in the *Friend* for 1865. This work as now published contains sixty pages, and is most handsomely printed. For a vignette, he has a sketch of a weird-looking idol in the museum of Oahu College. It contains valuable information respecting ancient customs and history of Hawaiians. Mr. Brigham is to be one of the editors of the Hawaiian Quarterly, to be published in Boston. We rejoice to know that there are scholars engaged in studying the history, traditions, language and science of the Hawaiian Islands. These Islands are territorially small when compared with the great nations of the globe; so was ancient Greece, and yet Greece has been the study of scholars for more than two thousand years. Hawaii nei may be small territorially, but "great by position."

We rejoice to hear such favorable reports respecting another young man who received a part of his education at Oahu College. We refer to Mr. William Gelett. He is now a Senior in the Boston Scientific School, studying civil engineering. During his late summer vacation he received the honorable appointment to be associated with a Commission to which was assigned the duty of "measuring and computing the amount of water flowing into the canals supplying the mills" of Lowell, Mass. Mills are entitled to a certain amount of water upon certain terms, but for extra water they are charged extra. Such a problem would test ordinary students. Young Gelett has also been engaged in railroad surveying in Vermont.

EARTHQUAKES IN SOUTH AMERICA.—Our limits this month will only allow us to allude to the terrible convulsions reported in the papers. In the districts of Peru and Ecuador 32,000 lives were lost, and \$300,000,000 of property reported as destroyed. The tidal waves occasioned by these convulsions reached our shores on the 13th of August.

At Chase's Photographic Gallery will be found the best collection of views of Hawaiian scenery and notables that has ever been made.

NAVAL.—H. B. M. S. *Scout*, Capt. Price, arrived at Honolulu on the 23d ultimo, 18 days from Esquimaux, bound for England, touching at Tahiti, Oparo and Valparaiso. The following is a list of her officers:

Captain.—J. A. P. Price.
Lieutenants.—E. J. Jernain, W. E. Fitzgerald, Wm. H. Jocelyn, Pelham Aldrich.
Naval Lieut.—Fred. Townsend.
Lieut. Marines.—Wm. H. V. Torn.
Chaplain.—Rev. A. Buckley, M. A.
Surgeon.—Wm. Carmichael, M. D.
Paymaster.—E. R. Miall.
Chief Engineer.—Fred. A. Bulley.
Sub-Lieut.—A. E. Croker.
Asst. Paymaster.—Wm. C. S. Hynes.
Midshipmen.—H. W. Saville, W. Strugnell, C. J. Naylor, Aug. H. Coker, Edward H. Genn, J. B. F. Keast, Edgar Bogue, Edward H. Bayly, James N. Hurt, B. H. Chevallier.
Clerk.—Joseph F. E. Hill.
Engineers.—Thomas McFarlane, Thomas Catchpole, Simeon Lawton, T. W. Davenport.
Gunner.—Samuel Rogers.
Boatswain.—John Miller.
Carpenter.—Josiah Head.

THE OVERLAND RAILROAD.—The eastern branch of this road has been completed 870 miles west of Omaha, leaving but 230 miles to Salt Lake. Of this a large part is graded and nearly ready for the rails. The California Company has just contracted for the grading of 100 miles west of Salt Lake. The track is laid and the cars running 310 miles east from Sacramento. This leaves only about 500 miles of staging. The entire road will probably be in operation before the end of January, 1869. Passengers and mails are now taken through in ten days from Sacramento to New York!

"Cleanliness is next to godliness," says the old proverb, and we rejoice that Messrs. Ward and Collins have made their advent among the Honoluluans as the aiders and abettors of street cleanliness. Their labors are already apparent. Merchants, house-keepers and Government officials ought to do all in their power to promote this enterprise. We wonder the Board of Health has not come out and endorsed the scheme.

A GOOD HINT.—Let parents find a useful hint in the following fact: Margaret Fuller, whose elegance of style in writing and speaking was the admiration of our most cultivated men, herself attributed this elegance to her father's careful training during her early education. Every superfluous word was rooted out, every slatternly expression righted, and every violation of rules corrected. There is nothing like juvenile drilling to insure adult correctness.

RESIGNATION OF REV. E. C. BISSELL.—Rev. E. C. Bissell, of the Green Street Congregational Church, has offered his resignation as pastor of that church on account of the ill-health of his wife. It is understood that he will accept a call which has been tendered him by the Congregational Church at Honolulu. The many friends of Mr. Bissell in this city, and especially the congregation among whom he has labored so earnestly and faithfully, will be reluctant to part with him.—*S. P. Times*, Sept. 18.

MARRIED.

ROSE—BARRAS.—In Honolulu, on Tuesday, 8th inst., at the residence of A. S. Cleghorn, by Rev. Father Hermann, Maurice A. Rose to Grace Barras.

BALLISTIER—SENIS.—In Honolulu, Sept. 29th, by Rev. S. C. Damon, Capt. Richard Ballistier to Miss Mary L. Senis.

NEWCOMB—WHITEUS.—In Honolulu, Sept. 29th, by Rev. S. C. Damon, Mr. Robert Newcomb to Miss Elizabeth S. Whiteus. No cards.

For Boston and San Francisco papers please copy.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Aug. 23—Am stmr *Idaho*, Connors, 11½ days fm San Francisco.
33—Am bark *Katusoff*, Atkinson, 20 days fm Teakelet.
23—Haw bark *Muualoa*, Reinking, from Niihau.
28—Am bark D. C. Murray, Bennett, 13 days from San Francisco.
30—Am ship *El Dorado*, Woodside, 14 days from San Francisco.
31—Am wh bark *Roscoe*, Macomber, from sea.
Sept. 6—Am bark *Cambridge*, Miller, 15 days fm Humboldt.
7—Haw brig *Kamehameha V.*, Rickman, fm Guano Ids.
13—Haw wh schr *Wm H Allen*, Spencer, 300 blbs sperms.
21—Am wh sh *Milo*, Hawes, fm Hawaii, with 26 bls sp.
23—H B M S *Scout*, Price, 18 days from Victoria.
24—Am ship *Galatea*, Cook, 16 days from San Francisco.
29—Am stmr *Idaho*, Conner, 11 days fm San Francisco.
29—Am bark *Camden*, Robinson, 24 days from Teakelet.

DEPARTURES.

Aug. 26—Brit brig *Robt Cowan*, Gardner, for Victoria.
29—Am stmr *Idaho*, Conner, for San Francisco.
29—Am bark *Katusoff*, Atkinson, for Puget Sound.
31—Am ship *El Dorado*, Woodside, for Baker's Island.
Sept. 3—Haw wh bark *Roscoe*, Macomber, for Cape St Lucas.
5—Am bark *Comet*, Abbott, for San Francisco.
16—Am bark D. C. Murray, Bennett, for San Francisco.
18—Haw sch *Kinau*, English, for Fanning's Island.
25—Am ship *Galatea*, Cook, for Hongkong.

PASSENGERS.

FROM SAN FRANCISCO.—Per D. C. Murray, August 28.—Mr and Mrs Sherman Peck, Dr and Mrs G. P. Judd, Charles Brewer, Mrs and Miss Brewer, Mrs C. Coleman, Miss C. Coleman, Mr and Mrs H. Burd, Miss J. Burd, Mr H. Burd, J. Burd, Mrs E. A. Kingsley, Mrs E. J. Stebbins, Mr and Mrs G. W. Welch and child, Mr B. Welch, Miss A. Welch, Messrs I. Bartlett, G. Swain, Chas. White, Dr C. Monks, Messrs J. B. Long, W. Smith, A. D. Lane, M. F. F. Williams, J. Jones, L. F. Potter, Miss Anna Hobron, S. B. Sauson, A. K. Lindou, James Wigau, R. Peyton.—38.

FOR SAN FRANCISCO.—Per *Idaho*, August 29th.—Col. Z. S. Spalding, Rev. E. Warren, Mrs Johnston and child, Miss Mason, Miss Carr, Mrs Kennicutt, C. E. Stackpole, H. B. Phillips, Geo. Fern Jr., A. A. Phillips, M. Phillips, J. Stewart, M. Flores, J. Bonny, Dr Beck, G. H. Denny, Mr Weiss, E. Robinson, F. McLaughlin, Master Harriman.—21.

FOR SAN FRANCISCO.—Per *Comet*, Sept. 5th.—James Bannister, Chas. Menkife, Chas. Summers, J. P. Woodworth.—4.

FROM HUMBOLDT.—Per *Cambridge*, Sept. 6th.—William Eyles.—1.

FROM WINDWARD PORTS.—Per *Kilauea*, Sept. 12.—Mr W. M. Gibson, Mr and Mrs Risson and 2 children, Misses Conway, Mr W. Bennett.

FOR SAN FRANCISCO.—Per D. C. Murray, Sept. 16th.—Mrs Macfarlane, Mrs Deverill, Mrs O. C. Chamberlain, Mr and Mrs Hahn, Wm Hahn, Johanna Hahn, Dora Hahn, Christina Hahn, Henry Hahn, M. Stewart, B. Kinchloe, J. Shaller, U. S. Black, A. Goupille, Wm. Betts, Chas. W. White, Mr and Mrs Logan and 2 children, John Stewart, George T. Gower, Wm Curtis, W. B. Johnson, Robt. Johnson, Geo. F. Allen, Thos. B. Bruce, F. Stoddard, J. C. Smith, W. Weed, Kaupau, Kokipi.—33.

FROM WINDWARD.—Per *Kilauea*, Sept. 19.—His Ex. S. H. Phillips, Maj. F. H. Harris, Messrs. E. P. Adams, C. Lake, Chillingworth, W. Allworth, H. Jackson.

FROM SAN FRANCISCO.—Per *Idaho*, Sept. 29.—His Ex. C. C. Harris, wife, daughter and servt; Alfred L. Hartwell, Z. S. Spalding, Eugene Folsom, C. H. Greenleaf, Mrs G. D. Rickman, Mrs T. B. Clark and child, P. C. Jones, wife and child, Miss L. E. Bigelow, Edward Jones, Daniel Martin and wife, Mrs J. Weeks and child, Mrs Thos. Mellen and child, Mrs S. A. McKenzie, Lieut. G. Fluerais and servt, Chas. D. Bray, John B. Fisk, Dr R. W. Wood, Capt. Wm. G. Bush, G. H. Spalding, Capt. Henry Smith, M. S. Grinbaum, J. T. Waterhouse and wife, Miss Mary Waterhouse, J. H. Black, J. Jackson, Dr N. H. Adams, J. Maguib, Miss Lilly Mann, Patrick O'Riley, Miss Mary L. Senis, Mrs Cohen, Wong Ko, James Dycers, and six others.—60.

DIED.

DEVERILL.—In this city, 27th inst., of consumption, George Charles Deverill, aged 28 years.

JEFFERSON.—At Fairmount, Mass., June 11th, Mrs. Sarah Jefferson, aged 80 years. She was the mother of Mrs. John Pary, of this city. As a shock of corn, ready for the gathering of the Great Reaper, she has fulfilled her mission on earth. Her many noble and lovely traits of character endeared her to a large circle of friends, and in the hearts of her children her memory is enshrined as a good Christian mother.

HALEY.—At Waiohinu, Kau, Hawaii, August 18th, Emma, youngest daughter of Nelson C. and Charlotte Haley, aged thirteen months. "The dead are everywhere."

MARSHALL.—At his residence, Nawiliwili, Kauai, Sept. 5th, of apoplexy, Thomas Harris Marshall, aged 57 years. He was a native of Charlestown, Mass.

LAWRENCE.—In Honolulu, Sept. 12th, Robert George Lawrence, in his 76th year. The deceased was born in Hermonsey, England, in 1793, and came to these Islands in 1822. For 46 years he has been a resident of Honolulu.

ANDREWS.—In Honolulu, Sept. 29th, Lorrin Andrews, aged 73 years and 6 months.

PFUGGER.—In Wildbad, Germany, on the 7th of August, Lily, daughter of J. C. Pfugger, Esq., aged 4 years.

HAWES.—At sea, on board ship *Milo*, Aug. 7th, Mrs. Jerusha B. Hawes, aged 42 years. She was the wife of Capt. Hawes, and a native of Stoughton, Mass. Ship was in north latitude 33° 12' and west longitude 165°.



New Series, Vol. 18, No. 11.]

HONOLULU, NOVEMBER 2, 1868.

{ Old Series, Vol. 25.

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THE FRIEND.

NOVEMBER 2, 1868.

"Amherst Student."

This is the name of a semi-monthly sheet, issued by the undergraduates of Amherst College. We are indebted to our old classmate, Dr. N. Allen, of Lowell, Mass., for four numbers of the "Student." From its pages we learn much respecting not only Amherst, but many other American Colleges. It is now quite common for the different colleges to have their own "organ." Yale has its "Courant," Cambridge its "Magazine," Kenyon, Ohio, its "Collegian," and so almost every American college its own periodical. We always read these publications when they fall in our way with intense interest. A college student has his own peculiar stand-point for looking outward upon the passing world, backward upon the past, and forward upon the future. There is a fresh crudity and joyous elasticity about their reasonings and publications which is pleasing, and betokens future eminence. It requires no small amount of wisdom and tact to manage a company of college students. Washington once remarked that he could command an army, but he could not manage a boy. College students are boys, and they are not boys; they are men, and yet they are not men. They belong ethnologically to the species *Juvenis-Homo*, undefined in Webster's Unabridged, and undescribed in Prichard on Man. They are vastly learned, and often discuss and argue some little point of discipline with all the zeal, fire and learning of a band of

reformers or sage philosophers. The columns of the "Amherst Student" abound with illustrations of this statement. Thirty years of contact with the world has not so obliterated our recollection of college life, that we have no sympathies with undergraduates. If circumstances would allow, we should delight to revisit Amherst and make a tour among the American colleges, and if time would permit, visit the universities of Europe. This privilege not being granted us, we shall adopt the next best method of cultivating an acquaintance with these institutions, viz: read their periodicals, catalogues and other publications when they fall in our way, or are laid upon our "table." Most gladly we should add any college periodical to the list of our exchanges.

From the "Student," we learn that there are 500 American young men in German universities. We also learn that Miss Baldwin, twenty-one years of age, has been appointed Professor of Greek in Baker University, Kansas. Also, that there are 6,121 students now connected with American colleges. Also, that "the London 'Student,' the new college paper of England, is to start, not from students as first intended, but from a committee of the best professors and teachers in London, with a very able staff of writers."

Our readers will find on the inside of our paper some remarks on dreams. The writer is a quiet, reading and thoughtful man, who occasionally occupies an "easy chair" in our sanctum, and we converse upon things past, present and future. He is one seeking for knowledge. Recently he came to examine Greek lexicons in order to ascertain the meaning of a certain Greek word which had eluded his grasp for weeks. On a recent visit the subject of dreams was introduced, and he related this dream. It appeared so strange, and like Hamlet's madness, had so much "method" about it, that we requested him to commit it to paper. There, reader, make the most of it, for as Shakespeare says, "we are such stuff as dreams are made of."

WRECKED JAPANESE.—Capt. Nye, of the American whaleship *Wm. Rotch*, reports that on the 20th of February, while cruising on the old Japan whaling ground, he visited the island of St. Peters, latitude 30° 30' N., and longitude 140° E., and there discovered seven wrecked Japanese, who had been on the island eighteen months. This island is triangular in form, and about six miles in circumference, and 2,000 feet high. He discovered from various sources that during the past century there had been six wrecks upon the island. It was upon this island that Capt. Whitfield, of Fair Haven, about 1839, discovered three Japanese, one of whom was Mangero, now Capt. Mangero, of the Japanese navy. It was this Japanese who translated Bowditch's "Navigator" into the Japanese language, an account of which will be found in the *Friend* of June, 1860. He is still living in Japan. Capt. Nye took these men to the Bonin Islands, and there transferred three to the ship *Eagle*, and four to ship *Ohio*. They subsequently reached Japan in safety. One of the men was master of the wrecked junk. He was treated with great kindness by Capt. Nye, and on leaving expressed unbounded gratitude.

PRAYER BOOK REVIEWED.—Some one has sent us a closely and neatly printed pamphlet of 43 pages, entitled, "Are there Romanizing Germs in the Prayer Book?" The writer enters upon an historical review of the manual of devotion which has for so many years guided the members of the Episcopal Church in England and America. There is no indication as to the authorship of this publication, but we learn that it is issued by those sympathizing with Low Church views. There is a strong and increasing party in that church which is determined to enjoy the "liberty" of the Gospel. If the Prayer Book needs changing and altering, they are resolved it shall be done. Some time since we saw the statement that the Prayer Book did not contain a direct petition or prayer for the conversion of the heathen world, except the clause in our Lord's Prayer, "thy kingdom come." If so, we think it quite time a change should be made.

On Dreams and their Uses.

"I had a dream, which was not all a dream."—*Byron.*

"We are such stuff as dreams are made of."—*Shakespeare.*

"A dream cometh through the multitude of business."—*Solomon.*

"The prophet that hath a dream, let him tell a dream."—*Prophet Jeremiah.*

"My spirit was troubled to know the dream."—*Prophet Daniel.*

The true philosophy of dreams is but little understood among men, although many treatises have been written on that subject. They are difficult things to be analyzed, and therefore, little is known of the causes which produce them. Very few of them are ever remembered, and yet it is remarkable that a forgotten dream is often recalled to mind during a succeeding sleep, as if it were in a separate world from the one in which we move during our waking hours.

It is now well known that the brain is the seat and regulator of thought; that in a sane mind, the thoughts are all arranged and directed by reason, when the brain is in a healthy state. And yet it is not the matter of the brain itself that contains the thought, but the mind or soul that has its seat within. A mysterious connection exists between a healthy brain and the soul, which we can never explain, each of which has its own appropriate function, and both operating together, produce rational thought.

But the nerves of the brain soon become weary, and require rest. This rest is sleep, and extends to the whole nervous system thus laid to rest. During this interval the brain ceases to operate, and consequently the regulating power over thought ceases. But the mind carries on its own irregular action uncontrolled by the brain. This action produces *dreams*; and being disconnected from the brain at rest, they are seldom remembered. At length, however, as the brain becomes restored by rest to its normal condition for a return to action, it gradually resumes its connection with thought, and then the dreams assume a more connected form, and are capable of being retained in the memory, when at last the state of sleep suddenly ceases, and the brain awakes to its proper connection with the mind. The best time for clear thought is in the morning, after a full night's rest. When one is suddenly awaked in the midst of a sleep, he complains of being broken of his rest, and is unfitted to enter upon a course of close thought, because his brain has been deprived of its needed portion of repose. The intimate connection of the brain with the nerves of the body throws the whole system out of order, by means of this insufficient rest.

Another peculiarity of dreams is the relation they hold to real events in life, present or past; or to some previous process of thought, either near or remote. A man may have performed an action, or have gone through some mental operation, and the affair pass away from his memory for years, when the whole will suddenly recur to him in a dream.

I propose to elucidate the foregoing theory by relating in substance an actual dream, which took place some time since, just before awaking from a full night's rest. Methought I was passing over a wide and verdant plain with great rapidity, and with no other exertion but that of the will, and rejoicing in the

thought that I was at length free from the shackles and thralls of the body. Suddenly I came in front of a large mansion which stood at the end of the way. As I approached the place, a person met me, who courteously inquired whether I was in search of any one. I replied in the affirmative, naming a deceased Christian brother. "He is in yonder mansion," he answered; "enter and you will meet him." As I passed on, he came and met me at the door. Our meeting was most cordial, followed by a hearty mutual embrace. I said to him, "Brother, I need not inquire after your happiness, your whole appearance denotes that you are happy, I know also the source from whence it springs—Jesus the Saviour. But tell me through what channel this happiness flows."

Ans.—Yes, I *am* happy,—far more so than you can conceive. But it comes from the river of life, and that river is TRUTH. We drink daily at the fountain of *Eternal Truth*, and imbibe knowledge unmixed, without a doubt of its certainty.

Q.—Is there no limit to knowledge in heaven?

A.—The acquisition of knowledge is unlimited with us, just as fast as we can acquire it, and knowledge increases the capacity of acquiring. On earth, all knowledge useful to the purposes of men may be acquired, were there time and strength to gain it. But there is a limit over which no man can pass. This arises from the fact of your being in a limited sphere. But with us, all knowledge is before us, and is accessible to the grasp of all who desire to look into it. The fountain is inexhaustible, and will be so forever. This is our labor, but not as with earthly labor,—it has no weariness or pain. Every step in its progress is happiness, because it is absolute truth and purity.

Q.—Then heaven is not a mere place of rest and psalm-singing?

A.—Heaven is a place of employment, without constraint or weariness,—of spontaneous praise to God as new truths unfold before us. As these successively appear, so new praises spontaneously break forth to Him who gives them. We have also our periodical times of worship, when all holy beings unite in one chorus of praise.

Q.—What is the medium of social intercourse between spirits?

A.—We have a vocal language, definite and unlimited. Besides, we have the power of reading the thoughts of each other. Among pure beings this is no annoyance, but a source of great pleasure in our social intercourse. Where there are no thoughts to conceal, this power inspires a mutual confidence that facilitates our intercourse and removes all distrust.

Q.—Does this power exist among wicked spirits?

A.—It does, and it is one cause of their misery. They can no longer conceal their evil thoughts from the gaze of all others, and thus they are brought to hate and despise each other. In life it was their pride to conceal, and their language was framed for that purpose. But now their very thoughts are a spectacle to the universe.

Q.—Do you ever hold intercourse with wicked spirits?

A.—None socially. We often meet them on our visits to the earth, whither they also

repair on errands of mischief; but there is no affinity between us, and we instinctively avoid each other.

Q.—Do they ever appear penitent?

A.—How can they? Penitence includes humility. On earth they were too proud to accept the offered terms of mercy through the Saviour, and their proud unbelief has hardened into an intense hatred of Him and all holy beings. Pride was the cause of their ruin, and is still the cause of their misery.

Q.—On earth there are many honest men who have doubts about the truth of the Bible, on account of its apparent discrepancy with the discoveries of modern science. How far are they right or wrong?

A.—The Bible is an emanation of God's truth. It is given to the world in the imperfect language of men, and so far susceptible of conveying different impressions, as the same words are differently understood, or as language varies its meaning. It is not a treatise on science in any sense, but a revelation of God's character and will to men. It was adapted to the ideas prevailing at a time of primitive simplicity, and before the sciences were discovered or named, and when the apparent motions of the sun and planets were supposed to be the true ones. Any scientific method of revelation could not have been received at that time, or by the greater portion of men at the present day. It has also been subject to the mistakes of transcribers. Still the great truths of the Bible are unchanged, and plain to every one who sincerely desires to know them and obey its precepts. These honest men of science need more humility which teaches not how things *should* be, but how they are.

Q.—Why do not spirits communicate more frequently with men, and thus inform us more fully of the condition and employments of the world to come?

A.—Such information would interfere with God's prerogative, who has reserved for himself all revelations. Besides, a spirit cannot communicate with men, except by permission. Such communication to be apparent to the senses would be a miracle, requiring the direct agency of God. The only way they can communicate is by suggesting thoughts to the mind, without any control over the will, which is free to accept or reject these suggestions. A man is not responsible for evil suggestions to his mind,—it is only when he accepts them in his actions or purposes that they become to him a sin. The same may be said of him when he rejects a good suggestion. Much mischief would accrue in allowing the spirits a free access to the senses and perceptions of men. The so called *seances* of spiritualism are an imposition and a mischief.

At this moment I awoke. Such is the substance of the dream. It was remembered the more easily from the intense interest it had excited during the imaginary conversation held with that deceased brother. I find, however, that there were no new ideas suggested to me; they all had been the subjects of previous thought at different times. The only thing remarkable was, that all the points discussed should have been crowded together into the space of a few minutes, while the brain was resuming its normal connection with the mind.

Dreams have their uses. We ought, however, to have no confidence in them as *omens*. That is but a superstitious abuse of them, and always mislead those who follow such senseless ideas. Most of our dreams are utterly worthless, that are better forgotten than remembered. There are others that are horrible, the result of indigestion, arising from some previous carelessness or excess in eating, or drinking to intoxications. Their only omens are the warnings they give to avoid the causes that produced them. Some of their uses may be stated thus:

1. To teach us that there is a principle of life within that never sleeps. This is the immortal soul. It is the life-giving power to the body. It departs, and the "dust returns to dust." The mystery of its indwelling, and how it imparts life, can only be known to us in a higher sphere. Its union with, and its independent existence of the body; its immateriality and its invisibility, are equally mysterious. Yet consciousness tells us it is there, and gives us a sense of identity of soul with the man, whether within or absent from the body.

2. Dreams often remind us of events or things long past and forgotten, but which are useful for us to remember. And it confirms the idea generally received, that after death, the soul will have a vivid recollection of everything which transpired within the range of his perception on earth.

3. Dreams are an indication or index of the habitual thoughts which employ the mind during the wakeful hours. By these a man may know on examination whether his prevailing thoughts are pure or impure. To "know thyself" is the Christian duty of every one, but which inordinate self-esteem renders difficult to achieve. How to get eternal life is the question of paramount importance, for only "the pure in heart shall see God." A pure mind has pure dreams, but an impure one revels in impure wanderings during sleep. His responsibilities are for that state of mind which produces impure thoughts, whether awake or asleep.

THE FIRST DAILY PAPER.—The British journal entitled to this description was the *Daily Courant*, commenced on the 11th of March, 1702, by "E. Mallet, against the Ditch at Fleet Bridge," a site, we presume, very near that of the present *Times* office. It was a single page of two columns, and professed solely to give foreign news, the editor or publisher further assuring his readers that he would not take upon himself to give any comments of his own, "supposing other people to have sense enough to make reflections for themselves." The *Daily Courant* very soon passed into the hands of Samuel Buckley, "at the sign of the Dolphin in Little Britain"—a publisher of some literary attainments, who afterwards became the printer of the *Spectator*, and pursued on the whole a useful and respectable career. As a curious trait of the practices of the government of George I., we have Buckley entered in a list of persons laid before a Secretary of State (1724), as "Buckley, Amen-corner, the worthy printer of the *Gazette*—well-affected;" i. e., well-affected to the Hanover succession, a point of immense consequence at that epoch. The *Daily Courant* was in 1735 absorbed in the *Daily Gazetteer*.—*Hist. Brit. Journalism.*

WHAT MEN HAVE DIED FOR.—Colonel Montgomery was shot in a duel about a dog; Colonel Ramsay in one about a servant; Mr. Featherstone in one about a recruit; Sterne's father in one about a goose; and another gentleman in one about an "acre of anchovies;" an officer was challenged for merely asking his opponent to the second goblet; and another was compelled to fight about a pinch of snuff; General Barry was challenged by a Captain Smith for declining wine at dinner on a steamboat, although the General pleaded as an excuse that wine invariably made him sick; and Lieutenant Cowther lost his life in a duel because he was refused admittance to a club of pigeon-shooters.

In 1777 a duel occurred in New York city between Lieutenant Featherstonehaugh of the Seventy-sixth, and Captain McPherson of the Forty-second British regiment, in regard to the manner of eating an ear of corn, one contending that the eating was from the cob, and the other contending that the grain should be cut from the cob before eating. Lieutenant Featherstonehaugh lost his right arm, the ball from his antagonist's pistol shattering the limb dreadfully, so much so that it had to be amputated.

Graham, Major Noah's assistant on the *National Advocate*, lost his life in 1827, at the duelling ground at Hoboken, with Barton, the son-in-law of Edward Livingstone, in a simple dispute about "what was trumps" in a game of cards.

A COLORED LAD TAKES THE HIGHEST PRIZE!—At the speaking for the Boylston five on Thursday, at Harvard, the first five was taken by Richard T. Greener, of Boston, of the junior class, the young colored lad who came to Harvard from Oberlin; and the second by Godfrey Morse, a Jew. One of the competitors was Robert McLeod, of Maryland, formerly of the Confederate army, losing an arm in that service. Among the other competitors were young men of the well known New England names of Peabody, Pickering, Dexter, Healy and Ticknor.—*Boston Commonwealth.*

In the New Bedford *Standard* we notice the following advertisement, inserted by a hoop-skirt maker, which indicates that Paris no longer rules the fashions among the Yankees:

"Over fifty dozen sold, and the demand still continues. This popular skirt has been called the *Sandwich Island Skirt*, and as our neighbors sought to injure it by giving it that name, we have concluded to adopt it as the name."

We are told by a celebrated naval officer the following anecdote: On one of his cruises the sailors saw a comet, and were somewhat surprised and alarmed at its appearance. The hands met and appointed a committee to wait on the commander to ask his opinion of it. They approached him and said: "We want to inquire about that thing up there." "Now, before I answer you, first let me know what you think it is." "Well your honor, we have talked it over, and think it is a star sprung a leak."

Christ, the Way, the Truth, the Life.

Though men confront the living God
With wisdom than His word more wise,
And leaving paths Apostles trod,
Their own devise,
I would myself forsake or flee,
O Christ, the living way to Thee.

I know not what the schools may teach,
Nor yet how far from truth depart;
One lesson is within my reach—
The Truth Thou art;
And learning this, I learn each day
To cast all other loves away.

I cannot solve mysterious things
That fill the schoolmen's thoughts with strife;
But, O, what peace this knowledge brings,
Thou art the life;
Hid in thy everlasting deeps,
The silent God his secret keeps.

The Way, the Truth, the Life Thou art—
This, this I know; to this I cleave;
The sweet new language of my heart,
"Lord I believe,"
I have no doubt to bring to Thee;
My doubt has fled—my faith is free."

—Anonymous.

Hon. H. P. Haven, of New London, Ct., has in his conservatory a fine specimen of the night-blooming cereus, which, one evening recently, contained 18 flowers in full bloom. Two flowers had previously blossomed upon it this season, and there are now about 20 buds.—*American paper.*

Sandwich Islanders do not count the "buds" and blossoms of the night-blooming cereus.

The Plymouth *Memorial and Rock* states that a wood-chopper at work on the edge of Grassy Pond started a wedge into a log, and the wedge flew out and killed a pickerel weighing four pounds. The chopper then commenced feeling the bottom of the pond with a cleft stick for his wedge, and drew up a gold watch lost by a fisherman four years ago.

The statue of Martin Luther was inaugurated at Worms, Germany, in presence of a vast concourse of people from all parts of Europe and America. The King of Prussia and the Crown Prince witnessed the scene. When the statue was unveiled salvos of artillery were fired, and as soon as the applause had subsided a hymn was sung by several thousand voices with immense effect.

Mr. George Wise, an American, has published a curious sheet, giving 1,906 different modes of spelling Shakespeare's name, one of which the author thinks is *probably* correct. Those who affect the ornate form of expression may select "Schayckesspierre," while those who prefer brevity may adopt "Sheksper."

There are 171 German newspapers published in the United States, including 46 dailies, only 12 less dailies than are published in England (58.)

W. H. Bourn, formerly a prompt and faithful carrier boy of the Providence *Journal*, has the pleasure, this year, of paying a tax on an income of \$125,376 in San Francisco—the second in amount in the city.

A translation of Shakespeare's plays and poems into Hindostanee has been published in Bombay.

"PUT OUT THE FIRE."—A new style of fire extinguisher has recently been invented in America. We notice some specimens of the article at C. Brewer & Co.'s store, received per *Ceylon*. In a late copy of one of our exchanges, the *Worcester Spy*, we read the following notice:

"NARROW ESCAPE FROM FIRE IN LEICESTER.—On Friday afternoon last a fire was discovered on the roof of the main building of Leicester Academy, and an alarm was immediately given, when the Union fire engine company was promptly on the spot, as the engine house was within a few rods of the Academy building. Before the engine company had time to get their machine filled and ready to operate, which was but a very short time, three of these extinguishers were in the attic of the building, ready for opening the campaign. Only one of them was however used, and although the fire had burned several holes through the roof, a few minutes application of the contents settled the matter, and much damage was saved the interior of the fine chapel hall underneath, which must unavoidably have been greatly injured by the flood of water which would have been necessary for a fire engine to have used to extinguish it. The trustees of the Academy and the public generally, are under great obligations to the public spirited gentlemen who furnished the means, and so promptly used them, for the preservation of this valuable building, just as it was about to commence another term of usefulness."

We are glad to learn that the buildings of Leicester Academy escaped, for just forty years ago it was our privilege to be a pupil in that institution, preparing for college.

Since the above was set up in type, we learn that the fire extinguisher has been successfully tested near the Oahu Prison in the presence of the Chief Engineer of the Honolulu Fire Department and a number of our foreign residents. On this occasion a number of tar barrels, thoroughly saturated with kerosene oil, were set on fire; and after they were in a perfect blaze, the extinguisher was set to work, and succeeded in putting out the fire in less than one minute.

ARABIC SAILOR.—Some one sent to our office for distribution among seamen, three Arabic New Testaments. We little imagined any one reading Arabic would visit our Depository at the Sailors' Home. To-day, October 28th, a sailor calls to obtain an English spelling-book, and is asked what language he reads. He replies, Arabic. One of these Testaments is exhibited. Never could the man have been more astonished than to have found a book in his own language at Honolulu. Great was his delight when the book was presented to him. He belongs to Zanzibar, on the eastern coast of Africa.

A temperance meeting is held every Thursday evening at the Bethel Vestry. Persons wishing to sign the pledge will please attend.

THE "OCCIDENT."—We are pleased to add to our list of exchange papers the *Occident*, published in San Francisco by Bancroft & Co., and edited by the Rev. James Eells, D. D., who has associated with him the Rev. Dr. Walsworth. This is a weekly sheet. It is printed in large sized octavo form, 16 pages, and stitched. We also add, the pages are duly cut. This style of printing pleases us exceedingly, and we wish other papers would adopt the same style. If the *New York Independent*, *Chicago Advance*, and other large sheets were issued in this style, it would add much to their value. A common newspaper is read and thrown aside as waste paper, but when "stitched and cut" à la *Occident*, then it will be read and re-read. We hope the editors of those mammoth sheets will not despise a suggestion from the little *Friend*, published away off in the Pacific. The truth is, we think so much of the contents of a good religious paper, that we desire to see it circulated, read and preserved. The *Occident* is a good sensible old school Presbyterian newspaper, which does not think it necessary to print whole volumes of sensational articles for the good of the rising generation and the church militant. We like the paper, and long may it live. May its subscribers and readers become

"Thick as autumnal leaves that strew the brooks
In Valombrosa."

NEW HAWAIIAN CHARGE D'AFFAIRES TO WASHINGTON.—The Hon. J. M. Smith sailed in the *Montana* as the commissioned agent of the Hawaiian Government at Washington. It is becoming more and more the settled opinion of the world that editors are the most successful diplomats. We hope our friend will accomplish among the Senators at Washington all that the most ardent friends of the Reciprocity Treaty desire. He is well acquainted with the commercial, agricultural and religious condition of the Hawaiian Kingdom, and no doubt will do all in his power to effect the passage of the Treaty, which will be mutually beneficial to both countries.

We are indebted to Dr. N. Allen, of Lowell, Mass., for a bundle of valuable publications received per *Ceylon*. Among them are the following:

Fourth Report of State Charities of Massachusetts. 390 pages.

The Law of Human Progress, by N. Allen, M. D.

Fifth Annual Report of Massachusetts Agricultural College.

Forty-second Annual Report of Schools in Lowell.

If our limits would allow, we should offer some additional remarks upon these publications, and may do so at some future time.

Seamen writing to their friends will find pens, ink and paper gratis by calling at the Home. Be sure and prepay the postage, or your letters may never reach their destination.

"The beer drinkers of London are very much shocked to discover that a great proportion of the beer sold in that city is adulterated with the most poisonous drugs."

We copy the above paragraph from one of our exchanges. We think beer thus "doctored" (to employ a sugar refinery term) must be the kind imported into Honolulu. We notice that persons who drink English beer become bloated and sickly. This must, we opine, be owing to the "poisonous drugs." Good beer surely ought not to have this effect. The more the people drink, the more deplorable the effects upon the physical and mental constitution.

"THE" OMITTED.—The officers managing the publications of the Low Church party in the Episcopal Church of the United States, have decided to omit "the" when referring to their own church, but hereafter to write "our" church. We only wonder they should have held on so long to this method of designating their own denomination, when one of the XXXIX. Articles reads: "The visible church of Christ is a congregation of faithful men," &c. Now, according to their own standard, there are other churches of Christ besides the Episcopal.

DONATIONS.—For the benefit and support of the Bethel, \$100 from the estate of the late Robert Lawrence, Esq., of Honolulu. For the *Friend*, \$10 from Capt. Knowles, of the *George Howland*. Capt. Weeks, of the *Conet*, \$5 for *Friend*.

NEW SUPPLY OF BIBLES.—A new supply of Bibles, in various styles of binding, was received by the *Ceylon* from the American Bible Society in New York. Among the collection are a few Family Bibles, handsomely bound.

Now is a good opportunity for our foreign subscribers among the seafaring visitors to renew their subscriptions. The *Friend*, including postage 48 cents, sent to England and the United States for \$2 50 per annum.

Shipmasters and others desirous of obtaining bound volumes of the *Friend*, will please call upon the publisher, and they can obtain volumes from one to twenty years at reasonable prices.

The master of any vessel bound to Ascension, Strong's Island, Pitcairn's Island, Norfolk Island, or the Marquesas Islands, will confer a favor by reporting to the Editor of the *Friend*.

We would acknowledge books, pamphlets and papers for gratuitous distribution among seamen from Mrs. Emerson, of Wailua, Rev. Eli Corwin, and Mr. Banning.

NEW BOOK ON THE HAWAIIAN ISLANDS.—Copies of Bishop Staley's book have been received. It is entitled, "Five Years' Church Work in the Kingdom of Hawaii. By the Bishop of Honolulu. London. 1868. 128 pages." It is handsomely printed and beautifully illustrated.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Oct. 1—Fr ship Henry IV., L. Moulio, 60 days from Macao.
 1—Am whale bark Midas, Drake, 1100 bbls whale oil, 40 bbls sperm oil, 9000 lbs bone.
 4—Ital ship Providence, Nartini, 78 days from Macao.
 12—Haw wh bk Wm Rotch, Nye, from Ochotsk, with 1200 bbls whale oil and 8000 lbs bone.
 11—Am wh bark Camilla, Jones, from Lahaina.
 13—Am wh bk Janus, Smith, from Lahaina.
 16—Am ship Ceylon, Tilton, 163 days from Boston.
 20—Am stmr Montana, Godfrey, 12½ days from San Francisco.
 20—Am wh bark President, Kelley, from Kodiak, with 470 bbls wh oil and 3,800 lbs bone.
 20—Haw wh brig Kohola, Tripp, from the Arctic, with 700 bbls wh oil and 15,000 lbs bone.
 20—Am wh ship George Howland, Knowles, from the Arctic, with 1,700 bbls wh oil and 20,000 lbs bone.
 20—Am bark Nautilus, Smith, from the Arctic, with 1,000 bbls wh oil and 11,000 lbs bone.
 20—Am wh bark Java, Enos, from Kodiak, with 635 bbls wh oil, 115 bbls sp oil and 6,000 lbs bone.
 20—Am wh ship Three Brothers, Taber, from the Arctic, with 1,100 bbls wh oil and 15,000 lbs bone.
 21—Am wh ship Reindeer, Raynor, from the Arctic, with 1,550 bbls wh oil and 20,000 lbs bone.
 21—Am wh bark Islander, Holley, from Kodiak, with 150 bbls wh oil, 60 bbls sp oil and 1,500 lbs bone.
 21—Am wh ship Gay Head, Kelley, from Kodiak, with 600 bbls wh oil and 4,000 lbs bone.
 22—Am wh ship Champion, worth, from the Arctic, with 600 bbls wh oil and 8,500 lbs bone.
 22—Am wh bark Norman, Towie, from Kodiak, with 600 bbls wh oil and 9,000 lbs bone.
 23—Am wh bark Cicero, Paun, from Kodiak, with 280 bbls wh oil and 2,000 lbs bone.
 23—Fr wh ship Norman, Schneider, from the Arctic, with 300 bbls wh oil and 2,000 lbs bone.
 23—Am bark Comet, Abbott, 21 days from San Francisco.
 23—Am sch Caldera, Holcomb, 32 days from Alaska.
 23—Am wh bark Daniel Webster, Marvin, from the Arctic, with 925 bbls wh oil, 75 bbls sperm, and 16,000 lbs bone.
 24—Am wh bk Oriole, Hayes, from the Arctic, with 1,050 bbls whale oil and 18,000 lbs bone.
 24—Oldg brig Comet, Weeks, from the Arctic, with 600 bbls whale oil and 7,000 lbs bone.
 24—Am wh sh Adeline, Soule, from the Ochotsk, with 400 bbls whale oil, 60 bbls sperm, and 4,500 lbs bone.
 24—Am wh bk Vineyard, Smith, from the Arctic, with 1,200 bbls wh oil and 20,000 lbs bone.
 25—Am wh sh California, Woods, from the Arctic, with 1,000 bbls whale oil and 18,000 lbs bone.
 26—Am wh bk Acors Barnes, Jeffery, from Bristol Bay, with 450 bbls wh oil and 3,500 lbs bone.
 29—Am wh bk George, Davis, from Bristol Bay, with 150 bbls wh oil and 1,800 lbs bone.

DEPARTURES.

- Oct. 5—Am stmr Idaho, Conner, San Francisco.
 7—Fr ship Henry IV., Morillo, for Callao.
 9—Am wh sh Milo, Hawes, to cruise.
 9—Am bk Camden, Robinson, for Teakelet.
 10—Hav brig Kamehameha V., Rickman, for Guano I.
 13—Am bk Cambridge, Miller, for San Francisco.
 15—H B M's S Scout, Price, for England via Tahiti.
 16—Ital ship Providence, Nartini, for Callao.
 24—Am stmr Montana, Godfrey, for San Francisco.
 24—Am wh sh Midas, Drake.

MEMORANDA.

REPORT OF SHIP CEYLON.—Sailed May 4th from President Roads, Boston, with very light breezes from W to W S W. May 5th, lat 38° N, long 64° W, experienced a heavy gale from S S W, with a heavy cross sea running; during the gale split sails, filled the deck and upper cabin full of water, water casks broke adrift, carried away quarter boat, and stove in bulwarks; afterwards had strong breezes from the eastward. Spoke ship *America* in lat 5° 30' N, long 31° W, 71 days from Callao, also ship *Warrington*, 68 days from the same port. Crossed the line in long 32° 30' W; was off Cape St. Roque five days in company with several other vessels. Had bad weather from there to 50° S. Was 38 days from 50° to 50° S; had very heavy weather off the Cape, with a heavy fall of snow. Saw large quantities of ice, mostly low and dangerous. Saw a number of ships bound the same way. From 50° to 30° S in Pacific, had heavy gales and contrary currents. Crossed the line in long 122° W, 142 days out, and from thence had very light baffling winds until we arrived in port, having had no N E trades. Have seen a great many logs and sticks of timber. Made Hawaii October 14th; saw several fires on the mountains, and plenty of smoke. T. F. TILTON, Master.

[From the Commercial Advertiser, October 31.]

Account of the Loss of Ship *Corinthian*.

To H. M. Whitney:

SIR: The ship *Corinthian*, of New Bedford, Valentine Lewis, master, was lost on Blossom Shoals, northward of Icy Cape, Arctic Ocean, August 31, 1868, at 9:30 A. M. She had taken eleven whales the season, and had at the time she was lost two whales in the blubber-room, and about 150 bbls. of oil, in casks on deck. She went on shore in a thick snow-storm. At 6 o'clock, A. M., the Captain was called by the officer in charge of the deck, and told that the ship was in shoal water. We had at the time seven fathoms. The Captain came on deck and immediately gave orders to wear ship and make sail; on account of everything being frozen solid, had to carry hot water aloft to thaw out the brace blocks before we could wear round; wore ship in five fathoms, heading off shore; again sounded and found eight fathoms; stood off till we came to the ice; sounded and found eight fathoms; in fifteen minutes sounded again and found six fathoms; and in about two minutes after struck the shoals; struck three times, with a space between of about ten seconds.

It was quite evident, some time before we struck, that we must go on shore, for nothing but a miracle could save us, with ice on one tack and the land on the other, with strong gales from the northwest, a strong northwest current, thick snow storm, and freezing so that it was almost impossible to work the ship. We tried to lose the mizzen topsail, but could not do so. Several of the men had their fingers frozen as it was; and after doing all that it was possible for men to do, the ship struck, as I have said before, at 9:30 A. M., and immediately fell over on her beam ends. We cleared away the larboard boats to save them. The Captain then gave orders to cut away the masts, which was done, and after starting some of the oil we had on deck, the ship righted up, and the boats came back to the ship, all but the third mate, and he went on shore with two boats and eight men, where they remained till the next morning. He said the current was running so strong that it was impossible to get back to the ship at that time.

And here let me remark that Mrs. Lewis, the Captain's wife, acted through it all with the utmost courage—not a sign of fear was to be seen on either cheek or eye. God bless her, and may she arrive at home in safety.

Captain Lewis and his officers remained by the ship and did all they could to save her, but the ice was fast packing down on us, and at 5:30 P. M. the Captain and his wife, the mate, second and fourth mates, left the ship in three boats, to try and find a ship, leaving on board myself and nine other men. And let me here say that we remained by the ship at our own request, the Captain wishing us to go with him in the boats; but we preferred to remain by the wreck. Through the night the ice packed all around us, but the wreck lay quite easy. On the morning of September 1st, the third mate and the men with him returned to the wreck; came on board about 9 o'clock, and after getting breakfast, we commenced to lighten the ship by throwing overboard the remainder of the oil we had on deck, and by throwing the blubber overboard out of the blubber-room. The natives came on board, and helped us all they could. They were very quiet and perfectly honest—would not take anything unless given to them. About midday the wind changed round to the southeast, and the ice commenced moving from along side the ship, it having been packed around us all night and all the forenoon; cleared away the spars from alongside, and lightened the ship, so that at 4 P. M. the wreck began to move. We commenced to heave up the anchors.

The cry of sail ho! is heard through the ship, and on looking off to sea, we could all see the welcome sight—a ship standing in right for us; and soon another, and then another, until six of them were in sight, and then might be seen a tear stealing down from eyes that probably had not shed a tear for years. The first ship in was the *George Howland*, Capt. Knowles; he got to us with his boat about 6 o'clock. We were then all afloat, and off the shoals. Capt. Knowles advised us to let go the anchors, which we did in seven fathoms of water. Shortly after other ships arrived, and the Captains came on board. The ships were—the *George Howland*, Capt. Knowles; *Josephine*, Capt. Cogan; *Vineyard*, Capt. Smith; *Cornelius Howland*, Capt. Homan; *Concordia*, Capt. Jones, and *Florida*, Capt. Frazer. The Captains of these ships all kindly offered us homes on board their ships, and a free passage into whatever port they might be going to at the end of the season. The *Corinthian's* crew, now on board of the ship *George Howland*, have requested me to return to these Captains thanks for their kindness, especially as some if not all of them left whales to come to our assistance.

RICHARD H. K. HENDEN,

Late Steward of the wrecked ship *Corinthian*.

Report of Bark Wm. Rotch, from Japan Sea and Ochotsk.

MR. WHITNEY—Dear Sir:—At your request I make the following report: We sailed from Honolulu, Dec. 23, 1867, for the Bonin Islands, humpbacking and sperm whaling. In February we cruised off Ormsby Peak and St. Peter's Island for sperm whales, but saw nothing. Humpbacks were very scarce around the Bonin Islands; got two, making 100 barrels. Left the Bonin Islands, April 1st (in company with the whaleship *Nile*, Capt. Allen), for the Japan Sea, and took our first whale, April 28th, off Sado Island. May 3d, we went into Hakodadi for recruits; came out with the smallpox on board, and had to

go back for medical assistance. Left again June 12th, and on the 20th fell in with whales off White Rock, and took eleven; August 18th, we passed through Perouse's Straits, into the Ochotsk Sea; took one whale off Cape Anawa; from Sept. 1st to 15th cruised off Balska River and Aloud Island, but found no whales. On the 15th came out by the 50th passage to look for whales outside the Islands, but saw nothing. On the 17th had strong gales from the northwest, put away for Honolulu, and have had a good passage down. Have struck 18 and saved 13 right whales; likewise two humpbacks, one California grey, and picked up a dead "sulphur bottom," with four Japanese harpoons in him. He had been dead some time, but we succeeded in saving 60 barrels of oil from him. It was the largest whale that I ever saw alongside a ship.

E. F. NYE, Master bark Wm. Rotch.

PASSENGERS.

FOR SAN FRANCISCO—per Montana, Oct. 24—Mrs F Wundenburg, Miss A Wundenburg, Miss Josephine Wundenburg, Miss Annie Wundenburg, Miss M Wundenburg, Miss L Wundenburg, Miss G Wundenburg, Mr Fred Wundenburg, Mr E Richardson, H Tremper, James Dysart, W H Ennis, A Brigham, Thos Smith, Capt H Chapell, Capt W M Gibson, Dr J Mott Smith and wife, T Jackson.

FOR SAN FRANCISCO—per Idaho, Oct. 5—Capt M Kleucke J Low and 2 daughters, John Moanau, G Lewis, U S N, Dr Newcomb and wife, W F Blakemore, U S N, Dr Powell, O C Chamberlain, U S N, Dr Knight, U S N, Lt Swann, U S N, Rev E Corwin, wife and six children, Miss M Bray, Miss H Howell, Mrs McLellan, G F Wundenburg, O A Gray, T M Middleton, U S N, C W Gardner, Z S Spalding, Messrs O'Neil, Montgomery, Driscoll, and Goodwin—33.

FOR SAN FRANCISCO—Per Cambridge, October 13th—Miss Ellen Rowell, Win Eyre, C W Gardner—3.

FROM SAN FRANCISCO—Per Montana, October 20—C L Richards and wife, Miss E J Richards, A S Wilcox, Captain Mammen, R H Chappell, Captain Samuel Green, C W Fisher, B W White, R D Weeks, H W Hyman, M Phillips, J W Girvin, M O'Bryan, R Chapel, H Coit, H M Torner, W H Ferrier, Jack Smith—19.

FROM SAN FRANCISCO—Per Comet, October 23—Robert Neely, K C Sanborn, O Owen, M W Blabon, Mr Mellet, C Alewelt, B Banning, Wm Bradley, Jos Bradley, G Hatch—10.

MARRIED.

DALY—MARTIN—In San Francisco, August 27th, by the Rev. Jas. A. Daly, Charles H. Daly to Lillie W. Martin, both of San Francisco.

GOLDSTONE—BERNDT—In Honolulu, Oct 17th, Jas. Goldstone to J. K. Berndt.

DIED.

HALL—On Monday, 19th inst., of capillary bronchitis, William Sibley Hall, only son of W. W. and Elizabeth V. C. Hall, aged 20 months and 10 days.

MONSARRAT—Died, in Honolulu, Sabbath evening, October 25, Isabel Kathleen, aged 5 years, only daughter of M. C. and Elizabeth Monsarrat.

WHITNEY—In Honolulu, October 27, of inflammation of the brain, Albert Lincoln, son of Henry M. and Kate M. Whitney, aged 2 years, 11 months and 20 days.

BRIDLE—October 4th, at the residence of A. Bannister, Kaili, George Bridle, aged 38 years, a native of Southampton, England. [Southampton papers please copy.]

THOMAS—On board the bark *Wm. Rotch*, May 27th, of smallpox, Frank Thomas, a Portuguese seaman belonging to Flores, aged 24 years.

ROROTONGA—On board same vessel, June 14th, Joe Rorotonga, a native of Rorotonga, aged about 28 years.

MILLER—On board same vessel, July 11th, Charles Miller, a native of Rorotonga, boatsteerer, aged about 30 years.

ALLEN—On board same vessel, Aug. 6th, Wm. H. Allen, of Providence, R. I., a boatsteerer, aged 30 years. All the above died of smallpox.

JACKSON—In Honolulu, October 22d, of congestion of the lungs, Mr. Hiel Jackson, aged 56 years and 6 mos. The deceased was born in Cornish, New Hampshire, and has been a resident on these Islands for 36 years. He leaves two daughters and seven grandchildren to mourn his loss. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and thy staff they comfort me." [New Hampshire and Vermont papers please copy.]

SANFORD—In Lahaina, Maui, September 15th, of whooping cough, Lucy, youngest daughter of D F and Sarah Sanford, aged two months. Also, October 19th, of congestion of the lungs, Abby Angeline, remaining child of the above, aged two years and two months. New Bedford papers please copy.

Information Wanted.

Respecting William Hopkins, James Young, William Young and Charles Preston, belonging to the island of St. Helena, Atlantic Ocean.

WORCESTER, MASS., July 29th, 1868.

REV. S. C. DAMON—Dear Sir:—Will you be so kind as to inform me in what vessel my son Charles W. L. Hayward left Honolulu. I had a letter from him last January, which was written the 5th of December, 1867, stating that he should be at home before long. He has not returned, nor have I heard from him since. I feel very anxious about him; and if you will be kind enough to see what vessel he left that port in, and where she was bound, you will oblige me very much.

Yours with respect,

MERCUTIO HAYWARD,
Worcester, Mass., No. 14 Water Street.

Editor's Table.

THE THEOLOGY OF THE GREEK POETS. By W. S. Tyler, Williston Professor of Greek in Amherst College. Boston: Draper & Halliday. 1867. 365 pages.

GREECE—Pictorial Description and Historical. By Christopher Wordsworth, D. D., Canon of Westminster. A new edition. London: W. S. Orr & Co. 1858. 457 pages. Beautifully illustrated, and printed on tinted paper.

THE ILIAD OF HOMER, rendered into English blank verse. By Edward, Earl of Derby. In two volumes. Published in London and New York. Many editions. 1867.

THE HELLENES: the History of the Manners of the Ancient Greeks. By J. A. St. John. In three volumes. London. 1844.

HISTORY OF GREECE. By George Grote, Esq. London and New York. 12 volumes. 1857.

GREECE—Ancient and Modern. Lectures delivered before the Lowell Institute. By C. C. Felton, LL. D., late President of Harvard University. Boston. 1867.

This list of publications upon the literature and government of the ancient Greeks might be greatly enlarged. We have noticed in English and American literary journals the recent issue of several other works of a standard character upon the same subject. The lectures of President Felton, Professor Tyler and the Earl of Derby, we are glad to notice, are to be obtained at Whitney's bookstore. Although this may be styled a *fast* age, and some of the new educators of the young would throw aside the literature treasured up in the so called *dead* languages—the Greek and Latin,—yet the demand for successive editions of the above publications and the standard ancient authors, indicates that there is a strong current in favor of the histories and literature of those ancient nations, but especially the Greeks.

If any of our readers who studied the ancient classics in their youth wish to revive their knowledge of Greece and the language of that renowned people, we would recommend the perusal of Felton's lectures. They are written in a most charming and pleasing style. Earl Derby's translation of Homer's Iliad is truthful and literal, much more so than that of Pope. Prof. Tyler's "Theology of the Greek Poets" is worthy of being read by every clergyman, or any one else who would acquaint himself with the theological as well as mythological opinions of the Greeks. This writer's discussion of the great Homeric question respecting the authorship of the Iliad and Odyssey, merits a careful perusal, and will richly repay the reader, for the writer brings together from various sources the scattered hints, facts and references upon this subject.

It is quite a remarkable fact that a London merchant scholar, George Grote, should have written the most reliable and exhaustive history of Greece ever published in the English language. The work of Christopher Wordsworth is an expensive and beautifully executed publication. It must have required years of study and travel to have collected

the materials for this work, which is printed in so dainty and costly a style.

We wonder some book publisher in England or America does not reprint "Travels of Anacharsis the Younger in Greece, during the middle of the fourth century before the Christian era," by the Abbe Barthelemy. As a work of the imagination, strictly conformable to history, this is a most remarkable publication. An edition of this work, in four volumes, published in London in 1796, now lies before us. The writer is as particular as the historian Gibbon to insert foot notes and references at the bottom of every page. It is gratifying to know that a taste for books and literature of the old Greeks keeps pace with the eager desire to read the new publications of the age, many of which "do fade as a leaf," while Homer's Iliad, for example, the oldest uninspired poetical production of the human mind, still holds on its triumphal career. At no distant day we shall expect to learn that the Japanese and Chinese are studying the classic authors of Greece and Rome in their schools and colleges.

Confucius may never have heard of Homer, but the disciples and countrymen of Confucius may yet read the writings of Homer and of Moses, and thereby learn that there were peoples upon the earth, even prior to the foundation of the Chinese Empire. We are living in a most wonderful age; but what renders the present age so wonderful, is the fact that while the human mind is full of anticipations of future greatness, yet it cannot sever the link binding it with the past. He that would improve the *present*, and press forward to the *future*, should carefully study the *past*.

The following paragraph respecting the study of Homer's poems is from the pen of Prof. Shedd, of New York Theological Seminary. He was our fellow student nearly thirty years ago at Andover Seminary, but has since attained a distinguished place among American divines as an author, preacher and professor.

"Homer is to be studied as the head and representative of Greek poetry. The human mind reached the highest grade of culture that is possible to Paganism in the Greek race; and the inmost spirit and energy of the Greek intellect is concentrated in the blind bard of Chios. Long continued familiarity with the Iliad and Odyssey imparts force, fire and splendor to the mental character. It also imparts freshness, freedom and enthusiasm. Bouchardon said that while reading Homer, his whole frame appeared to himself to be enlarged, and all surrounding Nature to be diminished to atoms. The function of Homer is to dilate and kindle the intellect."—Prof. Shedd's *Homiletics*, a new book.

As a class, the clergy of America have always been strong advocates for a thorough training preparatory to their life-work as

Christian ministers and missionaries. A part of that training has been the study of the Greek and Hebrew languages, hence they have been prepared to translate the Bible from the original. It was the knowledge of Greek which enabled the American missionaries on these Islands to prepare a translation of the new Testament, not from the English, but the original Greek.

Bread on the Waters.

A California adventurer was trying to get back to San Francisco from the mines, where he had worked and searched without success, until his means were exhausted. He came to a river, but the ferryman asked him a dollar to take him across. The adventurer said, "Then I must walk up the stream until I can ford it, for I have not a dollar in the world." "If that is so," said the ferryman, "jump in; I never refuse to take a clever man across because he is broke." When they had reached the opposite shore, the ferryman, who had eyed the adventurer very closely on the way, said: "Is not your name Jones?" "It is," replied the adventurer. "And your father used to live in — street, New York?" "He did," replied the adventurer with astonishment to find himself recognized. Thereupon the ferryman drew from his pocket a bag and began counting out gold pieces. "I have made five hundred dollars by ferrying passengers; here are three hundred of them for you. You can pay me when you are flush, or if that don't happen all right. When I was a little boy, and my mother was a poor widow, many a time has your father visited our home, and when he had gone, somewhere about the room we would find money for a barrel of flour, or to pay the rent when we knew not before where it was to come from; and so long as I live, if I have a crust, when I find one of his sons in want, he shall get the biggest half." The loan was gratefully accepted; by its aid the traveler was able to reach San Francisco; earn enough to repay his benefactor, and return safely to his home.

THE SANDWICH ISLANDS A MONUMENT OF THE AMERICAN BOARD.—At the monthly Missionary Concert at the vestry of the Eliot Church, last Sunday evening, Mr. Peter C. Jones, Jr., a merchant of the Sandwich Islands, now on a visit to his friends in Newton, was called upon and made some exceedingly interesting remarks upon the present condition of the Sandwich Islands. These islands, through the efforts of the American Board, have been within a comparatively brief period in the history of nations, redeemed from ignorance and barbarism to civilization, intelligence and religion. But very few indeed, so far as his observations extended, are unable to read and write, education being as free as in this country. The future of these islands is of the most promising character. In view of the present unfavorable financial exhibit of the American Board, this great success should not be forgotten, and the result there attained should encourage its friends to increased contributions for such glorious objects as an entire nation's redemption.—*Boston paper*.

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Montana,	"	Nov. 18	"	Dec. 18	
Idaho,	"	Dec. 9	"	Jan. 8	
Montana,	"	Dec. 30	"	Jan. 29	
Idaho, 1869,	"	Jan. 20	"	Feb. 19	
Montana,	"	Feb. 10	"	Mar. 12	

HONOLULU.

ARRIVALS.			DEPARTURES.		
Montana,	Monday,	Oct. 19	Saturday,	Oct. 24	
Idaho,	"	Nov. 9	"	Nov. 14	
Montana,	"	Nov. 30	"	Dec. 5	
Idaho,	"	Dec. 21	"	Dec. 26	
Montana, 1869,	"	Jan. 11	"	Jan. 16	
Idaho,	"	Feb. 1	"	Feb. 6	
Montana,	"	Feb. 22	"	Feb. 27	

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THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM

PERANCE, SEAMEN, MARINE AND

GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 5.00

[From the Pacific Commercial Advertiser, Oct. 24.]

Late News from the Arctic Ocean.



Since our last issue the whalers have arrived rapidly from the Arctic, and we have now fifteen in port. Since the opening of the season, the following is a complete list of the arrivals:

		Sperm.	Whale.	Bone.
July 14	Am bk Roscoe, Macomber.....	600	.....	.....
Sept. 13	Haw sch W H Allen, Spencer.....	300	.....	.....
26	Am ship Milo, Hawes.....	26	.....	.....
Oct. 1	Am bark Midas, Drake.....	40	1,100	9,000
6	Haw sch Pfeil, Almy.....	40	40	5,500
11	Am bark Camilla, Jones.....	250	.....	.....
13	Am ship Janus, Smith.....	270	.....	.....
20	Am bark President, Kelly.....	470	4,000	.....
20	Am bark Nautilus, Smith.....	1,000	11,000	.....
20	Am sh Geo Howland, Knowles.....	1,750	20,000	.....
20	Am sh Three Brothers, Taber.....	1,100	15,000	.....
20	Am bark Java, Enos.....	115	635	6,000
20	Haw brig Kohola, Tripp.....	700	15,000	.....
21	Am ship Reindeer, Raynor.....	1,550	20,000	.....
21	Am bark Islander, Holley.....	150	50	1,500
21	Am ship Gayhead, Kelley.....	600	4,000	.....
22	Am bark Champion, Worth.....	500	8,500	.....
22	Am bark Norman, Tole.....	600	9,000	.....
22	Am bark Cicero, Paun.....	280	2,000	.....
23	Fr ship Norman, Schiefer.....	300	2,500	.....
23	Am bark Daniel Webster.....	1,000	16,000	.....

Below will be found the latest reports from the vessels still out. These and the cargoes arrived show a great improvement over the last reports, which indicated that this season's work would prove a failure. It now appears that the average will not be much below last season's. Up to the middle of August, scarcely a whale had been taken in the Arctic, but after that date they became abundant, and when the weather was good, ships captured whales as fast as they could stow the oil down.

Shipmasters inform us that the whales in the Arctic this season differ from those there last year, they bring for the most part larger and very tame. The general belief is that they came from the open Polar Sea or from Greenland, as they resembled the Greenland whales.

The lengthy reports which we publish below, show the trials and whalships of the Arctic whalmen, more vividly than anything else we can furnish. Finding the season well nigh gone, these hardy fishermen remained out late till the whales came, and then worked for their owners like heroes, perilling lives and ships, with a bravery which is truly commendable. They were determined not to come back until they found the whales and oil, as they did in September. All honor to the gallant sailors who have fought ice, snow, and storms as bravely as they fought treason in the late war.

The ship *Corinthian*, Lewis, of New Bedford, was lost on Blossom Shoals, August 31st, and the bark *Hae Hawaii* of Honolulu, on Seahorse Island, September 23d, with one thousand barrels of oil. We have the full particulars of their loss, for which we have not space in this issue.

Latest Reports from Ships not Arrived.

Sept. 26	Active, Robinson.....	10 whales.
30	Acors Barnes, Jeffery.....	3 "
25	Awashonks, Norton.....	5 "
11	Aurora, Aveline.....	300 barrels.
Sept. 26	California, Wood.....	10 whales.
26	Cornelius Howland, Homan.....	12 "
10	Concordia, Jones.....	3 "
30	Corinthian, Lewis, 1,200 bbls; lost Aug 30 in Arctic.	3 whales.
20	Count Bismarck, Dallmann.....	300 barrels.
Aug. 25	Eagle, McKenzie.....	300 "
8	Engle, Loveland.....	300 "
Sept. 24	Eugenia, Barnes.....	240 "
26	Florida, Frazer.....	20 whales.
Sept. 1	George, Davis.....	1 "
26	General Scott, Washburn.....	10 "
Sept. 26	Hae Hawaii, 1,000 bbls; wrecked Sept 23 in Arctic.	6 whales.
15	Helen Mar, Herendeen.....	10 "
15	Helen Snow, Campbell.....	10 "
Oct. 1	Java.....	90 sperm.
Sept. 10	Janes Allen, Willis.....	10 whales.
10	John Carver, Worth.....	6 "
26	John Howland, Whelden.....	3 right and 6 polar wh.
15	John Wells, Dean.....	3 whales.
26	Josephine, Cogan.....	17 "
20	Julian, Lubbers.....	6 "
Sept. 16	Lydia, Hathaway.....	350 barrels.
26	Monticello, Phillips.....	13 whales.
26	Massachusetts, Williams.....	12 "
2	Massachusetts, Wilcox.....	5 "
15	Navy, Davis.....	2 "
Sept. 1	Ocean, Barber.....	3 "
20	Ohio, Lawrence.....	8 "
26	Onward, Pulver.....	15 "
26	Orion, Hayes.....	10 "
26	Progress, Dowden.....	12 "
Sept. 30	Rainbow, Baker.....	1 whale—60 barrels.
8	St George, Soule.....	350 "
26	Seine, Smith.....	1 whale.
30	Trident, Rose.....	1,100 barrels.
26	Tamertane, Winslow.....	3 whales.
9	Vineyard, Smith.....	9 "

Report of Ship George Howland.

H. M. WHITNEY, *Sir*.—Thinking you would like a report of my cruise this season in the Arctic Ocean, I send the following: We sailed from this port April 1st, and Wainaea April 6th; made the ice April 28th, Cape Navarin in sight. On the 29th put the ship into the ice. The wind at this time was blowing from the S W, accompanied by a heavy swell from the S E. Started considerable copper and sheathing. On the 2d of May a heavy snow-storm came on from the N E, and the ship froze in. I did not make sail again until the 21st of May. The ice then commenced opening in strips, enabling us to make some headway; saw quite a number of whales, but could not work our boats in the ice, and consequently there was not much whaling done. Took my first whale May 23d, in lat 63° 30' N, long 176° W. Ships have gone into the ice more this season than I ever knew them to before, and the consequence is, plenty of work for the carpenters, with little to pay for it. The natives report seeing plenty of whales passing St. Lawrence Island about the 1st of June going into the Arctic. No whales have been seen on the west shore this year, where all the whaling has been done for the last three seasons back. I took my first whale inside the Arctic August 18th, in lat 70° 25' N, long 162° W, and saw scattering whales every day until I left, Sept 8th; took four in all. On the 29th of August a heavy snow-storm set in from the north, and the ice made around the ship so we could hardly work her; got into four fathoms of water, and was nearly on shore on Blossom Shoals. On the 30th it moderated; on Sept 1st Capt Cogan, of ship *Josephine*, spoke me, and informed me of the loss of the ship *Corinthian*, which went ashore the day before on Blossom Shoals, and was a total wreck. My boats were off whaling at the time; when they returned, took them right up, and made all sail in search of the wreck, which I found and boarded the same day; found the third mate, cooper, steward, cook and some fourteen or fifteen men on board; the Captain and wife, mate, second mate and fourth mate had left the ship the night before. Capt Lewis intended to come back to the ship, but I believe was not able to on account of his men not wishing to pull him back. Soon after I got on board she floated off the shoals, and they anchored her in seven fathoms of water. Captains Jones, Homan, Cogan, Frazer and Smith soon came on board. My boats striking a whale at the same time, I had to leave and secure my whale, supposing they would come to some understanding regarding what was best to do under the circumstances. The next morning saw them all get under way and leave, the ice shutting in round the shoals again, making it dangerous for any ship to lay there. They all very kindly offered to take the crew off, or render any assistance they could. My ship during this time had drifted to the N E of the shoals, and I had to anchor. Seeing a signal still flying on board the *Corinthian*, I took my boat and went on board, and found all hands getting ready to leave. Mr. Mitchell, with his boat's crew, went on board the *Florida*, Capt Frazer, and the rest wishing to come on board my ship, I took them, and also the bone, with the exception of one boat load and a half, taken by Mr. Mitchell on board the *Florida* on his own account.

After getting the bone and crew out, I started to abandon her, but finding my officers and crew all willing to help save her oil on salvage, I thought I couldn't do better for my owners than make a trial. So I put my second mate on board to slip her cables; got a hawser to her and took her in tow. The next day I went on board, and with some spare yards rigged jury-masts, and that night by taking my storm-sails from my own ship, got a fore, main and mizzen staysail set on her, and found I could work her so well, I made up my mind to take her to St. Lawrence Bay, and if possible, to the Islands. During a thick snow-storm on the 5th, we ran into the ice, but had the good luck to get out of it without any damage. I had to beat nearly the whole distance to Cape East. From Cape East to St. Lawrence Bay had fresh northerly winds, and averaged eight knots an hour, where I arrived the 19th of September, having been fast to the wreck sixteen days. I calculate that during this time I had towed the wreck 1,500 miles. On the 20th I commenced taking out her oil, and that night there came on a heavy blow from N E, and the ship commenced dragging. I let two anchors go from my ship, and three from the *Corinthian*, and succeeded in bringing her up broadside on to the beach in seven fathoms of water (so close in that I could have thrown a biscuit on shore), and rode out the gale, still hoisting out oil. On the night of the 22d the wind hauled to the east, and rained continually until I left. Large bodies of ice commenced drifting into the bay on the 22d. The natives all told me if the north winds set in it would block me in for the winter, which made us uneasy, as we had not sufficient provisions to last through the winter. On the night of the 24th got all the oil on board, after working night and day. Hove up my anchors, and with a kedge warped off from alongside. In the morning the *Corinthian* was completely blocked in with ice, and the natives walking around her. Got under way, and after working through several walls of ice, got out of the bay.

I left the *Corinthian* in what is called a safe harbor, with three anchors down; and the natives promised to stop on board and take care of her until next spring for the bread and molasses, and next summer I think I shall be able to save a great deal from her. She is quite tight in her bottom, but in the top is badly strained, and in bad weather keeps her pumps going most of the time. In her present condition I do not consider her sufficiently seaworthy to take to the sea on any other port. The following are the names of the men now on board my ship belonging to the *Corinthian*: R H K Hesdin, Augustus Van Metter, Andrew Eckler, Manuel S Brazil, Antonio Silva, Marks, Robert Green, Joe Koronga, Bill Roronga, Charles Simmons, John Peters, Jack Spynarn, and Paul.

I send you a list of whales taken in the Arctic as far as known up to the time of my leaving, Sept 8th. Passed through the 72d Passage, Fox Islands, Oct 2d, and from thence to this port have had favorable winds and a pleasant passage. Spoke bark *Seine* off St. Paul's. Her report is one right whale this season; fleet doing poorly.

JAMES H. KNOWLES,

Report of Ship Reindeer.

MR. WHITNEY, *Dear Sir*.—I send you the following report of our cruise. We left Koloa on the 28th of March, and had a fine passage up; made the ice on the 21st of April, in lat 80° N; saw no whales along the ice, and on the 15th of May went into it, and stood to the north in company with most of the fleet; found the ice much packed, and at times could

make no headway for three or four days, and then by a change of wind or current the ice would open slightly, enabling us to make a little headway. On the 25th saw several whales (being the first); struck one and lost him. On the 2d of June was near Cape Agen, still surrounded with ice, and continued to be until the 16th, when the ice broke up. Up to this time I had not seen ten whales. On the 25th of June entered the Arctic; saw first whale in the Arctic on the 17th of August, and after that saw plenty of them as long as we remained. The whales were most plenty near the land from Icy Cape to Point Barrow, but the ice being quite near the shore, and a strong current setting between it and the land, made it extremely dangerous to cruise there.

On the 20th of September by good observations I was 25 miles W N W of Icy Cape, with strong winds from E N E, and remained so until the 22d, when it shifted to the westward with light airs. At meridian found our latitude to be 71° 09' N, and Cape (or Point) Franklin bearing 8 five miles distant, and the ice hard aboard, so that in 48 hours we had been carried 60 miles against a strong wind, the ship lying most of the time with the head yards aback. Finding the current sweeping us still further north, we stood well inshore and anchored in company with the *Active*. During the night the ice came down; took our anchor, and a breeze springing up on the morning of the 23d, stood up for Point Belcher, but when about eight miles from it found that the ice had swept on and grounded on it. A thick fog setting in, I deemed it advisable to wear ship, and stood into more open water; but at 2 P M, the wind increasing, the fog still continuing, and the ice setting in shore fast, I determined to feel my way in, if possible, between Seahorse Islands and the main land to shelter the ship from the ice. Accordingly I stood in, followed by the *Active*, and when in three and a half fathoms water I let go my anchor; but in swinging the ship grounded. The *Active* came down and also grounded. During the night the ice came down and grounded outside of us (as I anticipated), and protected us from the sea. Next morning saw the bark *Hae Hawaii* with signals of distress flying, lying at anchor five miles to the west of us. At 8 o'clock she swung side on to the shore, the sea breaking over her as high as her lower yards. The crew left next morning, and were taken on board the *Okio*. On the 24th fine weather, wind E, current setting N W, and working the ice off shore; we got out a kedge and hove the ship off without loss or damage. The bark *Active* started about 300 barrels of oil and blubber, and got off with loss of gripe. On the 25th of September took our last bowhead, making 17 in number, 1,550 barrels of oil and 20,000 bone. Left the Arctic the 28th, and had fine weather down. I have seen and heard from the following ships. [See list elsewhere.]

On the 30th of August the ship *Corinthian* went ashore on Blossom Shoals, the wind blowing heavy from the N W. After cutting away the masts, Capt Lewis left the wreck in his boat with his wife and three boats' crews. After being exposed in an open boat twelve hours, they came on board of me in nearly a frozen condition. Capt L. afterwards went on board the *Active*, Capt Robinson, and will go to San Francisco. The *Corinthian* had taken when lost 1,100 barrels this season.

The bark *Vineyard* was forced into the ice on the 23d of September by the gale, and stove a large hole in her starboard quarter above the water line; lost much sheathing with other damage; left the sea in company. Would go into St. Lawrence Bay and repair.

The ship *Josephine* and bark *Massachusetts*, Williams, also struck on Blossom Shoals; the former lightened by heaving overboard quantities of oil and bone; the latter got off without loss.

I remain yours truly,
GEORGE W. RAYNOR,
Master of ship Reindeer.

Report of Bark President.

Left Honolulu February 27th, 1868, for the Arctic; had a fine passage up to lat 50° N, long 169° 59' W, when we had a heavy gale from the S E. Stove in the galley and bulwarks. Passed through the 172d Passage on the night of March 16th. Saw the first ice March 25th, in lat 60° 15' N, long 179° 51' W. March 28th had a very heavy gale from the east, with the coldest weather that I ever saw at sea. The thermometer went down two degrees below zero. The ship's rudder froze fast, and it was impossible to keep the scupper holes clear. The ship lay under bare poles, completely helpless. We could not wear ship, as she was all down by the head with the weight of ice. Froze part of one watch in furling the main topsail, some of them badly; and I would here state for the benefit of shipmasters that I saved the men's hands by keeping them wet with lnsed oil, and did not prick the blisters, and in two weeks all the men were on duty.

Have had bad weather most of the season, until lately, when we had some fine weather. All the first part of the season we had a bad swell from the S E. The whole fleet of ships is more or less damaged by the ice, and had done very poorly up to the 5th of August. What they have done in the Arctic since that I do not know, as I left for St. Paul's right whaling. Saw my first whale the 3d of May; got the first one the 30th of May; saw very few whales, and those few very wild. We lost five whales at St. Paul's, and got four. Two or three ships at St. Paul's have done well; but to take the whole fleet, they have done poorly, and unless they do better late in the season, it is a bad failure. But as the weather was good late, they may get a fair average. Left St. Paul's October 3d; came through the 172d Passage October 4th; have had good weather most of the way down; have one case of scurvy on board, and lost one man by inflammation of the bowels. The following is the report of ships off St. Paul's.

EDMUND KELLY,

Master of bark President.

E. S. FLAGG, TEACHER OF NAVIGATION.

FOR WORKING A DAY'S WORK BY middle latitude sailing, or Mercator's sailing, with meridian altitude of the sun for latitude, and chronometer time for longitude, \$10. Lunar observation, \$10 extra.

CALL AT THE SAILORS' HOME.

TERMS—Cash in advance.

—REFERS TO—

Elias Perkins, U. S. Consul. | Reverend Samuel C. Damon.
Honolulu, October, 1868.



New Series, Vol. 18, No. 12.}

HONOLULU, DECEMBER 1, 1868.

{Old Series, Vol. 25.

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THE FRIEND.

DECEMBER 1, 1868.

End of Volume XXVth.

This number closes another year and volume of the *Friend*. We have never regarded the publication of this paper an unpleasant task. Appearing only once a month, it has not interfered with our more important duties as chaplain and minister of the Gospel. We have aimed to make it an important auxiliary in our labors among seamen. The oft-repeated assurance that it was a welcome visitor among the thousands of mariners roaming over the broad Pacific, has rendered the editorial labor one of pleasure, when subscribers and donors have freed the editor's mind from all anxiety respecting the payment of the printer. In closing another year, we gratefully acknowledge our indebtedness to all who have in any way contributed to carry forward this paper, either by their pens or pecuniary aid. Those who have read our little sheet, but done nothing for its support, we hope have been generous in supporting some other good newspaper. Everybody in this age is benefited by the periodicals and newspapers which are published, and should subscribe or otherwise contribute for their support.

On the opening of a new year we shall commence a new volume, still advocating, in the words of the Apostle Paul, "whatsoever things are honest, just, pure, lovely, and of good report."

Death of His Highness, M. Kekuanaoa.

About the time of Vancouver's last visit to these Islands in 1794, there was born the distinguished personage whose death calls forth so many tributes of respect. We cannot recall any Hawaiian chief, king or noble, who has been called to act a more distinguished part. He was the father of two of the Kamehamehas (IV. and V.), and also of the present Governor of Hawaii. By marriage, he became connected with the very highest chief families upon the Islands. His own character and abilities have ever entitled him to hold high offices and exercise important influence, even from the days of Kamehameha I. He was perhaps more generally known among all classes of foreign residents and visitors than any other Hawaiian chief and official. A quarter of a century ago he officiated as Governor, Judge and Pacifier in general. In those days preceding the advent of lawyers, judges and legally educated men, innumerable cases were referred to Governor Kekuanaoa for settlement among natives and foreigners, and between natives and foreigners. He was the prominent official to visit vessels of war and manage the affairs of shipmasters and sailors. Of late years he has partially retired from public life, but when he did make his appearance, it was always with becoming dignity and respect. He was a remarkable man, and his memory will long be cherished by Hawaiians and foreigners. A good sketch of his life will be found in the *Advertiser* of November 28th, evidently prepared by some one who is well versed in Hawaiian history and language.

☞ Mrs. Rose, wife of Capt. Rose, of the whaleship *Trident*, informs us that she has accompanied her husband on three whaling voyages, and during those voyages has *eight times* entered the Arctic Ocean through Bhering's Straits. She now accompanies her husband on his return, via San Francisco, to Long Island. Long may they live to enjoy the fruits of their labors and toil.

CHEERING NEWS.—By the *Montana*, the gratifying intelligence has been received that General Grant has been elected President, and Speaker Colfax Vice President, for the next term of four years. This settles the question that the people of the United States have not receded from those great principles which carried them through the late civil war. Revolutions go not backward. The people have decided, and that forever, that the signers of the Declaration of Independence were right when they asserted that "all men are free and equal." For the people of the United States to have elected the opponents of Grant and Colfax, would have tended to have undone what was accomplished by the war. This the American people could not have done, and maintained their consistency and independence. We are hopeful for the future.

EFFORTS IN BEHALF OF THE CHINESE.—In another column will be found an appeal for funds to support S. P. Aheong, Colporteur of the Hawaiian Evangelical Association. Since writing that appeal, we learn that the Rev. T. Coan's church at Hilo has contributed \$200 for this object. We are delighted to witness this awakening in behalf of our Chinese population. Great good will be the result. The Chinese are an industrious and thrifty portion of our community, and they should be brought under good influences. We are confident that evangelical labors will not be lost upon them. Let their children be gathered into our week-day and Sabbath schools. A school like Mr. Bonner's should be established at Lahaina and Hilo. We are glad that our Colporteur is engaged in this very useful department of labor.

☞ Our readers will find a long and interesting account of the mutiny and murder on board the *Cayalti* in the *Advertiser* of November 21st. It was prepared by Capt. Hamilton, of the *Sea Breeze*, but its length prevents us from transferring it to our columns.

Death of Captain John Paty.

It has seldom been our task to announce the death of one who has for a longer period occupied a place in Hawaiian affairs, or who has been more widely known and beloved, than the subject of this sketch, who died at his residence in Nuuanu Valley on Wednesday morning last, after a lingering and painful illness.

Capt. Paty, or as he was more generally known, Commodore Paty, was born in Plymouth, Mass., on the 22d of Feb. 1807, (Washington's birthday.) He traced his descent from one of the old Puritan emigrants, and as every true Puritan should be, was ever proud of his origin. Having a fondness for the water, he went to sea when fifteen years of age, and when only twenty-one was promoted to be Captain, which position he held for forty years, his last vessel being the bark *Comet*, now in port, which he commanded till within a few months of his death.

He was eminently successful as a shipmaster, in every sense of the word. At a dinner given on board his bark, a few years since, on the occasion of his 57th birthday, we remember the remark made by him, that he had never lost a ship nor met any accident during all his sea-life, except the carrying away of a single spar during a heavy gale. Such a record of forty years' service is seldom known.

He first came to Honolulu in 1834, and since that date made this port his head-quarters and home. In 1846 he was commissioned by Kamehameha III. to be consul and naval commandant for the Northwest Coast, with the rank of Commodore, and was recognized as such by the Mexican authorities, and his flag saluted in their ports. During all his official term as naval officer, he did good service in protecting the early trade between this group and the half-civilized inhabitants of the Mexican coast.

Probably no person living has made more passages between these islands and the Pacific coast than Captain Paty, numbering in all 168, as captain or passenger.

He was very fortunate in his promotions, and got command of a good vessel when but twenty-one years of age. The owners reposed the utmost confidence in his integrity and judgment, never giving him any written orders, but simply the verbal instruction, "Act according to your own judgment."

Some few months since he returned unwell from San Francisco, and has continued to decline, suffering from one of the most painful diseases known, (cancer,) which he bore with christian patience. Among other remarks, he said he was willing to live and suffer, if the lengthening of his life would afford comfort to his family. We have seldom known a father and husband more tenderly attached to his family than was the late Captain John Paty, and the same warm friendship—the friendship and open-heartedness of a true sailor—was shown by him towards all his numerous friends. Few who have visited California or the Hawaiian Islands did not know him personally or by reputation.

After thirty-three years spent in these islands and the Pacific, the storm-worn sailor has made his final voyage across the dark waters, to which we who survive are all hastening and must soon follow him. His memory will long be cherished by his friends and the numerous travelers who have voyaged with him, and who are scattered in every quarter of the globe.—*Advertiser*.

Recent News from the Fiji Islands.

From letters received per last mail from Mr. Garrett, the American naturalist, at the Fijis, we learn that the King of Mbau (who may be now styled the King of all Fiji) fitted out an expedition, and accompanied it himself, for the purpose of capturing and punishing the murderers of the Rev. Mr. Baker and his teachers. He was not successful, however, being beaten off with the loss of about eighty men killed. Another expedition was preparing for a second attempt, which may succeed before the arrival of men-of-war from Australia.

Mr. G. had just returned from a hazardous expedition, exploring the Yasawa Group, which forms the extreme west boundary of the Fijis, the west and north coasts of Viti Levu, and the west and north coasts of Venua Levu. He chartered for the purpose a small schooner, with a Tongese captain and crew, who spoke the Fijian language. He made several narrow escapes, but reached Ovalau safely, and thus ended his exploration of the group, which has occupied over two years. It may be safe to say that he has explored the islands more thoroughly than any white person who has preceded him, having at several points on the large islands penetrated the interior.

He does not represent the Fijis to be the Paradise so glowingly pictured by previous visitors. The general condition of the natives is wretched, owing partly to their constant wars. He found them half starved, badly diseased, and one-half at least suffer from sore eyes and a disease called "Thoke," which causes dreadful suffering, the whole body becoming covered with a mass of ulcers. The white residents are equally afflicted by it; in addition to which, he asserts that nearly one-half of the foreigners that arrive there from abroad are carried off by dysentery.

He found the whole north coast of Vanua Levu being desolated by war. It will be remembered that it was on that part of the island that the "beche le mer" trade was so successfully carried on some years since. It was interrupted by the invasion of the Tongese, who by a skillful policy, made use of sometimes by more civilized nations, that is, by espousing the cause of the weaker party in a war, and after the conquest, appropriating all the spoils to their own benefit, had well nigh gained possession of the coveted country, when they were interfered with by the English Government and driven off. It is doubtful whether they served the interests of trade and the natives by so doing. The conquest of that island, and of the whole group, by the Tongese, might prove a blessing to its inhabitants, by the introduction of the more civilized habits and mode of gov-

ernment of the Tongese. King George, of Tonga, is the Kamehameha of the South Pacific. He has reduced his own little island kingdom to a unit, and no doubt would have done the same by the Fijis, had he been allowed.

Mr. G. ventured to remain at Natewa Bay, on the north-east side of Venua Levu, during the typhoon season. Before his vessel returned war broke out, villages were burned, old men, women and children slaughtered indiscriminately, and feasts on their bodies going on around him. The warriors of the village at which he was stopping started off on a war trail in the mountains. Soon after a fleet of war canoes made their appearance on the sea, but fortunately did not reach the village, in their operations, until after his vessel arrived and took him off. When they were expecting to be attacked, he attempted to persuade the women to hide in the hills back. Those, however, who had lost husbands or friends in the war refused to move, but lay in the sand, rolling and kicking about, howling like wild beasts. The next day, having crossed the bay, a large fleet of war canoes was seen, bound in to the coast he had left, which probably completed the work of destruction. Such heart sickening scenes should surely stimulate those who enjoy the peace and safety afforded by Christianity and civilization to extend or even force those blessings on such blind, misguided savages.

HAWAIIAN HISTORY.—An arrangement has been made between the publisher of this paper and Mr. Jarves, the author of "Jarves' Hawaiian History," for a new edition of this work, which is unquestionably the best history of these islands ever prepared. It is, however, deficient in this that it does not embrace the more recent events that have transpired during the past twenty-five years. New engravings have been made at a cost of two hundred dollars, and the work will be put to press soon after his return from San Francisco. To supply the need of a more comprehensive work, which will bring the record and statistics down to the present time, it is the intention of Mr. Whitney to prepare a new history of the islands, embracing four periods—1st, their traditional history—2d, from their discovery till the abolition of idolatry and the arrival of the American missionaries in 1820—3d, from 1820 to the constitution of 1840—4th, from 1840 till the abrogation of the constitution of 1852, in 1864. The work will be illustrated with portraits of all the Kings and Queens, views in Honolulu, Lahaina, Hilo, Kealahakua, Wailuku, and other places, including all the principal sugar plantations, as well as colored views of the various volcanic eruptions, most of which are from original sketches taken by himself on the spot. The republication of Jarves' History is rendered necessary to supply the immediate demand, and it will be issued early in 1869.—*Advertiser*.

THE POPE INFALLIBLE.—It is reported in the newspapers that the Pope has commenced writing for a newspaper published in Rome. The Pope must now be considered infallible, for who ever knew or heard of an editor or writer for a newspaper who committed any error or made a mistake!

To the Friends of the Chinese.

The undersigned was appointed at the last meeting of the Hawaiian Board to present the claims of the Chinese before the Christian community on the Islands. The necessity of some systematic action upon this subject has long been felt. At the meeting of the Hawaiian Evangelical Association in June, S. P. AHEONG was appointed to labor among his countrymen scattered over these Islands. He has commenced his labors under most favorable auspices. Already has he visited all the Chinese on Maui. During the last few weeks he has been laboring on Hawaii. I have just received the following letter from him, and shall insert the same without changing the phraseology, believing that the reader will appreciate the attempt of a Chinese to convey his thoughts in the English language :

HILO, HAWAII, Nov. 14th, 1868.

REV. S. C. DAMON,—Dear Brother in the Lord :—I am here this few weeks with Rev. T. Coan and family, and try to do my work as hard as I could among my countrymen and native also. I preach in Chinese and in native both every week since I commence to work ; also, I tries to get up some school to learn native for the Chinamen, and talk to them about the Gospel every day when I chance to see them.

I am glad to tell you about the Hilo Chinamen. Some of them been this country more than 40 or 30 years, and never been to church since they been in these Islands, until I came here. Then they are all came out to meeting—the Chinese meeting, or the native meeting both. Every one of the Chinese of this town are come out to church, and seem very happy to hear the Gospel of God ; and some of the Chinese laborers are come out to church on Sunday from Poukaa, from Onomea, and from Kaupakuea, and I hope they will tend the church hereafter. I stop at Kona one week, at Kau one week, at Hilo two weeks, at Onomea one week, and this Sabbath will be here again, and then I expected to go to stop at Kaupakuea the next Sabbath, then so on to go around until I get to Kohala ; then take schooner from there to go back to Maui, I expect about the last week of next month. I may be in Honolulu then, if God please.

Please don't be forgotten to pray God for my work and for my poor countrymen.

I sent my quarter bill to Mr. E. O. Hall, and I hope he will receive it with my letter.

Please say my love to the whole family.

Your unworthy brother,

S. P. AHEONG.

This letter presents a good summary of the colporteur's labors. The Rev. D. B. Lyman thus writes under date of November 13th : "Mr. Aheong finds much encouragement to labor among the Chinese here in Hilo. They all come out to his meetings. None stay away to laugh at those who go."

I do not feel under the necessity of appealing for funds beyond what may be done by the simple publication of Aheong's letter.

It has been estimated that his salary and traveling expenses for 1868-9 will amount to ONE THOUSAND DOLLARS. Any persons willing to contribute to this special fund, will please forward their contributions to E. O. Hall, Esq., Treasurer, or to the undersigned.

I would merely add that the Hawaiian Board considers that this money should in justice be raised among foreigners on these Islands, rather than that an appeal should be made to the native churches.

Reader, how much will you give to aid this enterprise ?

SAMUEL C. DAMON,

Vice President Hawaiian Board.

Honolulu, Nov. 25th, 1868.

Sailors' Rights—Reform Needed.

From newspapers, private letters and reports of seamen, there exists a state of things in San Francisco disgraceful to a civilized and Christian city. A writer in the *Alla*, signing himself "A Shipmaster," thus describes the present condition of that city, in reference to shipping seamen :

"There is a society here composed of boarding-house keepers, who are banded together for the purpose of monopolizing the whole of the shipping business of the port, which is performed in this wise : Immediately a ship enters our harbor, a whole pack of 'sharks,' commonly known as runners, board her, and by plying the unfortunate seaman with lightning whisky, and, if necessary, by threats, carry him on shore, placing him in one of their 'dens of iniquity,' there keeping him for a week, or at the most a fortnight, in a state of intoxication, Shanghai him through the assistance of a well-known shipping office on — street, on board of some ship wanting hands, charging the ship \$20 blood-money, and receiving the man's two months' advance (\$60), making for each man \$80 these inhuman slave traffickers obtain. The seaman, perchance, after a day or two, recovers his senses, and to his horror realizes his position, and feeling that he has been actually bought and sold, acts in a sullen manner whilst on board, and in many cases causing by his actions much trouble and annoyance to the officers of his ship. This, gentlemen, you know to be the mildest terms in which I can picture this outrage to civilization, now existing in our midst."

From this description, some might infer that a renewal of the "Vigilance Committee" would exert a salutary influence, but we would suggest that the merchants, shipmasters and public officers follow the example of the Honolulu people. "About fifteen years ago Honolulu was laboring under a similar curse. Not only did our people erect a Sailor's Home, but enacted laws, which have proved eminently conducive to the regulation of the port in regard to sailors. Sailors in Honolulu know with whom they ship, and where they are bound. Shipmasters are not compelled to pay "blood-money." Shipping agents are under heavy bonds to do

right by both master and sailor, and if they are discovered in perpetrating fraud upon either, the Marshal will very soon rectify the evil. Grog-sellers do not have it in their power to detain a ship until their bills are paid. We do not pretend that our laws and their execution are perfect, but we do say that Hawaiian laws and their executive officers are *very good*. We have a quiet and orderly city. The lawless and vicious very soon learn that our laws are wholesome, and must be obeyed, or they will be compelled to go to prison and to work.

"ISAAC WATTS" OF HAWAII.—The success of the Rev. L. Lyons, of Waimea, Hawaii, richly entitles him to carry off the palm as the lyric poet of the Sandwich Islands. His hymns in the Hawaiian language are numerous and popular. Mr. Lyons' knowledge of the peculiar idiomatic vernacular Hawaiian is thorough, practical and poetical. We learn that he is now thoroughly revising the Hawaiian Hymn Book, and otherwise laboring for the adjustment of hymns to music. He could not be more profitably employed, and although through failing health and the infirmities of age he may not be able to perform his accustomed pulpit and parochial labors, yet he is doing a far more important work for the whole Hawaiian nation.

TIDAL WAVE AT THE MARQUESAS.—Mr. Thomas Lawson, an Englishman residing on the Marquesas Islands, thus communicates the facts respecting the tidal wave caused by the terrific earthquakes of South America :

"SIR :—I send you the following : At Taiohae, August 14, between the hours of one and three in the morning, the sea rose and fell three times, and flooded all the low land near the beach. Each time it rose about eight feet above ordinary tide, and when it fell, it fell six or eight feet lower than ordinary low tide. Then it continued rising and falling about every half hour two or three feet, until the middle of the afternoon, when the phenomena ceased."

He speaks of damages, amounting to three or four thousand dollars, to bridges, boat houses and roads. No lives were lost.

NAVAL.—The U. S. Steamer *Ossipee*, Capt. L. C. Sartori, 6 guns, arrived at this port November 10th from San Francisco. She has come to relieve the *Mohongo*, and will remain here some months. The following is a list of her officers :

Captain—L. C. Sartori, Commanding.
Lieut. Commander—M. W. Sanders, Executive Officer.
Acting Masters—N. A. Blume, Navigator; G. E. Holloway.
Master—J. K. P. Ragsdale.
Acting Ensigns—Thomas Gilding, John Ross.
Midshipmen—H. L. Tremain, N. L. Roosevelt, E. S. Prune.
Surgeon—B. F. Gibbs.
Asst. Surgeon—Ed. C. Thatcher.
Chief Engineer—H. S. Davids.
1st Lieut. Marines—N. L. Nokes.
Paymaster—George E. Hendee.
2nd Asst. Engineers—Arthur Price, Jas. H. Chasmar.
3rd Asst. Engineers—F. C. Burchard, I. Skel, C. D. Foss.
Captain's Clerk—Wm. L. Welsh.
Paymaster's Clerk—Ed. V. Lansdale.
Carpenter—J. P. Carter.
Sailmaker—Thos. O. Fassett.
Officers—21.
Men—141.

METHODIST EPISCOPAL CHINESE MISSION SCHOOL.—The Rev. E. Bonner, a local preacher of the Methodist Episcopal Church, has opened a mission school for Chinese at the corner of Merchant and Nuuanu streets. This school is held every evening of the week, except Tuesday and Thursday evenings. It is free to all inclined to attend. Fourteen young Chinese have joined the school. Mr. Bonner also keeps a day-school for Chinese, and charges the moderate tuition fee of \$1 per week—the same as paid in all the private schools of Honolulu.

A Sunday school is held at 2½ and 7½ P. M., every Sabbath.

Prayer-meeting at the Chinese rooms every Thursday evening.

Class-meeting at the Sailor's Home every Tuesday evening.

RELIGIOUS MEETINGS AMONG SEAMEN.—It is gratifying to witness the attendance of seamen upon the extra meetings which have been held at the Bethel Vestry. These meetings have been held on Sabbath, Monday, Wednesday and Friday evenings, besides the temperance meeting on Thursday evening. The room has ordinarily been well filled, and much interest manifested. We have been much assisted during this shipping season by the labors of Mr. E. Dimond. Persons who have sent books and papers for gratuitous distribution, may be assured that eager readers have been found among the numerous seamen visiting Honolulu.

☞ We would acknowledge a Republican pamphlet containing a speech of the Hon. HENRY WILSON, Massachusetts Senator in Congress, delivered at Bangor, Maine, August 27th, 1868. The Honorable Senator discusses the great issues of the parties now dividing the United States. Mr. Wilson is one of the most effective speakers, and has a noble record. His history is a fine illustration of what can be accomplished by a right-minded and resolute young American. Few public men in America have accomplished more for their country, or more merit the unqualified thanks of the great Republican party.

"THE BLOOD OF THE MARTYRS, THE SEED OF THE CHURCH."—This old historic saying is again verified in the recent awakening in the island of Madagascar. The new Queen has renounced idolatry. The government is no longer pledged to support the old superstitions. Crowds frequent the churches. The government has forbidden all work upon the Sabbath. Persons who have read the books written upon Madagascar by the Rev. Mr. Ellis, will rejoice to learn the new and favorable turn which public sentiment has taken on that great and populous island.

THE REV. FRANK THOMPSON.—We are glad to learn from Dr. Wetmore, of Hilo, that this gentleman has accepted the call of the Hilo Foreign Church. He may be expected during the month of January. By a recent letter from Hilo, we also learn that "this church has just received a beautiful silver-plated communion service, consisting of one tankard, four cups, two plates, and a baptismal bowl. The service was a gift from Deacon Thomas Taylor, of Pittsfield, Mass."

A GOOD SUBSCRIBER.—The master of a whaleship, for whom we have sent the *Friend* for many years, handed us recently \$10, remarking, "I want to subscribe forever, or as long as you publish the *Friend*. My wife cannot do without it." Are there not many other wives of shipmasters who would be glad to receive our little sheet? We hope old subscribers will improve the present opportunity for renewing their subscriptions. With January we commence a new volume.

SANFORD DOLE, ESQ.—By the *Montana*, we are glad to welcome this young gentleman, who has visited the United States to complete his education. He is a graduate of Williams College, and has been admitted to the bar in Boston. He returns, we understand, to practice law upon the Islands. His accurate knowledge of the Hawaiian language will prove of great assistance to him in his profession.

DONATIONS.—From U. S. S. *Mohongo*, \$105 50, to be equally divided between the *Friend*, the Home, and the Bethel; from Capt. Morgan, \$40 for the Bethel; from a friend, \$2 50 for Bethel; Capt. Soule, \$5 for Bethel and \$5 for *Friend*; Capt. Dean, \$5 for *Friend*; W. H. Downs, \$2 50 for *Friend*; Mr. Greaves, \$2 50 for *Friend*; C. Brewer, Esq., \$50 for Bethel.

N. B.—A report of receipts and expenditures will be published at the end of the year.

UP TO TIME.—On the new German map of the world by Berghaus, we notice that the ship *St. George*, Capt. Soule, is reported as having in 1867 advanced to north latitude 73° 10'. This fact indicates that reports in our Island papers are not unobserved by European geographers. This map is for sale at Whitney's book-store.

REV. THOMAS L. GULICK.—A correspondent in New York writes that at a prayer-meeting at the house of the "wickedest man" he met the Rev. T. L. Gulick, who is pastor of a church in Second street.

☞ The Chaplain has received letters from Samuel Gibson and Charles Peterson, formerly seamen on board bark *Navy*, Capt. Davis; also for William Morton.

☞ We return thanks to Capt. Godfrey, of the *Montana*, for late San Francisco papers.

Thanksgiving Day.

Two hundred years ago and more,
Amid the broad Atlantic's roar,
There first their footsteps pressed the shore,
The Pilgrim band!
There rose no songs of minstrelsy,
No shouting of wild revelry,
From those stern wand'ers of the sea,
From Father land.

No, no;—to God they raised the prayer
Of grateful hearts, and planted there,
While solemn praises filled the air,
The freeman's tree!
This was the first Thanksgiving day
New England saw; and like the ray
Flashing across the etherial way,
Bade sorrow flee.

Thanksgiving day! the joyful sound!
Time honored. In its annual round,
Still with the Pilgrim son is found,
As with the sire,
A day of recollection sweet,
When dearest friends again do meet
The absent long—once more do greet,
And kindle higher,
The sacred flame of holy love,
For kindred and for God above—
The true New England heart to move
With Patriot fire.

Sons of the brave! sons of the free!
New England's sons! where e'er ye be,
At home, abroad, on land or sea,
Your voices raise;
And echo thro' our broad-spread land,
Thanksgiving to the bounteous hand,
Which guided well the Pilgrim band
Of other days.

The Ocean Race of Tea-Ships from China.

The 16,000-mile race between some of the finest clipper ships in the world with the new spring teas from China has this year been watched with more than ordinary interest. In all, about forty sailing ships were engaged in the contest. Their departure from Foo-Chow-Foo and its neighboring ports in China ranged over a space of twenty-five days. Among these ships were those which accomplished such wonderfully quick passages in last year's race and the year before—namely, the *Ariel* and the *Taeping*, as well as others which have obtained considerable notoriety by their swift-sailing qualities, such as the *Serica* and *Fiery Cross*. This year's contest has displayed admirable seamanship on the part of the officers and crews commanding the clippers; and, though there was no prize in money, as in former years, there was no lack of the determined courage and perseverance which characterized the former contests. The race was won by the *Spindrift*, a new ship of 899 tons burden, owned by Messrs. Findlay & Co., of Glasgow. She carried a cargo of 1,306,836 pounds of tea. She started on May 29, and on Wednesday, September 2, at half-past twelve at noon, passed through the Downs, and got into the East India Dock at twelve o'clock at night, having accomplished the run from China in little more than ninety-four days. Three others—the *Ariel*, of 853 tons, owned by Messrs. Shaw, Low & Co., the *Sir Lancelot*, and the *Taeping*—sailed on May 28, the day before the *Spindrift* started; and the *Ariel* got into the East India Dock at noon on the 2d inst., twelve hours before the *Spindrift*, but had taken ninety-five days and some hours for the trip. The *Sir Lancelot* arrived on the 3d inst., and the *Taeping* soon afterwards.—*Illustrated London News*.

Editor's Table.

HAWAIIAN CLUB PAPERS. Edited by a Committee of the Club. October, 1868. Boston: Press of Abner A. Kingman.

We are glad to welcome the first number of this publication. It was a happy thought to gather the scattered memorials of Hawaii nei and combine them in one publication. The Hawaiian Club in Boston merits the thanks of the friends of Hawaii, and of Hawaiian literature, for issuing this *brochure* in so tasteful and convenient a form. As it came to hand just as our sheet was going to press, we have only space to print the table of contents.

The Hawaiian Club.....E. P. Bowd.
Early Wells of Honolulu.....James Hunnewell.
Voyages of the Ancient Hawaiians
(from Kamakau).....S. B. Dole.
The Hawaiian Translations of the
Scriptures.....E. W. Clark.
Kaunualii's Diamond.
Anecdote of Kamehameha.
Story of Paao (from Kamakau).....S. B. Dole.
Production and Consumption of Sugar.
Hawaii at the "Exposition Universelle," Paris, 1867.....J. F. Hunnewell.
Islands of the North Pacific.
First Printing at the Haw. Islands.....J. F. Hunnewell.
A Missionary Episode.....S. B. Dole.
Eruption of the Hawaiian Volcanoes.....W. T. Brigham.
The Hawaiian Flora.....W. T. Brigham.
Rev. Asa Thurston.
J. P. Parker.
Current Events.
Table of Exports and Imports for 1867.
A List of Books Published at or Relating to the Hawaiian Islands.....W. T. Brigham.
The Hawaiian National Hymn.....Mrs. Lilia K. Dominis.
Constitution and By-Laws of the Hawaiian Club.
List of Officers and Members.

SEMI-CENTENNIAL CELEBRATION OF THE FIRST SABBATH SCHOOL SOCIETY IN MASSACHUSETTS, AND THE FIRST SABBATH SCHOOL, CHARLESTOWN, held on the Lord's Day, October 14, 1866, at the First Church, Charlestown. Published by request of the Teachers of First Parish Sunday School, Charlestown. Boston: Arthur W. Locke & Co. 1867.

We are indebted to James Hunnewell, Esq., of Boston, or rather of Charlestown, for a copy of this interesting little volume. It is exceedingly gratifying to go back and trace the history of the parishes of Old or New England. There we see the people in their social and religious condition, where they manage their own schools and churches among themselves. It was in this parish that the Rev. Dr. Morse was pastor, who was the father of Sidney E. Morse, Esq., of the New York *Observer*, Professor S. F. B. Morse of the electric telegraph, and Richard Morse, Esq., the writer and scholar. They were brothers. Richard has just died in Europe.

This volume contains much local information, interesting to the native inhabitants of Charlestown. In glancing over a long letter from Sidney E. Morse, we met with the following paragraph, which will be interesting to the general reader. It relates to the first four persons vaccinated in America:

"Near the close of the last century, Dr. Jenner, in England, made his celebrated discovery of vaccination as a preventive of small-pox. At first he was violently opposed in London by members of the medical profession, who would have branded him as a monster, seeking to bestialize the human species by introducing among men the dis-

eases of the lower animals. There was also a strong feeling of repugnance to vaccination in this country; and when Dr. Waterhouse, of Cambridge, in the autumn of 1800, imported vaccine matter from England, he reported to my father that he could not find persons willing to submit to the experiment. My father, who had probably been enlightened on the subject by Dr. Lettson and other correspondents in London, invited Dr. W. to Charlestown, engaging to find him there fit subjects for his purpose. When Dr. W. arrived, my father went with him to Mrs. Henley's store on Main street, and presented the case to S. V. S. Wilder, who was at that time a clerk in Mrs. Henley's employment. Young Wilder, having unbounded confidence in my father, at once stripped up his sleeve, and submitted to the operation. Dr. W. then returned to the parsonage, and vaccinated me and Richard, my younger brother. He had previously vaccinated a member of his own family, who had a poor constitution, and was in bad health; and we four, I have been taught, were the first four persons vaccinated in America. The three Charlestown boys had good constitutions, and were in fine health; and the virus from our arms, I suppose, was used to inoculate all of you of that day who were vaccinated after us."

SABBATH-KEEPING PROFITABLE.—Mr. Chas. Bianconi, of Cashel, Ireland, proprietor of an extensive car establishment, having over 900 horses, working 67 conveyances, which daily travel 4,244 miles, says that he has found, by forty-three years' experience, that he could better work a horse eight miles a day for six days in the week, than six miles a day for seven days in the week. By not working on Sunday, he effected a saving of twelve per cent.

The new magazine, *Good Words*, just started in New York, is edited by a company of Christian gentlemen attached to several orthodox denominations. It puts itself "on the broad platform of the Apostolic and Nicene creeds," and declares: "The church of God, in its highest development on earth, has passed through the Petrine age of authority, and the Pauline age of doctrine, and seems just entering upon the Johannine age of love."

Information Wanted,

Respecting William Hopkins, James Young, William Young and Charles Preston, belonging to the island of St. Helena, Atlantic Ocean.

Respecting Charles Lyons, a native of Switzerland: He has been a boat-steerer on board the *Joseph Maxwell*, and visited Honolulu during the fall of 1867. Any information will be gladly received by the Editor or Frederick Myres, Hazelton, Luzerne County, Pennsylvania.

Respecting William Beggs, belonging to Winton House, Dalkey, County Dublin, Ireland. He left Honolulu for San Francisco just two years ago. He is known to have resided for a short time in San Francisco.

Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth Beggs, Winton House, Dalkey, County Dublin, Ireland.

Respecting Robert Leroy McGinniss alias Hurst, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.

WORCESTER, MASS., July 29th, 1868.

REV. S. C. DAMON—Dear Sir:—Will you be so kind as to inform me in what vessel my son Charles W. L. Hayward left Honolulu. I had a letter from him last January, which was written the 5th of December, 1867, stating that he should be at home before long. He has not returned, nor have I heard from him since. I feel very anxious about him; and if you will be kind enough to see what vessel he left that port in, and where she was bound, you will oblige me very much.

Yours with respect,

MERCUTIO HAYWARD,

Worcester, Mass., No. 14 Water Street.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Oct. 31—Haw bk Wilhelm I, Winters, 140 days from Bremen.
31—Haw wh bk Count Bismarck, Dailman, from the Arctic, with 600 bbls wh oil and 9,000 lbs bone.
31—Am wh sh Onward, Pulver, from the Arctic, with 1,300 bbls wh oil and 20,000 lbs bone.
Nov. 1—Am wh bk St George, Soule, from the Arctic, with 300 bbls wh oil and 4,000 lbs bone.
1—Am wh bk John Carver, Worth, from the Arctic, with 550 bbls wh oil and 8,000 lbs bone.
1—Haw wh bk Eagle, Loveland, from the Arctic, with 110 bbls sp oil, 190 bbls wh, and 3,000 lbs bone.
2—Brit sch Favorite, McKay, 24 days from Victoria, V I
2—Am wh bk Monticello, Phillips, from the Arctic, with 900 bbls wh oil and 16,000 lbs bone.
2—Am bk Peru, Morgan, from St Paul's, with 40,000 seal skins.
2—Am wh bk Trident, Rose, from Bristol Bay, with 1,050 bbls wh oil and 8,000 lbs bone.
2—Am wh bk Navy, Davis, from the Arctic, with 100 bbls sp oil, 170 bbls wh, and 1,200 lbs bone.
2—Am wh bk Tanagerlane, Winslow, from the Arctic, with 450 bbls wh oil and 7,000 lbs bone.
3—Am sch J H Roscoe, Jones, 38 days from Hakodadi.
3—Am wh bk Progress, Dowden, from the Arctic, with 1,000 bbls wh oil and 17,000 lbs bone.
4—Am wh bk Helen Snow, Campbell, from the Arctic, with 1,050 bbls wh oil and 17,000 lbs bone.
5—Am wh bk Ben Cummings, Halsey, from the Ochotsk, with 90 bbls sp oil, 260 bbls wh, and 2,500 lbs bone.
5—Am wh sh Josephine, Cogan, from the Arctic, with 250 bbls sp oil, 1,300 bbls wh, and 17,000 lbs bone.
5—Am wh sh Europa, Mellen, from the Ochotsk, with 325 bbls wh oil and 3,000 lbs bone.
5—Am wh bk Eagle, McKenzie, from the Arctic, with 750 bbls wh oil and 8,000 lbs bone.
5—Haw ship Iolani, Terwilegar, 138 days from Boston.
6—Am wh bk John Wells, Dean, from the Arctic, with 150 bbls sp oil, 1,000 bbls wh, and 17,000 lbs bone.
8—Am stmr Idaho, Conner, 11 days from San Francisco.
9—Am wh sh Rainbow, Baker, from the Arctic, with 180 bbls wh oil, 90 bbls sp, and 1,000 lbs bone.
10—Am bark D C Murray, Bennett, 19 dys from S. Fran.
10—U S S Ossipee, Sartori, 19 days from San Francisco.
11—Br bk Garstaug, Griffiths, 150 days from Liverpool.
13—Am wh bk Ocean, Barber, from the Arctic, with 550 bbls wh oil and 4,500 lbs bone.
16—Schr Kinau, English, 16 days from Fanning's Island.
16—Am bk Bhering, Lane, 34 days from Amor River.
17—Am wh bk Sea Breeze, Hamilton, from the Ochotsk, with 1,100 bbls wh oil and 14,000 lbs bone.
17—Am wh bk Nile, Allen, from the Ochotsk, with 35 bbls sp, 700 bbls wh oil, and 6,000 lbs bone.
17—Am wh sh Ohio, Lawrence, from the Arctic, with 50 bbls sp, 1,100 bbls wh oil, and 20,000 lbs bone.
17—Am wh bk Hercules, Howland, from the Ochotsk, with 350 bbls wh oil, and 3,000 lbs bone.
18—Am wh bk James Allen, Willis, from the Arctic, with 1,050 bbls wh oil, and 16,000 lbs bone.
18—Am ship Asa Eldredge, Baker 17 days from S. F.
21—Am wh bk Lydia, Hathaway, from the Arctic, with 400 bbls wh oil and 7,000 lbs bone.
21—Am wh sh Con Howland, Homan, from the Arctic, with 1,100 bbls oil and 16,000 lbs bone.
21—Am wh bk Concordia, Jones, from the Arctic, with 600 bbls oil and 10,000 lbs bone.
21—Oldg wh bk Julia, Hagerman, from the Arctic, with 1,100 bbls oil and 18,000 lbs bone.
21—Brit bk Aid, Swift, 28 days from Puget Sound.
22—Am wh sh Gen Scott, Washburn, from the Arctic, with 1,100 bbls oil and 15,000 lbs bone.
23—Am wh bk Seine, Smith, from the Arctic, with 30 bbls wh oil.

DEPARTURES.

- Nov. 2—Haw wh brig Wm H Allen, Spencer, to cruise.
4—Haw bk R C Wylie, Hatterman, for Bremen.
4—Tah wh bk Norman, Schneider, for Tahiti.
7—Am wh bk Three Brothers, Gifford, cruise and home.
12—Am wh bk Islander, Halley, for cruise and home.
12—Am wh bk Cicero, Pann, for cruise and home.
12—Am wh bk President, Kelley, for cruise and home.
13—Am wh sh Janus, Smith, to cruise.
14—U S S Mohongo, Simpson, for San Francisco.
14—Am wh bk Nautilus, Smith, to cruise.
14—Am wh bk Java, Enos, to cruise and home.
14—Am stmr Idaho, Conner, for San Francisco.
17—Am wh bk Wm Roth, Nye, to cruise.
17—Am wh sh Reindeer, Raynor, to cruise and home.
17—Am wh sh Gay Head, Kelley, to cruise.
18—Asa Eldredge, Baker, for Hongkong.
18—Am wh bk Adeline, Soule, cruise and home.
20—Am wh bk Acorn Barnes, Jeffery, to cruise.
23—Am bk Comet, Abbott, for San Francisco.
23—Am ship Ceylon, Tilton, for New Bedford.
24—Am wh bk Tanagerlane, Winslow, to cruise and home.
24—Am wh bk Champlain, Worth, to cruise and home.
24—Am wh bk Norman, Towle, to cruise.
26—Am bark D C Murray, Bennett, for San Francisco.
26—Am wh bk Helen Snow, Campbell, to cruise.
27—Am wh bk John Wells, Dean, cruise and home.

Information Wanted,

Respecting Bernard Seery, belonging to Yonkers, New York. He was a seaman on board the whaleship *Daniel Wood* when she was wrecked in the spring of 1867. He came to the American Hospital in Honolulu, and was sent by the Consul to San Francisco. Any information will be gladly received by the Editor, or Mr. Thomas Seery, Yonkers, N. Y.

The Child Entering Heaven.

The pearly gates were opened,
And glowing seraphs smiled,
And with their tuneful harp strings
Welcomed the little child.

And praise in echoing melody
Rang through the arches wide,
And murmured 'long the jasper wall
The glorious throng beside.

They shouted, "High and Holy
A child hath entered in!
Safe now from all temptation,
A soul is sealed from sin."

They led him thro' the golden streets,
On toward the King of kings,
While the glory fell upon him
From the rustling of their wings.

They took him to that crystal sea,
Spanned by the emerald bow,
And showed him glories all untold,
Angels alone can know!

They gave him drink from out Life's River,
And fruit from off the Tree,
They placed the seal upon his forehead,
Seal of the One in Three!

The Saviour smiled upon him,
As none on earth had smiled;
And heaven's great glory shut around
The little earth-born child.

Rejoicings filled the City,
Praise came from all within,
Praise to the great Redeemer!
A soul was sealed from sin!

On earth they missed the little one,
They sighed and wept and sighed,
And wondered if another such
As theirs had ever died.

They gathered up the little toys,
Laid them in silence by,
And thought how gifts of theirs no more
Would light that death-dimmed eye.

They dwelt upon his pretty ways,
His beauty and his grace;
They sighed and wept, and wished that they
Could see once more his face.

Oh, had they thought that day by day,
And hour by hour each day,
New gifts, new sights, new glories poured
On that young spirit's way!

Oh, had they seen thro' those high gates
The welcome to him given,
They never would have wished their child
Back from his home in heaven!

—Selected.

George Peabody.

At a meeting of the Essex Institute, held at Salem, Mass., when it was announced that Mr. Peabody had given \$140,000 for the promotion of the study of Natural History and Physical Science, with reference to their application to the Useful Arts, Mr. George B. Loring made an address, from which we copy as follows:

"I have always been impressed with the thought, Mr. President, that great men are the impersonation and embodiment of the spirit of the times in which they were born, and of the peculiar genius of the locality which they could claim as their country and their home. Human greatness consists especially in this; and be he statesman or warrior or poet or philosopher or benefactor, the great and representative man is he who is guided and developed by this law. You find in Shakspeare all that is grand and profound

in the English Drama; you find in Milton all that is lofty and sublime in that English poetry which grew out of an endeavor for popular freedom in an early day; you find in Washington all the high qualities of patience, courage, wisdom and sagacity which gave the American people the civil and military power to found a free republic. And so the man who establishes a government, or develops a philosophy, or builds up and uses his fortune, in violation of the spirit of the age in which he lives, serves only as a warning to his fellow men, and fails in his mission here on earth.

"Now, sir, when I contemplate the character of that distinguished man, whose greatness consists in the judgment and wisdom with which he bestows his bountiful benefactions, I am always struck with the fact that in him are combined all those qualities of prudence, honesty, industry and thrift which so truly belong to the town in which he was born, and also that devotion to all those institutions of learning, religion and charity which lie close to the hearts of our people. George Peabody is the embodiment of the best industry and the soundest practical philanthropy of New England Society. What the associated men of his native town of Danvers have labored for, for years, he has accomplished better than they all. And what a remarkable picture he presents! He commenced life here as a poor boy. He had no superior advantages. He could call upon no powerful family for aid. He was born into no great mercantile line, in whose well-beaten path he could travel on to fortune. He inherited from his father and mother only the faculties which he himself was to use in carving out his own career. And it is astonishing how, as he went forth into the world, he preserved, even in the height of all his successes, these native faculties unharmed. He has been debauched by none of the temptations which great wealth and unbounded prosperity carry in their train.

"Passing from his own country into the great commercial centre of the world, he has preserved all his habits of industry, all the method of his early life, and all the simplicity and frugality into which he was born. He has boasted of no establishment; he has taken no pride in his equipage; has not made himself conspicuous with his horses in the parks and on Regent street; has courted no titles; has asked for no distinction. But exercising always a generous hospitality toward his countrymen, he has been content to bestow his fortune and his powers upon the wisest charities. In his simple counting-room, from which his sagacious eye has surveyed the business of the world, on the London Exchange, and in all private and public duties, he has always kept that identity with which he started in life. His large brain, broad enough for the best human service, ample enough for a statesman, has never yet been turned from that course which he laid out for himself in the beginning; and George Peabody of London is simply George Peabody of Danvers, developed by time and experience into all his ample proportions.

"I think, sir, to have received the attentions of a man like this is an honor as well as a benefit to our institution. You must have observed that Mr. Peabody bestows his benefactions on worthy objects, with judg-

ment entirely equal to his generosity. He puts the bounties of princes and nobles to shame, by his great appropriation to the poor of London. He builds up institutions of learning and religion in his own land, extending his charity, with a full hand, to the dark spots desolated by rebellion and war. Libraries and schools spring up under his touch. He erects no glittering monuments, objects of popular curiosity,—but moves always for the education of mankind, for their religious culture, and for the relief of their suffering and sorrow. He says 'no' with all the wisdom laid down in that remarkable discourse of our own President Walker; and he says 'yes' with that unerring judgment and prudence, which have thus far enabled him to avoid unworthy objects."

For the Friend.

"Books that are Books."

In a late number of your paper, you recommend to your readers the purchase of certain works, for their literary value. A sale catalogue of books, received from London per last mail, contains several, which your readers may be persuaded to buy for their commercial value. One of them was purchased about a hundred years ago for \$12. It is possible that it may advance in price at the same rate the next hundred years, in which case it would prove a good investment.

The first is a Block Book, the mode of printing which immediately preceded that by movable types. It may be called wood stereotype. The work is the "Apocalypse of St. John," comprising 48 pages only, printed A. D. 1420. Price, \$2,750.

The second is entitled "La Somme Rurale," printed at Bruges, by Colard Mansion, A. D. 1479. Price, \$1,100.

The third is "Knight of the Toure," "enprinted at Westmynstere, the last day of Janyuer, 1484, by W. Caxton." Price, \$3,080.

The fourth is "Fayt of Armes," by Willm Caxton, 1489. Price, \$1,500.

The first book printed in England of which the date is certain, is "Dits moraux des philosophes," in 1477. Caxton, the father of English printing, resided several years at Bruges as English Consul, where it is supposed he learned the art of printing from Colard Mansion, as he introduced it into England soon after his return.

I would remark that rare books are becoming more rare, and consequently increasing in price, for reason chiefly of the liberal supply of money being furnished to public libraries, especially those of the United States; a work once deposited in them, is lost to the market forever.

General James F. B. Marshall, formerly Paymaster General of the Commonwealth, has become associated with Mr. D. A. Alden, under the name and style of D. A. Alden & Co. These gentlemen have succeeded to H. G. Wilson & Co., as General Agents for the New England States of the North-Western Mutual Life Insurance Company, and have removed their office to No. 15 Pemberton Square. Judge Hartwell is Agent for the Hawaiian Kingdom.

California, Oregon and Mexico Steamship Co.'s

San Francisco and Honolulu Route.

The Company's Splendid A 1 Steamships



IDAHO AND MONTANA,

WILL RUN REGULARLY

Between Honolulu and San Francisco,
By the following Schedule of Time:

SAN FRANCISCO.

DEPARTURES.	ARRIVALS.
Montana, Wednesday, Oct. 7	Friday, Nov. 6
Idaho, " " " " " " " "	Nov. 27
Idaho, " " " " " " " "	Dec. 18
Idaho, " " " " " " " "	Jan. 8
Idaho, " " " " " " " "	Jan. 29
Idaho, 1860, " " " " " " " "	Feb. 19
Idaho, " " " " " " " "	Mar. 12

HONOLULU.

ARRIVALS.	DEPARTURES.
Montana, Monday, Oct. 19	Saturday, Oct. 24
Idaho, " " " " " " " "	Nov. 14
Idaho, " " " " " " " "	Dec. 5
Idaho, " " " " " " " "	Dec. 26
Idaho, 1860, " " " " " " " "	Jan. 16
Idaho, " " " " " " " "	Feb. 6
Idaho, " " " " " " " "	Feb. 27

LIBERAL ADVANCES MADE ON ALL SHIPMENTS PER STEAMER.

Cargo for San Francisco will be received at all times in the Steamer's Warehouse and receipts for the same given by the undersigned. No charge for Storage or Cartage.

Fire risks in Warehouse not taken by the Company.
Insurance guaranteed at lower rates than by sailing vessels.
Particular care taken of shipments of Fruit.

All orders for Goods, to be purchased in San Francisco, will be received and filled by return of steamer.

Shipments from Europe and the United States, intended for these Islands, will be received by the Company in San Francisco, if consigned to them, and be forwarded by their Steamers to Honolulu, free of charge, except actual outlay.

Passengers are requested to take their Tickets before 12 o'clock on the day of sailing, and to procure their Passports.

All Bills against the steamers must be presented before 2 o'clock on the day of sailing, or they will have to lay over till the return of the steamer for settlement.

645

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Keep constantly on hand a full assortment of merchandise, for
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Kawaihae, Hawaii,

Will continue the General Merchandise and Shipping business
at the above port, where they are prepared to furnish
the justly celebrated Kawaihae Potatoes, and
such other recruits as are required
by whale ships, at the
shortest notice and on the most reasonable terms.

Firewood on Hand.

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CASTLE & COOKE.

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The New England Mutual Life Insurance Company,
The Kohala Sugar Company, Hawaii.
The Haiku Sugar Company, Maui.
The Hawaiian Sugar Mills, Maui.
The Waihua Sugar Plantation, Oahu.
The Lumahai Rice Plantation, Kauai.

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IS NOW OPEN AND PREPARED TO
take PHOTOGRAPHS of any size in the BEST STYLE AND
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COPYING AND ENLARGING done in the
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For Sale—Cards of the Hawaiian Kings, Queens, Chiefs and
other notable persons.

ALSO—A full assortment of LARGE AND SMALL
FRAMES, For Sale at Low Prices.

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WILLIAM WEIGHT,

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IS PREPARED TO TAKE ALL KINDS
OF BLACKSMITHING.

Repairs on Carriages, Wagons, Carts, &c., will receive
prompt attention.

GEORGE WILLIAMS,
LICENSED SHIPPING AGENT.

CONTINUES THE BUSINESS ON HIS OLD
Plan of settling with Officers and Seamen immediately on
their Shipping at his Office. Having no connection, either
direct or indirect, with any outfitting establishment, and allow-
ing no debts to be collected at his office, he hopes to give as
good satisfaction in the future as he has in the past.

Office on Jas. Robinson & Co.'s Wharf, near the U. S.
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THE REV. DANIEL DOLE, AT KOLOA.

Kauai, has accommodations in his family

for a Few Boarding Scholars.

Persons wishing to learn the Terms will apply to him
or the Editor of "THE FRIEND." 6td

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AGENTS FOR

Wheeler & Wilson's

SEWING MACHINES!

THIS MACHINE HAS ALL THE LATEST
improvements, and, in addition to former premiums, was
awarded the highest prize above all European and American
Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.

The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—

The Grover & Baker Company, Boston,

The Florence Company, Massachusetts

The Parker Company, Connecticut,

J. M. Singer & Co., New York,

Finkle & Lyon, " "

Chas. W. Howland, Delaware,

M. Greenwood & Co., Cincinnati, O.,

N. S. C. Perkins, Norwalk, O.,

Wilson H. Smith, Connecticut,

sold 18,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

Please Call and Examine. 11 td

ADVERTISEMENTS.

SAILOR'S HOME!

Officers' table, with lodging, per week, \$6
Seamens' do. do. do. do. 8

Shower Baths on the Premises.

Mrs. CRABB.

Manager.

Honolulu, April 1, 1868.

E. S. FLGG,

TEACHER OF NAVIGATION.

FOR WORKING A DAY'S WORK BY
middle latitude sailing, or Mercator's sailing, with meridian
altitude of the sun for latitude, and chronometer time for long-
itude, \$10. Lunar observation, \$10 extra.

CALL AT THE SAILORS' HOME.

TERMS—Cash in advance.

—REFER TO—

Elias Perkins, U. S. Consul. | Reverend Samuel C. Damon.
Honolulu, October, 1868.

MCCRACKEN, MERRILL & Co.,

FORWARDING AND

COMMISSION MERCHANTS,

Portland, Oregon.

HAVING BEEN ENGAGED IN OUR PRE-
sent business for upwards of seven years, and being
located in a fire proof brick building, we are prepared to receive
and dispose of Island staples, such as Sugar, Rice, Syrup, Pulu,
Coffee, &c., to advantage. Consignments especially solicited
for the Oregon market, to which personal attention will be paid,
and upon which cash advances will be made when required.

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PORTLAND REFERENCES:

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HONOLULU REFERENCES:

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J. O. MERRILL.

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—AND—

Auctioneers,

204 and 206 California Street,

SAN FRANCISCO.

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San Francisco and Honolulu Packets.

Particular attention given to the sale and purchase of mer-
chandise, ships' business, supplying whaleships, negotiating
exchange, &c.

All freight arriving at San Francisco, by or to the Ho-
nolulu Line of Packets, will be forwarded FREE OF COMMISSION.

Exchange on Honolulu bought and sold. td

—REFERENCE—

Messrs. C. L. Richards & Co. Honolulu!

" H. Hackfeld & Co. " "

" C. Brewer & Co. " "

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Dr. R. W. Wood. " "

Hon. E. H. Allen. " "

D. C. Waterman, Esq. " "

651

1y

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FOR SALE AT THE OFFICE OF THE
Paper.

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND

GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00

Two copies, " 3.00

Five copies, " 5.00

[From the Pacific Commercial Advertiser.]

Shipping Memoranda.

Report of the Loss of Bark Hae Hawaii.

The bark Hae Hawaii was wrecked on Point Franklin, Seahorse Islands, on the 22d of September, 1868. We left Honolulu March 30th, and had a very pleasant passage up to Cape Navarine; entered the ice on the 10th of May, off Cape Thaddeus, and were fast in the ice 25 days; saw but few whales; went through the Straits into the Arctic on the 20th of June, and cruised from the 20th of June until the 26th of August, when we took our first bowhead, in latitude $70^{\circ} 10' N$, longitude $163^{\circ} 20' W$. We had taken 10 whales up to the 20th of September, and 80 bbls of walrus oil, making us 1,100 bbls of oil all told.

September 21st clear, with light winds from N E; at 6 A M, Point Barrow bearing N E 12 miles, kept off along the ice to the southward and westward. At 10 A M, blowing strong, with thick fog; bark under double-reefed topsails, heading to the westward. At 4 P M, found the bark in three fathoms of water, with heavy ground ice around us; blowing strong at the time, with very thick fog. Finding it impossible to get through the ice, we dropped our starboard anchor and furled all sails, the bark laying easy at her anchor until daylight.

September 22d, the gale still continued to increase, with a heavy sea on. At 5 A M, let go our larboard anchor, and gave her 40 fathoms of chain. At 8 A M, the bark commenced dragging, and at 9 o'clock she struck, and continued to strike heavily until she bilged, which was in about an hour afterwards. We then cleared away our boats, and were obliged to haul them over the ice some distance before reaching clear water. We succeeded, however, in landing on Point Franklin, and staid there during the night, using our boats as a shelter. September 23d at daylight, wind from the east, and moderate, went on board of the bark to see if there was any chance of saving even our clothing from the wreck; cut away the masts to right the ship, but found it was impossible to save much of anything. With five boats' crews, left for the other ships, and were successful in reaching them at about 1 o'clock P M.

Yours respectfully,
JOHN HEPBURNSTONE,
Late Master of bark Hae Hawaii.

Report of Bark Sea Breeze.

EDITOR P. C. ADVERTISER.—Sir.—Knowing that heretofore you have usually been on the alert for items, I hand you herewith a report of the *Sea Breeze* during the past cruise, also a tale of piracy and murder, which you will find annexed.

The *Sea Breeze* left Honolulu on the 1st of April for the Ochotsk; had a pleasant passage to within about 450 miles of the Kurile Islands, where we first encountered the northwest and westerly gales; carrying away the fore topmast, and being 11 days in making the distance that, last season, we ran in less than two days. Finally we made the land, or rather the snow (no land being visible), on the morning of the 28th of April; worked through the 49th passage; same day had strong squalls of wind and snow. Went into Northeast Gulf May 4th; saw the first ice same day, in lat. $68^{\circ} 12' N$, and the last ice June 2d, in the Narrows. Saw our first bowhead June 21st, and last one Sept. 7th, in the Gulf. Saw very few whales up to August 13th; after that there was quite a good show. Took our first whale June 24th, and last one Sept. 6th—15 in number, making 1,100 bbls. oil and 14,000 lbs. bone. Have had the worst weather I ever experienced or heard of—being almost a continuous gale and fog. Out of 46 days (from the 5th of July to the 20th of August) 39 were either a strong gale or fog. Left the Gulf, Sept. 16th, and went to Tavisk for wood, &c. Cruised in October on right whale ground; saw a very few but could not strike them as they were very wild.

Came out by the 50th passage, Oct. 20th; have had very light and head winds the entire passage—being 23 days down. On the 27th of August, while striking a whale, had a boat stove, and the line fouling the whale took the boat down; two men—Jethro D. Besse, of Fairhaven, 20 years old, and Frank Sylvia—were drowned. The balance of the crew, when rescued, were in almost a helpless condition—some not being able to speak. Had the rescuing boat been three minutes longer getting to them all would have perished.

Respectfully yours,
JAMES A. HAMILTON,
Master bark Sea Breeze.

Report of Hawaiian Bark Eagle.

Sailed from Honolulu December 17, 1867, bound south and west; crossed the equator in long. $159^{\circ} W$; sighted Christmas and Jarvis Islands; saw first sperm whales in lat. $2^{\circ} S$ and took two; saw them again in long. 172° and took three, and saw no more sperm whales; crossed the equator bound north in E long. 170° , touching at Strong's Island for wood and water; touched also at M'Askill's, Grizan, South Island, Port Loyal, and Yokohama. Off the last port had two gales. Left Yokohama April 3, passing Copper Island April 15, Cape Oloroski the 20th, and met first ice on 22d in lat. 60° . On the 25th entered the ice, and continued in it, sometimes looked fast for weeks. Saw whales occasionally, but owing to the thick ice were unable to lower boats and give chase. On the 6th of June broke our rudder, took it on board, repaired and replaced it. Off St. Lawrence Bay, found clear water, but no whales; cruised there two weeks and saw nothing. Took three devil fish in July. During August saw a few whales, but they were shy, and could not catch them. In September saw six, and the last October 3d, all going quick, evidently bound to the North Pole. (May good luck attend them.) On the 4th put away for the Straits in disgust, in company with the Count Bismarck and Onward. Have had frequent gales throughout the season, and in getting through the Fox Islands, lost jib-boom, stove in boats, &c. Have taken 110 barrels sperm, 170 whale, 3,000 pounds bone. This season has been a peculiar one,

differing from the last in many respects as to weather, winds and whales—prosperous to some, but ruinous to others.

Respectfully yours,
B. F. LOVELAND.

Report of Bark Benj. Cummings.

Sailed from Honolulu March 30th for the Ochotsk. Entered the Ochotsk May 3d; saw but little ice. Cruised in N E Gulf up to first part of August, with fog and a gale of wind most of the time. Saw but very few whales, and those very wild. Caught two bowheads and one rip-sack; then left for Tavisk Bay to obtain a supply of wood and water. Sailed from there Sept 5th right whaling. Saw right whales in lat 48° , long 149° , but caught none. Left the Ochotsk Oct 3d for the Islands. Was fifteen days to the meridian, with light E and S E winds, except one heavy gale from N E. Crossed the meridian in lat $45^{\circ} 30'$, and had the wind from the N and W to lat 30° , long $157^{\circ} W$. In lat 27° , long $155^{\circ} 25' W$, saw sperm whales, and took three that made 90 barrels of oil. Oct 30th, Henry, a Sandwich Island native, died of consumption, and was buried at sea. Took the trades in $27^{\circ} N$, and arrived in port Nov 5. Yours truly,
CHARLES HALSEY.

Particulars of the Loss of Bark Andrews, of New Bedford.

The bark Andrews (which was reported in our last as being lost) went ashore on the 14th of November, 1867, at Harrison's Point, Cumberland Inlet. Capt Packard, with 6 portion of the crew, arrived in this city on Friday evening last, having taken passage in the schooner Era, of New London. From Capt Packard we have the following particulars:

Both anchors were out, and the vessel went ashore with such force that both the anchors with the vessel were dragged up a hill, leaving him at the top of high water, with 6 feet of water under the vessel's keel, with 24 feet rise and fall. All attempts to save the vessel proved of no avail, and on the 18th of November she was abandoned. The mate and three men took passage in the steamer Lyon for St Johns, N F. The remainder of the crew went on board the schooners Franklin and Quickstep, of New London, who still remained in the inlet when the Era left.

The Andrews was owned by Jonathan Bourne, Jr., and Edward C. Jones, of this city, and was valued, when she sailed from this port May 20th, 1867, with outfit, at \$32,000. There is an insurance upon her of \$12,000 at the Union Mutual and \$8,000 at the Ocean Mutual offices in this city.—N. B. *Shipping List.*

REPORT OF HAWAIIAN BARK A J POPE.—Left New Bedford on the last of May, and experienced fine weather and light southerly winds down to the N E trades, in $30^{\circ} N$ and $30^{\circ} W$; had them very moderate and lost them in $10^{\circ} N$. Took the S E trades in $30^{\circ} N$ and passed the line in $25^{\circ} W$, 42 days out, and lost them in $26^{\circ} S$. From there had variable winds, mostly from the S W, with moderate weather, to Staten Island. Passed Cape S John on the 16th of August, 77 days out; here met a succession of very heavy gales, which lasted nine days without any intermission. On the night of the 22d of August had a violent hurricane, and were driven back to the eastward of the Falkland Islands; ice and snow continually on deck. On the 29th of August sighted Staten Island again; from there had very fine weather, with mostly easterly and south-easterly winds and smooth water. Was 27 days from $50^{\circ} S$ in the Atlantic to $50^{\circ} S$ in the Pacific. Took the S E trades in the Pacific in $30^{\circ} S$, moderate at first and light towards the line; crossed the line in $125^{\circ} W$, 131 days out. Took the N E trades in $11^{\circ} N$, moderate and light in nearing the Islands. Sighted Hawaii and East Maui on the morning of the 28th of October, and arrived here on the 30th. Saw a number of vessels during the passage.

REPORT OF SHIP IOLANI.—Sailed from Boston June 21st; crossed the equator July 28th, 37 days from Boston, and passed the lat of $50^{\circ} S$ in the Atlantic Sept 1, 71 days out. We experienced very heavy weather from the lat of $35^{\circ} S$ to $50^{\circ} S$. Sept 4th sighted Staten Land; had light winds and fine weather the greater part of the time when rounding the Horn. Saw numerous ice islands from lat $56^{\circ} S$, long $63^{\circ} 18' W$ in the Atlantic to lat $55^{\circ} S$ and long 82° in the Pacific, which caused us to run under easy sail nightly. Oct 21st we crossed the equator in long $129^{\circ} W$; sighted Hawaii Nov 2d, and arrived at Honolulu Nov 5th, making 136 days passage.

July 5th we sighted a Russian bark, the India, from New York, bound to Montevideo, 14 days out, lat $29^{\circ} 40' N$, long $41^{\circ} W$. August 25th we came up with the American ship Moonlight, from Rio de Janeiro bound to Valparaiso, 17 days out; lat by acct $42^{\circ} 52' E$, long $58^{\circ} 30' W$. Oct 25th, lat $7^{\circ} N$, long $136^{\circ} W$, saw an English bark to the eastward, steering about N W by W and bound to Honolulu, probably the Garstang.

EGBERT B. TERWILEGAR.

REPORT OF BARK GARSTANG.—Left Liverpool on the 11th of June; was off Holyhead on the 15th; had calms and light winds up to the 21st; then off the south coast of Ireland. Crossed the equator on the 46th day out; met very heavy weather between the River Platte and Staten Island; from this point to $55^{\circ} W$ was continually amongst icebergs; winds light and water smooth most of the time; fell in with a succession of calms between 25° and $16^{\circ} S$; was ten days in sight of the Hawaiian Islands. Exchanged signals with one brig and spoke a schooner—the former from London for Central America, the latter from Hamburg for Buenos Ayres. From equator to Cape Horn, 40 days; from Cape Horn to equator, 40 days; from equator to Honolulu, 24 days; total, 160 days.

□ The California, Oregon and Mexico Steamship Company's steamer Montana, C Godfrey, Commander, sailed from San Francisco November 18th, 1868, at 12 o'clock noon, with 5 packages United States mails, 4,308 packages of merchandise and 24 passengers, consigned to H Hackfeld & Co. Arrived off Honolulu bar November 30th at 11 P M. Experienced head winds during most of the passage.

PASSENGERS.

FROM HAKODADI.—Per J H Roscoe, Nov 3—J E Linde, E S Lamb—2.

FOR BREMEN.—Per R C Wylie, Nov 3.—Mr and Mrs B F Ehlers and 4 children—6.

FROM VICTORIA.—Per Favorite, Nov 2.—Mr McKinnon, J C Denny—2.

FROM BREMEN.—Per Wilhelm I, Oct 31.—H I Baumeister—1.

FROM ST PAUL'S.—Per Fern, Nov 2.—Wm Pfleger, M Pavloff—2.

FROM SAN FRANCISCO.—Per Montana, Nov. 30.—James F Smith, S Spencer, Jas T White, B Marks, S B Dole, S L Austin, Ira Richardson, A T Laughton, Henry Higgins, wife and 2 children, Capt O J Harris, Miss Harris, Sam Hill, Manuel Gomez, John Kelly, D Porter, Thos Eyre, Geo Bell, John Wain, John Eolana, Harry Eolana, John Low—24.

FROM SAN FRANCISCO.—Per stirr Idaho, Nov. 5th.—J C Pfleger, wife and servant; Mrs A G F Matland, W N Ladd, Miss M B Goodale, W H Dimond, Capt Thos H Norton, Rev E Bonner, J Moanali, H L Tremain, U S N; N L Roosevelt, U S N; E S Prime, U S N; Geo Henderson, Jos Tucker, Jas Richardson, Edward Jordan, Manuel Fleuralis, Joseph Nash—19 cabin and 10 in the steerage—29.

FROM SAN FRANCISCO.—Per D C Murray, Nov 10.—Mrs H Dimond, child and servant, Mrs Capt Halsey, Mrs S P Stoddard, Miss F Halsey, Capt D Hempted, Frank Brown, C White, J B Worth, Chas Stoddard, H F McConaghty, J F Jackson, A W Harmon, J H Jacobs, P Thompson, J Dexon, Mr and Mrs L R Macomber and 4 children, H Roberts, G Harton, W Spratt, J Cash, W N Dike, C Yoke, and 4 Hawaiians—33.

FROM LIVERPOOL.—Per Garstang, Nov 11.—Alex Remond, P Remond—2.

FOR SAN FRANCISCO.—Per Idaho, Nov 14.—Dr R W Wood, Chas Brewer, Miss Brewer, Mrs Brewer, H M Whitney and wife, Miss Shantar, Mrs Kelley and 2 children, Martin the Wizard and wife, H W Hyman, Capt Tripp, Capt Taber, Capt Phillips, Capt Morgan, Capt Comstock, G R Adams and servant, G Henderson, J Wm Pfleger, Mr Chater, Mr Owens, Mr Akau, W Cisco, M Bryan, Lihoi, J M Green, Capt A F Jones, Messrs Stehr, Jose, Nunch, Lamb and Roberts—34.

FROM FANNING'S ISLAND.—Per Kinan, Nov 15th.—William Greig—1.

FOR SAN FRANCISCO.—Per Comet, Nov. 23d.—Mr Hoxie, M W Blabon, K C Sanborn, J O Haloran, W Bayless, Thomas Smith, Joseph Watson, Albert Benton, Wm Canon, Thomas Hadley—10.

FOR NEW BEDFORD.—Per Ceylon, Nov. 23d.—Edward C Damon, Mr Davis—2.

FROM PUGET SOUND.—Per Aid, Nov. 21st.—Alfred Tilloes—1.

FROM THE OCHOTSK SEA.—Per Sea Breeze, Nov. 19th.—John C Codina and servant—2.

FOR SAN FRANCISCO.—Per D C. Murray, Nov. 26th.—Rev T G Thurston, wife and child; Capt Rose and wife, Miss Emma Rose, Mrs Kingsley, Mrs Stebbens, M Silvia, wife and child; Miss Abby, E Cornelius Bond, J L Webster, Mr Pease, John Quinlin, Martin Foran, F McGowin, Chas McKinney, John Downin—20.

MARRIED.

HAMILTON.—THURM.—In this city, on Tuesday evening, Nov. 24th, by Rev. S. C. Damon, Capt. James A. Hamilton to Miss Annie W. Thurm. No cards.

Hartford, Conn., papers please copy.
Accompanying the above the printers received a liberal supply of cake, for which they tender their best wishes to the happy couple.

WHITNEY.—KELLEY.—In Honolulu, on the 22d inst., by the Rev. Father Hermann, Mr. B. D. Whitney to Mrs. Sarah Kelley. No cards.
San Francisco and Portland (Maine) papers please copy.

CLARK.—HOWELL.—Married, at the Howard Presbyterian Church in San Francisco, November 23d, Charles K. Clark, Esq., to Miss Hattie W. Howell. [Cards received.]

COLE.—COTTRELL.—In Newport, R. I., on the 9th of July, 1868, by the Rev. W. Malcolm, John Hutchison Cole, of Providence, to Miss Mary Stanton Cottrell, of Jamestown, R. I.

News by Telegraph.

WASHINGTON, November 15.—The wedding of Speaker Colfax and Miss Wade takes place at Andover on Wednesday next.

DIED.

PATY.—At his residence in Nuuanu, in this city, Nov. 11, Com. John Paty, aged 61 years.

CHAPMAN.—At the Queen's Hospital, on the 27th instant, James E. Chapman, aged 49 years.

BAUMEISTER.—In this city, on the 25th instant, H. I. Baumeister, a native of Westphalia, Prussia, aged about 42 years.

WATSON.—Died, at Kaneohe, Oahu, Henry P., son of Mr. John Watson, aged 3 years and 5 months.

JOHNSON.—Died, in Honolulu, November 29th, Capt. Andrew Johnson, a native of Camden, Me. He was buried in the Fireman's Lot in Nuuanu Cemetery.

PEASE.—On board of bark *Hae Hawaii*, April 30th, Mr. John H. Pease, of dropsy, aged 35 years. Mr. Pease was chief officer. [Edgartown papers please copy.]

BESSE.—August 27th, Jethro D. Besse, of Fair Haven, aged 20 years; drowned by fouling with line when fast to a whale in the Ochotsk Sea. Deceased belonged to the bark *Sea Breeze*.

SYLVIA.—At the same time and in like manner, Frank Sylvia

SUPPLEMENT TO



New Series, Vol. 18, No. 12.

HONOLULU, DECEMBER 1, 1868.

[Old Series, Vol. 25.

THE UNITED STATES OF AMERICA A STRONG NATION.

A Thanksgiving Sermon, Preached in the
Bethel, Honolulu, Nov. 26th, 1868,
By Rev. S. C. Damon.

[PUBLISHED BY REQUEST.]

ISAIAH LX: 22—"A little one shall become a thousand, and
a small one a strong nation."

The electric telegraph and the swift-sailing steamer bring the intelligence, in thirteen days from Washington, that the President of the United States has issued his Annual Proclamation for a day of National Thanksgiving. Speaking in the name of the Chief Magistrate of that great Republic and strong nation, our Minister Resident has invited all Americans residing on these islands, or visiting our shores, to keep the day and unite with their countrymen, at home and abroad, in rendering thanksgiving to the Almighty Ruler of Nations for his protecting providence another year. We have gathered this morning in cheerful obedience to this united call of the President and our Minister Resident.

The time has been when an annual Thanksgiving Day was a local affair, and confined to the New England States, but as years have rolled away, the fitness and propriety of such an observance has so commended itself to the dwellers in other parts of the widely extending country, that now the day has become national, and no longer local and sectional. It was first observed by the Pilgrims when they landed upon the rock of Plymouth;—as their descendants have migrated westward they have annually observed the day, until now the song of National Thanksgiving commencing to be sung in New England, is prolonged from the shores of the Atlantic, "till it loses itself amid the murmur of the Pacific seas." It is our privilege, fellow citizens, on these seagirt islands, to catch the notes of this song, ere they have completely died away. In delightful harmony with thirty millions of our countrymen, dwelling in their happy homes, and gathering in their respective houses of worship, we now sing:

"My country 'tis of thee,
Sweet land of liberty,
Of thee I sing."

Americans lose nothing of their patriotism and love of country, when they expatriate themselves to foreign lands. Perhaps, upon reflection, it would appear that in no country foreign to the territory of the United States does the American citizen retain the peculiarities of his nationality to such a degree as he does under the mild and peaceful sway of the Kamehamehas. Indeed, we hardly feel that we are residents in a foreign land. There is no flag, not even that of the Hawaiian Kingdom, which so often meets the eye of the beholder in Honolulu, as does that of "The Star-Spangled Banner." The time has been when the subjects of other nationalities would tauntingly point to that flag and say, "That the

emblem of the free! No, its folds wave over the homes or hovels of four millions of slaves." That taunt can no longer raise the blush of shame on the cheek of the citizen of America. The language of the poet has become the statement of a sober fact, America is now "the land of the free and the home of the brave." No man now in any part of the habitable globe, will presume to call in question the bravery of the American, or cast a slur upon his freedom. His bravery has been tested on hundreds of bloody battle fields, and his freedom no man shall dispute. This brings me to announce my theme of remark on this our day of National Thanksgiving:

The United States of America, a Strong Nation.

It was not until the successful and happy termination of the late civil war in America, that the idea of American unity and nationality was fully established. Even many Americans, and millions in foreign lands, but especially in England and other parts of Europe, were unbelievers in our integrity as a nation and the unity of our nationality. The United States were viewed as so many distinct and separate States, and the national government as a mere confederation of independent States. The State, and not the nation, was a unit. These separate units were united by a bond, it was imagined, as fragile as a rope of sand. Indeed, this very simile, "rope of sand," was often employed to designate the American Union. The so-called Confederacy was based upon this fallacious and erroneous idea. The United States of America was not a Confederacy, but a united nation. Four years of terrible conflict tested this question and settled it forever. The glorious fact has been proved to the satisfaction of the world. The peoples of all lands now believe that we are a nation, and a strong nation. I employ this language not in vain boasting, but to enunciate a great, grand and glorious idea, or describe a living reality, for which we are especially bound to give thanks today. All Americans should unite in giving thanks that the country to which they hold allegiance is a free and strong nation.

It may be proper, briefly to enquire wherein consists the strength of America? DeToqueville, the great political writer, in his work on "Democracy in America," Bancroft, the historian, and numerous other writers of ability, in Europe and America, do not hesitate to point to the Pilgrims, who went over to America in the *May Flower*, as the Heaven-appointed agents for laying the foundation of the great North American Republic. The strength of the Republic is based upon the will of the people. In America, the people reign. They are the sovereigns. It is no exaggeration of language to say the sovereign people.

Basis of Democratic Constitutional Government.

Historians, like Bancroft, find no difficulty in pointing to the exact time and the particular document where this idea of the people ruling by a

majority, was first expressed in language. When the bark *May Flower*, with its precious freight, first approached the rugged shores of New England, it came to anchor at Cape Cod. Then and there, in the narrow and crowded cabin of that little bark of 180 tons, a document was drawn up and signed, which has proved the basis of every State government and the Constitution of the United States. This document is so short and important, that I am inclined to repeat it in your hearing this morning:

"IN THE NAME OF GOD, AMEN.—We whose names are under written, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland, King, defender of the faith, &c., having undertaken for the glory of God and advancement of the Christian faith and honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia do by these presents, solemnly and mutually, in the presence of God and one another, covenant and combine ourselves into a civil body politic, for our better ordering and preservation and furtherance of the above said, and by virtue here of do enact, constitute, and frame such just and equal laws and ordinances, acts, constitutions, and orders from time to time, as shall be thought most meet and convenient for the general good of the colony, unto which we promise all due subjection and obedience. In witness whereof we have hereunto subscribed our names, at Cape Cod, the 11th day of November, in the reign of our sovereign, King James the first, of England, France and Ireland, the eighteenth, and of Scotland the sixtieth year, Anno Domini, 1620."

There is the priceless document. There is the germ of Free, Constitutional, Democratic and Representative Government. Faneuil Hall may be styled the cradle of American Independence, but the cabin of the *May Flower* was the cradle of Constitutional Government.

Remarks a certain writer, "this brief and comprehensive, and simple instrument established a most important principle, a principle which is the foundation of all the Democratic institutions of America, and is the basis of the Republic; and however it may be expanded and complicated in our various constitutions, however unequally power may be distributed in the different branches of our various governments, it has imparted to each its strongest and its most striking characteristic." The principle was this—the will of the majority of the people shall govern.

Trace the history of America, from 1620 to 1868, or from the time when the small one became "a strong nation," and you will find this principle permeating the nation. Like "leaven which the woman took and hid in three measures of meal," the whole nation has become so leavened, that when the Rebel flag was hoisted at Montgomery, Alabama, and Beauregard fired upon Sumter, there was such an uprising of the people as the world never before witnessed. For four long years the war raged—hundreds of thousands of brave patriots fell upon the battle field, and thousands of millions of dollars were expended in vindication of this principle. The majority of the people of the United States had elected Abraham Lincoln as President. A minority declared that he should not preside over them, and so the contest waxed hotter and fiercer, until Lee, with his shattered army, submitted to Grant, commanding a million of soldiers, forming the grand army of the Republic. The physical strength of

the nation was but partially represented by the combined power of the army and navy, raised to crush the most gigantic rebellion that any nation was ever called upon to put down and subdue. Kings, statesmen, military men, and the people of Europe and the world at large, declared, over and over again, that it could not be done. One British statesman declared that Jefferson Davis had created a nation. Others following the example of the late Lord Brougham, spoke of thee *once* United States. They did not understand or appreciate the strength of the combined will of a majority of the people of America. The army and navy did not form a true picture of the whole strength of America. There is a latent power underlying our government, but occasionally manifesting itself, which is far more striking than any exhibition of physical force. As an illustration of this latent power or strength of the nation, I would refer to the intimation which the American Secretary of State once gave to the Foreign Minister of the Empire of France. Mr. Seward merely intimated that the presence of the French army in Mexico was displeasing to the people of America, and with alacrity a fleet of transports sail from Europe to carry back to their homes the soldiers composing the army of Maximilian. The army was withdrawn. Why? Go ask the Emperor of France. He is not easily frightened, yet sometimes discretion is the better part of valor.

Who can be blind to the fact that not only France, but England, and nearly every nation upon the globe, has essentially changed its opinion respecting America within two or three years, or since the civil war was ended. The world has come to see and acknowledge that America is strong and potent in all those elements contributing to form a great, free and powerful nation.

Spread of American Ideas.

During the colonial period of our history, and since the United States became an independent nation, political principles have been evolved and ideas respecting the civil and religious rights of man have been wrought out, which are new to the subjects of old monarchical and aristocratic governments. It has required a discussion and the effusion of blood to establish these principles and ideas. They are necessarily aggressive and revolutionary. Previous to the late war, European writers asserted that Americans would not go to war and fight for an idea. Never did a nation by its struggles more completely refute this assertion. "Principles not men," is emphatically the American's motto. American principles and ideas are now spreading and permeating the nations and courts of Europe. English writers now describe their own country as undergoing an *Americanizing* process. The masses of European Society feel the throbbing pulsations of American life and agitation. No power on earth can stay influences going forth from the heart of the American people. Those influences have penetrated to the heart of India, China and Japan. Bismarck and Bancroft have negotiated a treaty establishing the point never before yielded by Prussia, (or really any European Power,) that the subject of the King of Prussia, when he had immigrated to the United States and taken the oath of allegiance, would thereby be released from all allegiance to the country wherein he was born, and if he should return, would not be required to render military service. When the Prussian Minister had finished signing the naturalization treaty with the United States Minister at Berlin, he laid down his pen and said to Mr. Bancroft, "Well, you have beaten us." "Ono, no," laughingly replied the American Minister, "you have only recognized the *rights* of man!" "At any rate," continued the Prussian Minister "you have got what your predecessors have always been begging to get, but failed to attain." This is a concession, or the acknowledgement of a right vast and momentous, as it affects the thousands, aye, millions of European immigrants to America.

The telegraph announces that our new Minister to England has obtained a similar acknowl-

edgment from even the British Government, thus securing what even the war of 1812 failed to accomplish, and exploding, and that forever, the old hackneyed but boasted saying, "Once an Englishman, always an Englishman." Thus old ideas of European state-craft are giving place to new American opinions. While Bancroft and Johnson are achieving such triumphs in diplomacy, look at Burlingame, passing from land to land and circumnavigating the globe with his retinue of Orientals, while receiving in his journey congratulations more enviable than those paid to a Roman Pro-Consul on his triumphal return from a foreign province. Statesmen and diplomatists of young America are achieving victories far more worthy of fame and glory, laurels and wreaths, than was Cæsar when he returned from the conquest of Gaul, or Titus when he came to Rome after the downfall of Jerusalem, or Pompey when he returned from the East, having subdued the pirates of the Mediterranean and enemies of Rome in Asia Minor. Milton has most truthfully and beautifully remarked,

— "peace hath her victories
No less renown'd than war."

Strength of the American Government Tested.

Two memorable instances may be cited, wherein the strength of the Government of the United States has recently been severely tested. I refer not to the war, which was prosecuted with so much vigor, and to such a successful termination; not to raising of immense loans, which the government needed to carry forward the war; but to the assassination of President Lincoln, and the impeachment of his successor. Viewing the assassination from an historical point of view, or what might almost naturally be supposed would have occurred on such an occasion, the inference would be that the Government at Washington would have become seriously embarrassed, if not thrown into irremediable confusion. But no such result followed. His successor was advanced to his high office, and all the machinery of Government in its various departments moved on with its accustomed order and regularity. So unexpected and unlooked-for a result astonished the world, even more perhaps than the victorious march of Sherman through Georgia, or the surrender of Lee.

The other event is of more recent date. This occurred during the year not yet closed. For reasons deemed satisfactory, the House of Representatives prefers charges of impeachment against the Chief Magistrate of the nation, while he is allowed to exercise the prerogatives of his office. He is summoned before the Senate for trial. He appears, although not in person, yet by one duly authorized to answer for him. His trial is prosecuted, from beginning to end, according to due forms of law. The whole nation calmly awaits the decision. Thirty millions of people through their Representatives, bring charges of high misdemeanor against the man whom they have chosen for their chief ruler. The proper tribunal decides that he is not guilty. During all the period of this trial, and when the result is announced, the national Government is not impeded in its career. In no respect are the wheels of Government retarded in their regular revolutions. Even had there been one vote more for his impeachment, there is no reason to doubt but he would have quietly retired and returned to the scenes of private life. I am not aware as the history of the world presents precisely a similar parallel. Perhaps no event in the history of our beloved country has more solemnly impressed the thoughtful minds of Kings, Emperors, statesmen and people of Europe, than the trial of the President. The Government withstood the strain. It is a very convenient theory of most monarchical governments, that the King can do no wrong, when the world knows that Kings as well as their people are liable to err. The theory of the American Government does not ignore the idea that the Chief Magistrate may err and commit crimes and high misdemeanors. If he does, then say the people let him be tried, and if found guilty punished, or removed from office. The American

people are an eminently practical people, and when difficulties occur can address themselves to the work of removing the difficulties and remedying the evils. The Government is thus proved to be strong, because it is the embodied sentiment of an intelligent and strong-minded people, expressed through their properly elected Senators and Representatives.

Material Resources of the Country.

I have, as yet, mentioned but a few of those elements of national strength which, combined, render the United States of America a strong nation. I have not referred to the immense agricultural, mining, mechanical, manufacturing and commercial resources of the country. The brief hour allotted me, on this occasion, would scarcely allow me time more than to allude to these various sources and elements of strength. They exist and are inexhaustible. Our countrymen are developing them with astonishing rapidity. While we are now assembled, fifty thousand laborers are busily occupied in grading and laying the track of the great Pacific Railroad. Such dispatch in the execution of a work of this nature was never before witnessed. That road when completed and its numerous branches shall be built, will contribute immeasurably to our material strength. The East and West, the Atlantic and the Pacific, will be united with bars of iron, "not easily broken." America may engage in the commerce of the world, and enrich herself by traffic with other nations, but she is not dependent upon other nations. She is independent within her own dominions. When the late civil war broke upon the country like a peal of thunder in a clear sky, more than one would-be-statesman of Europe predicted the downfall of the Republic, because the national government would not be able to secure a loan sufficiently large to support the sinews of war, pay the soldiers and sailors, and purchase the munitions of warfare. European money-lenders superciliously offered to negotiate a loan at an enormous premium. They were very soon given to understand that America was in no particular need of their assistance. The subject of American national finances is well described in the October number of the *Atlantic Monthly*, which has just come to hand:

"One of the most striking features in our great conflict was the financial power of the Northern States. Relying chiefly on their own innate strength, they were enabled for five successive years to put into the field armies increasing and expanding gradually to a million of men, admirably equipped with the most effective weapons; * * * to provide fleets of steamships and blockade a coast of 3,000 miles; and to place under the guns of Fort Fisher forty iron-clads impervious to shot, while they destroyed the ramparts, mines and armaments of that bulwark of the Confederacy. The conflict began with empty coffers and a failing credit, but the treasury was soon replenished, and the credit of the nation restored, so that it raised more than \$3,000,000,000, and during the last year of the war more than \$1,000,000,000,—the greatest achievement in finance which history records. Nor was the country exhausted. The Loyal States could have continued the struggle for years. * * * Providence favored our country. It sent up the oil-springs from their rocky cells to sustain our commerce and revenue; it gave us the placers of the Pacific, rich in gold and silver; prolific wheat fields and pastures west of the Mississippi, and new exports in place of cotton."

But I have already dwelt too long on this point, I must now hasten forward merely to hint at certain other sources of national strength.

Educational and Religious Strength of the Nation.

I have not as yet alluded to the educational, philanthropic, missionary and ecclesiastical resources of our beloved country. All these combined are imparting a vigor, energy and strength to the nation, rendering America foremost among the nations of the earth. Our common school system is equal to any yet devised for the education of the whole population. All true patriots and well-wishers of the country lay it down as a first principle, not to be questioned or controverted, that the people must be educated. With the education of the masses go hand in hand the establishment and endowment of high schools, academies, colleges and universities. Never were these institutions more munificently patronized and endowed than during the last few years. These give strength and glory to the nation. Private enterprise and public legislation vie with each other in the establishment of schools and colleges, where agriculture, the mechanic art,

military tactics and mining operations are made specialties, as well as the study of languages, science and literature. In order to keep pace with the growth of intelligence among the masses, the various christian denominations have established their seminaries for the education of the clergy.

In the great cause of philanthropy America falls behind no nation upon earth. The blind, deaf, insane, lame, poor and all needing aid are bountifully provided for, by both private charity and public legislation. The good Samaritan goes abroad, hand in hand, with the schoolmaster. These are led forward and beckoned onward, by the angel having the everlasting gospel to preach among the nations of the earth. Our great missionary societies are becoming or have become national, and are recognized throughout the world as potent engines for good among the nominally christian and the unevangelized nations of the earth. The American missionary is a power in the world. Going forth in obedience to the command, "go ye into all the world and preach the gospel to every creature," the American missionary has crossed all oceans and is to be found teaching the Africans, preaching among the heathen tribes of India, expounding the scriptures under the Great Wall of China, translating the Bible into the language of Japan, traversing those lands once hallowed by the footsteps of Abraham, David, Paul and the Son of God himself. He has taken up his abode among the North American Indians, and upon the islands of the Sea. His chief object may be to evangelize the world, and preach the gospel in every land, yet the American missionary is a truly patriotic citizen. If his country demand, the missionary sends home his sons to swell the army of the Republic and put down the rebellion.

As a source of unparalleled strength to the nation, I will mention the fact that the church is separated from the State. Churches are built and pastors are supported by voluntary contributions. Other nations are fast following in the pathway where America has become the leader and exemplar. In 1860, the census of the United States showed that there were 54,000 church edifices built at a cost of \$170,000,000. This gave a church to 544 persons throughout the land. In view of this fact and the support of the Bible and missionary cause, let no one say that America is not a christian nation. It is as much so as any upon earth. The united voice of the nation has led the national Government to give expression to the feeling of national dependence by inscribing upon our coin, "In God is our Trust," and also in impressing upon the President the importance and propriety of issuing a Proclamation for a Day of National Thanksgiving.

Supposed Weakness of the Government.

Let no one of this audience imagine that I am blind to the weak points in the Government of the United States, or ignorant of the errors of the people. Perhaps there is, no one more frequently made the topic of newspaper discussion or one more frequently held up for censure among foreign nations, than the desire among Americans for extension of territory. There is it is freely admitted, this strong propensity, and during the nation's progress large areas have been added to the national domain. It is common to speak of the "manifest destiny" of the nation, upon this point, but allow me to call your attention to a view of this subject, as taken by Louis Napoleon, before he became Emperor. In 1848, or just twenty years ago, he published a work entitled, "*Idees Napoléoniennes*." In this work he makes the following prophetic remark:

"Providence has entrusted to the United States of America the care of peopling and acquiring to civilization all that immense territory that stretches from the Atlantic to the Pacific, and from the North Pole to the Equator."

Americans stand reproved for using the infidel phrase *manifest destiny*, where Napoleon employs the term *Providence*. This prophetic forecast of the nephew of the Great Napoleon, clearly indicates that in his opinion the time may come when

Providence will look favorably on a much wider expansion of our territory than at present exists. I am satisfied that when our borders are enlarged, it will be done by honorable negotiation and fair purchase, as in the recent purchase of Alaska. If any Emperor or Ruler is disposed to part with the whole or a part of his territorial possessions, there is surely nothing dishonorable in the Government of the United States becoming the purchaser. I am far from imagining that weakness and disintegration will follow from expansion of territory. Should our Government decide upon sending a secret agent or a public expedition to examine the value of the land surrounding the North Pole, or to ascertain the feasibility of hoisting on that Pole the American flag, I am inclined to think no better agent or commander could be found than some one of the numerous commanders of whaleships now lying in our port, who has recently returned from a summer's cruise to that vicinity with his wife and children!

Honorable International Policy of the Government.

If now America, in her pride and strength, might and power, had entered upon a career for the subjugation and conquest of weaker powers, by either force of arms or "a vigorous armed diplomacy;" if, like the so-called Southern Confederacy, she had made negro slavery the corner stone of government—for it is as true now as in the days of Homer a policy, which

"Makes man a slave, takes half his worth away"—

if such were the animus and policy of the American people or Government, then would I rather "my tongue should cleave to the roof of my mouth," than that it should be employed for inviting you, my countrymen, to observe this day as one for public National Thanksgiving. The great North American Republic is not animated by any such controlling spirit, or any policy similar to that which controlled and urged forward Rome, or the empires of an older date—Assyria, Babylon, Persia, or some of those which have since flourished. I believe it was reserved for America to achieve glory in promulgating new ideas of Government, and for her statesmen and diplomatists to inaugurate a better code of international policy, abandoning those old principles of conquest that "might makes right," and "the end justifies the means." There is a growing public sentiment among nations, and the time is coming, if it has not already arrived, when a nation professing to be enlightened and Christian, cannot do things which would dishonor a private, high-toned Christian gentleman. The world's public sentiment will not sanction the King of Abyssinia in maltreating a British Envoy, or Britain in sending forth armed Alabamas, or America in holding human beings as chattel slaves, or Russia in perpetuating the system of serfdom, or France in forcing an Emperor upon Mexico, or the Great Powers in partitioning off among themselves China and Japan. I claim for my beloved country, that she has a distinguished and honored part to play among the nations of the earth, and that her policy will be pacific and mild, honorable and justifiable, beneficial and ennobling. When she deviates from this line of policy, however mortifying it may be to our national pride, I shall rejoice to see her arraigned before a world's tribunal.

His Late Highness M. Kekuanoo.

While thus dwelling upon the strength of the United States of America, and rejoicing that her protecting Aegis is extended over American citizens at home and abroad, I can appreciate the patriotic feelings of those who belong to other nationalities and am quite willing to concede to them the enjoyment of privileges equal and perhaps superior to our own. As Americans visiting and sojourning on Hawaiian shores, we owe much to the liberal policy and protecting care of this Government; admitting that religious teachers and capital have come hither from America, still to the kings, chiefs and people of Hawaii, we are under great obligations. In what foreign land or port do Americans enjoy greater privileges or more ample protection than we enjoy

here? Would American property or shipping have been any more secure even in one of our own ports? Among the influential personages in the councils of this kingdom, perhaps no one individual has exerted a more wholesome, salutary and harmonizing influence, than the venerable patriarch of four score, who has just been called

"To wrap the mantle of his couch around him,"

and to join

"The invulnerable caravan that moves
To the pale realms of shade where each shall take
His chamber in the silent halls of death."

For half a century he has participated in the executive administration of this kingdom. He accompanied His Majesty Kamehameha II. to England in 1823, acting as treasurer of the royal party. From that time to the present he has occupied various offices of trust and responsibility. Physically, socially and morally he was a noble specimen of the Hawaiian race. We shall no more behold his erect form walking our streets; no more enjoy the recognition of his genial smile, and no more behold him presiding with so much dignity on Parliamentary or State occasions. He was born even before Kamehameha I. was advanced to the full sovereignty of these islands; he had lived to see his nation pass from a savage to a civilized condition, and to assume an honored rank among the civilized and Christian nations of the earth. Few men have witnessed greater changes, of which they have formed a part. Long will his memory be cherished in most grateful remembrance, by both Hawaiians and foreigners. He was the friend of the American—missionary, merchant, mariner—and as such, it is becoming in us gathered under the protection of the Hawaiian flag, to pay every possible tribute to his memory, and so long as we abide here, follow the exhortation of the Apostle, "Fear God. Honor the King."

In no way can we as American citizens confer more honor upon our own beloved country, as we go abroad to live or reside in foreign lands, than by observing the laws of those lands. It is our duty to show that we are the representatives of a free, intelligent, civilized and Christian nation; and as such, are a law-abiding, God-fearing, Sabbath-keeping, and Bible-reading people.

THE ARMIES OF GRANT AND LEE IN 1864-5.—According to the *World*, Lee's total force including reinforcements, was 70,000. Against this we have simply to set the fact, shown by the records of the commissary general of prisoners, that the number of prisoners taken by the armies of the Potomac and James from May 1st, 1864, to April 9th, 1865, was 66,512. Add to these the number of killed and wounded, and the absurdity of limiting Lee's force to 70,000, or anything like it, becomes apparent. The *World* says that "when both armies had reached the James, June 10th, the number of Grant's army which had been put *hors de combat* was 117,000." The fact is that Grant's entire loss from May 4th, 1864, to April 9th, 1865, was 12,561 killed, 64,452 wounded, and 26,988 missing; total, 104,001. During the same time Lee's losses were at least 10,000 killed, and 50,000 wounded, besides 67,512 missing; a total of 126,512. At the opening of the campaign, Grant had on the Rapidan 98,019 men, and under Butler 25,000 more, making 123,019 altogether. Lee, at the same time, had on the Rapidan 86,742, and in and about Richmond and Petersburg 32,654, making in all, 119,396. So far, then, from being outnumbered by our troops three to one, the rebels were yearly even with us.—N. Y. Sun.

THE FRIEND :

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

[From the Pacific Commercial Advertiser.]

SAN FRANCISCO CORRESPONDENCE.

PER "MONTANA."—No. 22.

SAN FRANCISCO, Nov. 18, 1868.

During the last three weeks we have had earthquakes at short intervals, varying in severity, none as forcible as the first great shock of October 21, yet sufficiently distinct to be disagreeably noticeable.

The election, November 3, passed off quietly, ample precautions having been taken by the authorities, who were roused to a just appreciation of their duties after several disgraceful attacks upon Republican processions had been endured in silence.

The result was known during the evening of the 3d, the intelligence of immense majorities in several Eastern States reaching us by telegraph. Moderate enthusiasm only was manifested, however, the struggle in this State appearing so even that anxiety to learn the actual result banished all other subjects from our minds.

Grant our next President.

These States, with electoral votes as designated, gave decided majorities for General Grant:

Alabama.....	8	Nebraska.....	3
California.....	6	Nevada.....	3
Connecticut.....	6	New Hampshire.....	5
Florida.....	3	North Carolina.....	9
Indiana.....	13	Ohio.....	21
Illinois.....	16	Pennsylvania.....	26
Iowa.....	8	Rhode Island.....	4
Kansas.....	3	South Carolina.....	6
Maine.....	7	Tennessee.....	10
Massachusetts.....	12	Vermont.....	5
Michigan.....	8	Wisconsin.....	8
Minnesota.....	4	West Virginia.....	5
Missouri.....	11		

Total.....209

MR. SEYMOUR CARRIED:

Arkansas.....	5	Oregon.....	3
Delaware.....	3	Kentucky.....	11
Georgia.....	9	Louisiana.....	7
New Jersey.....	7	Maryland.....	7
New York.....	33		

Total.....53

DISQUALIFIED FOR VOTING:

Virginia.....	10	Pexas.....	6
Mississippi.....	7		

Total.....23

Total number of States..... Total electoral 317.

The popular majority which the States were carried will be soon received by overland mail. Oregon was in doubt of last advices, but probably gave a Democratic majority.

Republicans are more than satisfied. The defeat in New York is attributed to naturalization frauds, for which the city is notorious. With this exception, all the States giving Democratic majorities were considered doubtful or were freely conceded to the Democracy, while California and Connecticut, both claimed as sure for Seymour, and, judging from past elections, certainly entitled to positions among the doubtful States, are now Republican. The Democrats admit a Waterloo defeat, taking it with excellent spirits however. Under Grant we shall have peace and prosperity.

The Complexion of Congress.

From our meagre advices, composed, generally speaking, of newspapers speculations, we learn that the Republicans will have nearly two-thirds, if not fully that number, of the Representatives in the Lower House. In view of the fact that President Johnson steps out in March next, to be succeeded by General Grant, (who is in full harmony with the Union party) this representation will be effective enough to serve faithfully the Republican sentiment of the country, as well as to check traitorous designs on the part of the Democracy. At the elections just concluded, with the exception of Mr. Butler, *extreme men on both sides* have suffered defeat. In Ohio, for instance, Vallandigham, the copperhead, and Ashley, known as the original impeacher, are invited to remain at home. Representatives prominent in the

enactment of the reconstruction measures are nearly all returned to Congress. Ben. Butler overcomes all opposition, radical Massachusetts re-electing him. This action is the only disagreeable feature of the entire campaign. In the Senate, the Republicans are stronger than ever, for they gain senators from Indiana, Wisconsin, Pennsylvania,—States now represented by Democrats, whose terms expire in 1869. On the other hand, New Jersey will send a Democrat to succeed her present Representative, a Republican. Despite Mr. Seymour's majority, the Legislature of New York State is Republican by a sufficient majority to insure a Republican Senator at the election to take place this winter. The intricate and responsible questions to be considered at the next session of Congress will meet with proper attention.

A. H. Stephens to the Rescue.

A movement is on foot, inaugurated by Mr. Alex. H. Stephens, (ex-President of the late Southern Confederacy, now a chief in the Democratic party,) in a circular addressed to prominent Democrats, by which a new political feat may be accomplished. It is now proposed to disregard all precedent, and unanimously elect Gen. Grant to the Presidency by Democratic electoral votes as well as Republican. In other words, Democratic electors, chosen for the purpose of supporting Mr. Seymour, are to repudiate this gentleman because his case is hopeless, and declare their choice to be Gen. Grant. By this attempt to establish a ruinous example, in permitting Presidential electors chosen in the interests of one candidate, to use their own discretion whether they shall vote for him in the Electoral college or not, and by entirely disregarding the feelings of the rank and file of the Democracy, Mr. Stephens adds to the already most unenviable reputation he has the misfortune to possess in this country. It is hardly probable, powerful as the influence of these confederates appear to be over the Democracy, that this attempt will prove successful. If carried out, by the alarming precedent thus established, how can electors chosen for the purpose of placing Gen. Grant in power, be prevented from renouncing him in favor of some other person?

The Result in California.

With a short comment upon the situation in this State I purpose to cease wearying the reader with political news. The struggle for supremacy between the two factions was most bitter and exciting. It is now conceded by all interested that Gen. Grant has carried the State, but the majority will not reach 500 votes. In 1861, Mr. Lincoln's majority was only 300. You can readily imagine how sanguine partisans on either side were justified in feeling, the result proving the chances of success to be about even to both candidates. The betting upon the result was unlimited—no less than two millions of dollars being the lowest estimate—even then, the supply of funds for this purpose proving inadequate to the demand. Homesteads, horses, clothes, and money were staple commodities to satisfy this mania, and I know of a case where a ninety-day note was "put up" by an excited partisan who had already staked every available dollar on the "hazard of the die." The result in the city agreeably disappointed the Republicans, for Mr. Seymour's majority was less than 1500 in marked contrast to Mr. Haight's majority, of 4000 last year. Mr. Patrick Crowley, Republican nominee for Chief of Police, was the only candidate elected from that ticket. Immense sums of money changed hands upon this result, the friends of Mr. Matt. Cannavan, Democratic candidate, freely staking large sums on their favorite. The announcement of the official count, to be made on the first Wednesday of December, will be hailed with joy by Republicans,

the collection of bets being then in order. Unless some foul play takes place, California by virtue of her initial letter, will lead the list of loyal States.

Gen. McClellan in California.

The University of California, created by act of March 3d, 1868, to be situated at Berkeley, Alameda County, about four miles from Oakland, embracing colleges of law, medicine, letters, agriculture, mechanical arts, mines, civil engineering, &c., for which large appropriations, amounting in the aggregate to about \$500,000, have been made, will probably be in successful operation by the end of the year 1869, and will, it is hoped, attain a high national reputation, creditable to California. The Board of Regents appointed by law, is mainly composed of Democrats, for the Governor, Lieut. Governor, Speaker of the Assembly, State Superintendent of Public Instruction, and some other officials, (all placed in power by Democratic votes last fall,) become members of the Board by virtue of their positions. These Regents are empowered to select a President,—upon the judicious performance of this duty the success of the institution materially depends. To the great surprise of the friends of learning, the Board, acting in a purely partisan manner, on the 11th inst., elected to this responsible position the Hon. Geo. B. McClellan. Touching the General's qualifications opinions may justly differ, but no one can deny that the University has received a severe blow, for a wide-spread and unconquerable prejudice exists against this gentleman, which will cause an apathetic feeling towards the institution which would not otherwise have existed. I do not pretend to justify or condemn this prejudice, (founded especially upon the acceptance in 1864 by Gen. McClellan as the Democratic nominee for the Presidency, an act which stamped him as a partisan politician,) but simply allude to it as positively existing. To many Republicans the appointment is not distasteful, for they recognize full well the power of the Democratic majority in the Board to appoint an ex-confederate, instead of a quasi Unionist, so they take the half-loaf with a tolerably good grace. Prof Henry, Mr. F. H. Olmstead, and Rev. H. Stephens were proposed, either of whom would have served to concentrate every element of success. We await Gen. McClellan's acceptance with anxiety.

Items.

The small pox still rages.

A famous opera troupe, of which Mme. Escott is a member, will shortly commence a season here.

Mayor Hoffman kindly promises the support of the New York Democracy to Gen. Grant if, when President, he will abide by the Constitution! Another case of "my friends," probably.

We learn that at a meeting of French Cardinals and Bishops, measures causing radical changes in the Catholic religion were to be submitted to the Ecumenical Council, (one, to abolish the Latin liturgy, adopting the language of the country in which the service is performed; and another, permitting clergyman to marry, cause much comment.

Gen. Grant, in response to a serenade upon his election, stated his appreciation of the responsibilities resting upon him, but willingly accepted them, and without fear.

Personal.

Chas. K. Clark is to marry an ex-Honoluluian in November.

Hon. J. Mott Smith was the recipient of marked courtesies. He sailed November 14th.

Hiram Grimes, Esq., never to be forgotten by old residents of the Islands, is now sojourning at Haywards, a town some ten miles from Oakland. He is troubled with the asthma, but otherwise seems remarkably well. News scarce. More anon.

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